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A

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VOLUME VIII.

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ON THE EXAMPLE OF CHRIST.

As my mind hath been brought into a brotherly feeling with the poor, as to the things of this life, who are under trials, in regard to getting a living, in a way answerable to the purity of truth, a labor of heart hath attended me, that their way may not be made difficult, through the love of money, in those who are tried with plentiful estates; but that they with tenderness of heart may sympathize with them.

It was the saying of our blessed Redeemer, "Ye cannot serve God and Mammon." There is a deep feeling of the way of purity, a way in which the wisdom of the world hath no part, but is opened by the spirit of truth, and is "called the way of holiness," a way in which the traveller is employed in watching unto prayer; and the outward gain we get in this journey is considered as a trust committed to us by Him who formed and supports the world; and is the rightful director of the use and application of the product of it.

Now, except the mind be preserved chaste, there is no safety for us; but in an estrangement from true resignation, the spirit of the world casts up a way, in which gain is many times principally attended to, and in which there is a selfish application of outward treasures.

How agreeable to the true harmony of society is that exhortation of the apostle? "Look not every man on his own things, but every man also on the things of others. Let this mind be in you which was also in Christ Jesus."

A person in outward prosperity may have the power of obtaining riches, but the same mind being in him which is in Christ Jesus, he may feel a tenderness of heart towards those of low degree; and instead of setting himself above them, may look upon it as an unmerited favor, that his way through life is more easy than the way of many others; may improve every opportunity of leading forth out of those customs which have entangled the family; employ his time in looking into the wants of the poor members, and hold forth such a perfect example of humiliation, that the pure witness may be reached in many minds; and the way opened for a harmonious walking together.

Jesus Christ, in promoting the happiness of others, was not deficient in looking for the helpless, who lay in obscurity, nor did he save anything to render himself honorable amongst men, which might have been of more use to the weak members in his Father's family; of whose compassion towards us I may now speak a little. He who was perfectly happy in himself, moved with infinite love, "took not upon him the nature of angels," but our imperfect nature, and therein wrestled with the temptations which attend us in this life; and being the Son of him who is greater than earthly princes, yet became a companion to poor, sincere-hearted men; and though he gave the clearest evidence that divine power attended him, yet the most unfavorable constructions were framed by a self-righteous people; those miracles represented as the effect of a diabolical power, and endeavors used to render him hateful, as having his mission from the prince of darkness; nor did their envy cease 'till they took him like a criminal and brought him to trial. Though some may affect to carry the appearance of being unmoved at the apprehension of distress, our dear Redeemer, who was perfectly sincere, having the same human nature which we have, and feeling, a little before he was apprehended, the weight of that work upon him, for which he came into the world, was "sorrowful, even unto death;" here the human nature struggled to be excused from a cup so bitter; but his prayers entered in resignation, "Not my will, but thine be done." In this conflict, so great was his agony, that "sweat like drops of blood fell from him to the ground."

Behold now, as foretold by the prophet, he is in a judicial manner "numbered with the transgressors." Behold him, as some poor man, of no reputation, standing before the high-priest and elders, and before Herod and Pilate, where witnesses appear against him, and he, mindful of

the most gracious design of his coming, declineth to plead in his own defence, "but as a sheep that is dumb before his shearer," so under many accusations, revilings, and buffetings, remained silent. And though he signified to Peter that he had access to power sufficient to overthrow all their outward forces; yet, retaining a resignation to suffer for the sins of mankind, he exerted not that power, but permitted them to go on in their malicious designs, and pronounce him to be worthy of death, even him who was perfect in goodness; thus "in his humiliation his judgment was taken away," and he like some vile criminal, "led as a lamb to the slaughter." Under these heavy trials (though poor unstable Pilate was convinced of his innocence, yet) the people generally looked upon him as a deceiver, a blasphemer, and the approaching punishment as a just judgment upon him. "They esteemed him smitten of God and afflicted." So great had been the surprise of his disciples, at his being taken by armed men, that they "forsook him and fled;" thus they hid their faces from him, he was despised, and by their conduct it appeared as though "they esteemed him not."

But contrary to that opinion, of his being smitten of God and afflicted, it was for our sakes that "he was put to grief; he was wounded for our transgressions; he was bruised for our iniquities;" and, under the weight of them manifesting the deepest compassion for the instruments of his misery, labored as their advocate, and in the deeps of affliction, with an unconquerable patience, cried out, "Father forgive them, they know not what they do!"

Now, this mind being in us, which was in Christ Jesus, it removes from our hearts the desire of superiority, worldly honor or greatness; a deep attention is felt to the divine counsellor, and an ardent engagement to promote, as far as we may be enabled, the happiness of mankind universally; this state, where every motion from a selfish spirit yieldeth to pure love, I may, with gratitude to the father of mercies, acknowledge, is often opened before me as a pearl to dig after; attended with a living concern, that amongst the many nations and families on the earth, those who believe in the Messiah, that "he was manifested to destroy the works of the Devil," and thus to "take away the sins of the world," may experience the will of our heavenly Father "may be done on earth as it is in heaven." Strong are the desires I often feel, that this holy profession may remain unpolluted, and the believers in Christ may so abide in the pure inward feeling of his spirit, that the wisdom from above may shine forth in their living, as a light by which others may be instrumentally helped on their way, in the true harmonious walking.—*Woolman.*

What so sweet, so beautiful on earth, and so rare, as kindred love and family repose?—YOUNG.

Notice of WILLIAM TAYLOR, *who died at York, England, the* 21*st of First month,* 1853, *aged* 85 *years.*

William Taylor was born at Greenwich, in 1768; he was nephew to Green, the astronomer, who accompanied Captain Cook on his voyages of discovery in the Southern Hemisphere. William had another uncle who was a partner in an extensive pottery at Leeds; to this uncle, he was sent while a boy; on his way he passed through London, at the time of Lord George Gordon's riots, and saw many houses burning, which had been set on fire by the lawless mob. The journey from London to Leeds was performed in the stage wagon, which, on this occasion travelled eight days and two of the entervening nights.

William worked in the pottery several years, and then returned to London, where he was employed in a large glass and china warehouse. When he was about eighteen years of age, trade became much depressed, and several of the hands were in consequence discharged and William amongst them; he then enlisted into the army, and three days afterwards, the regiment he had joined, sailed for the East Indies. He was in India during the war with Tippoo Saib, and on one occasion, he with some others, intercepted three men, who were afterwards ascertained to have been sent by Tippoo Saib on an errand of destruction, and who were galloping furiously toward the object of their vengeance. One of these men, on being intercepted, set upon William Taylor and would have killed him; but at the moment when the sword of the infuriated man was upon William's breast, a pistol-shot from an English soldier brought the man off his horse, and William escaped. He was also at the seige of Seringapatam, in 1792. Referring to this, he said, "I saw the sun rise that morning, and thought, I may never see it set; but at that time I was called off to an outpost where I could hear and see the engagement from a distance. If I had fallen that day, I should have been lost to all eternity." These deliverances, though he was then in an unconverted state, made a deep and lasting impression on his mind. He remained in India about eight years, and the experience he gained during this period, convinced him, that in war there is a direct violation of the precept of Christ, "All things, whatsoever ye would that men should do to you, do ye even so to them," and that it is a system of robbery and outrage on a large scale; he was shocked moreover at the intemperance and licentiousness prevalent in the army. He often expressed thankfulness in his latter days, that something always occurred by which he was kept from active service in battle, as this left him the consoling reflection of never having killed a fellow creature; and he mentioned with regret, having seen many in India, who presumed to call themselves Christians, conduct themselves wtth less circumspec

tion than the Mahomedans, or the Gentoos, or other native tribes.

When about twenty-six he obtained his discharge, and returned to England, in a large ship of war; the children of an officer who were sent home for education, being committed to his care during the voyage. On the passage, which occupied ten months, the ship put into St. Helena, and took thirteen Dutch vessels, which made no resistance to the royal marauder. In the anticipation of a conflict with these vessels, he was solicited to assist, but he excused himself by querying, who would take care of the children committed to him, if he should be killed in the fight? The immediate cause of his return to England, was the promise of a relation to leave him some property, if he would do so; this promise was not fulfilled, but, speaking of the disappointment many years after, William said, "It was no matter, it brought me from India, and if I had staid among so much wickedness, I might have lost my soul."

On arriving in England, he returned to Leeds, where he again became engaged in the pottery; here he was salesman for many years, until, in connection with an attempt on the part of the owners to sell it, the affair was thrown into chancery. The commencement of a chancery suit has too often been equivalent to the shutting up for ever from the parties then interested in it, the property involved, as the settlement has frequently been delayed till long after the decease of those originally concerned in it; and, as respected William, who had invested what he possessed with the concern, the result was much the same as if he had been robbed of his property; for though he lived many years after, the suit remained unsettled, and he often expressed it as his opinion, that neither he nor any of his relations, would ever see its termination. In the meantime, he had married Esther Jepson, a pious woman, professing with the Society of Friends; she united with her husband in laborious industry, to obtain a provision for their old age; and, when their little property was thus unexpectedly swallowed up, William said, "We cried sore, but we found it was of no use; so we looked to the Lord for help, and tried to do our best."

Though William Taylor was a man of more than ordinary reflection, he did not become alive unto God till after returning from India. Speaking a few days before his decease, of the circumstances of his awakening to the importance of eternal things, he said, "I was sitting alone and in silence, in the house, when about twenty-seven years of age, and an awful sense of divine things came over my mind. This was a visitation of God's Spirit, and it led me to seek a Saviour." To former visitations of Divine grace William had not yielded; he remarked that they had been to him as "the Light shining in darkness, but the darkness comprehended it not." There is reason to believe, however, that the convictions of Divine grace, though not before yielded to, had nevertheless, an enlightening effect on his understanding, and if he had finally turned away from them, they would doubtless have increased his everlasting condemnation; but happily, now, he "was not disobedient to the heavenly vision;" a great change was wrought in him, and he began to attend the meetings for worship of Friends. Soon after this he received a visit from Mary Watson, of Waterford, Mary Ellis, of Gildersome, and Elizabeth Copeland, of Leeds, who, as ministers of the Gospel, were paying religious visits to the Friends of Leeds, in their families, and to such persons as attended the meetings of Friends. In their visit to William, they were brought into close sympathy with his religious state, and Mary Ellis, especially, was enabled so to minister to him, and to encourage him in a faithful attention to a guidance of the Spirit of Truth, made known to him in the secret of his own heart, as materially to help him in his Christian course.

After leaving the pottery at Leeds, William and Esther Taylor engaged in different kinds of service. For many years they were in the employment of the farmers of the post horse duty, keeping, successively, various toll-bars, including that on the bridge over the Ouse, at York; and, when that was removed, the one at Ferrybridge. Subsequently, and when considerably advanced in years, they removed to a cottage attached to Friends' Meeting-house, at Pontefract. In this situation, as well as when employed at the toll-bars, they were evidently growing in grace; and, though of rough exterior, there was much of Christian circumspection, and of that spirit of godliness about them, which not only attracts and unites Christians one to another, but which, also, often draws the irreligious to think of their own course, and to wish for a better state. Esther died and was buried at Pontefract, in 1841. William continued to reside in the lone cottage till 1851. Among the evidences of his love to the Lord, may be noticed, the pleasure he took in keeping the meetiug-house in order, and in attending the meetings held in it, as well as occasionally those of Ackworth, Leeds and other places, to which he often walked for this pnrpose. He was diligent in reading the Bible, and books detailing the religious experience of those who had trodden the Christian's path before him, and in waiting upon the Lord, the feeling of whose love he spoke of, as being often very comforting to him when sitting alone and in silence.

He had now been for some years a member of the Society of Friends, and beloved by those who knew him, for his uprightness and integrity. Age had rendered him no longer able to provide for himself, and his own means were insufficient for his maintenance; he therefore gratefully accepted the help of the Society in the supply of his wants. His friends being uneasy at his liv-

ing alone, when having become liable to frequent attacks of illness, he returned to York in his eighty-third year, and became an inmate in the family residing in the cottage, at the Friends' burial ground; here, his kind, cheerful, pious conversation, and Christian example, were instructive and engaging; and he took pleasure in calling on the sick in the neighborhood. One of his poor neighbors, aged upwards of eighty years, becoming unable to read, he often called and read the Bible to her, occasionally adding a few pertinent remarks. This he continued to the day of her death. Having great pleasure in reading his Bible himself, this exercise of Christian love was particularly grateful to him.

In the summer of 1852, he had an attack of illness, from which it did not seem likely he would recover; but alluding to the probability of his decease, he said to a friend who called to see him, "I am very happy; my peace is made." His health, however, improved; and, on another friend remarking his improvement, he said, "I thought I was going; at least I hoped so." And, speaking of the maternal attention paid him by one of the friends with whom he resided, he said, "It was very kind of Providence to raise up for me a mother; I did not expect to have a mother in my old age."

As soon as he was able, he got to meeting again, walking with a brisk step, unlike a man of eighty-five years,—the age to which he had now attained. Another attack of illness soon succeeded, attended by pain so violent, that he said he did not know, at times, how to bear it, but that it was little to what his Saviour suffered for him. In allusion to the state of his mind, he remarked, "I am very comfortable, very happy; I do not wish to live, and I do not wish to die, but just to wait till my Master pleases."

He often prayed for patience, and for Divine blessings upon himself and his fellow-creatures, including those whom, in the darkness of the war-spirit which prevailed in his early days, he had been trained to regard as enemies; but whom he now saw in the light of the Gospel to be also children of the same Universal Parent with himself, and fellow objects of the redeeming love and mercy of his own Saviour; among these he often enumerated "the Frenchmen, the Dutchmen, and the poor blacks," whom he remembered with much interest.

Looking back upon his past life, and afresh recognizing the goodness and mercy which had followed him, and had granted him the evidence of his sins being forgiven for Jesus' sake, he said, "I am a five hundred pound debtor, but there is One who cares for me." At another time he spoke with great thankfulness of the mercy of his God and Saviour, who, he remarked, would lead all into the Truth, that would submit to be led by the Spirit. The comforting influence of the love of God in Christ Jesus, was often sensibly felt in sitting by the bed of this good old man, who entertained a very humble view of himself.

First month 9th, 1853. On a friend calling and finding him again down stairs, and very cheerful, he said, he had passed through some severe discipline since they last met; that he had been in dreadful pain of body, and stripped of all comfort of mind, but that it had been good for him; and referring to his Saviour, he said, "The good Samaritan found me out, and brought me comfort again, by his Holy Spirit, and now I am better."

On the 16th, after reading aloud a portion of Holy Scripture, and sitting a considerable time in silence with his eyes closed, he opened them, and said, "I think Friends will be about leaving meeting; I have had a good meeting." Soon after, he was again taken ill, and on the 19th, he conversed about the probability of a few days finishing his journey, and said he felt it to be "a brave thing to have a Saviour's arm to lean upon."

From this time he became rapidly weaker, but maintained his usual patient, cheerful and thankful temper of mind. He passed a restless night on the 20th, and the following morning breathed with difficulty, but spoke cheerfully to those around him. In the afternoon he became easy, but increasing feebleness in his breathing showed that the close of his life was drawing on. He became unable to speak; but on the friend with whom, a few days before, he had conversed on the probability of his journey being nearly at an end, entering the room and laying a warm hand on the cold ones of the dying man, which were folded over his breast, he opened his eyes, looked at him, and smiled:—there was a language in this smile which seemed to say, The happy hour of departure for my Heavenly Father's house is come;—and again closing his eyes, he passed away like one falling asleep.

Though walking in an humble path through life, and filling no conspicuous station in the church, or in the world, the lengthened testimony borne by such a life, and crowned by such a stingless death, is a powerful evidence of the value of true religion, and of its divine origin, as well as a striking comment upon the declaration, "The path of the just is as the shining light, that shineth more and more unto the perfect day."—*Ann. Monitor.*

The preponderance among the working classes of the disposition to spend, over the disposition to accumulate, is to be found in the vast annual consumption by those classes of needless and noxious luxuries. It was shown by the late G. R. Porter, of the board of trade, (a most competent authority) that the amount they spend in spirits, malt liquors and tobacco is upwards of £50,000,000 a year. *That is to say, they waste annually as large a sum as their employers annually save.—English paper.*

Copy of a Letter from ELIZA PARKER to ANN P. OFFLEY, *dated* 7th *month* 17, 1839.

MY DEAR ANN,—This may be an unexpected letter to thee from our very short acquaintance, but as a member of the human family deeply interested in thy welfare, I wish thee to accept it in love. For a very long time my mind has been led into deep feeling and tender sympathy with thee in thy tried situation, yea, may I not go further and say, it has been brought, according to my small measure, under religious exercise on thy account. On taking up my pen this morning to address an absent child, there arose a gentle impression to address thee a few lines on paper. It is not my dear girl that I feel in any degree qualified to offer thee the cup of consolation, but I have remembered, that the Divine Master condescended to walk with the disciples, "as they communed by the way and were sad, and to cheer their tried, tossed minds by his gracious presence, opening their eyes to see, and their hearts to understand," that it was expedient that these things should have happened; and I am prepared to believe, He still deigns to own his wrestling seed, *by the breaking of bread.* When I have contemplated thy afflicted situation, I have admired at the inscrutable dealings of a wise Providence to one in early life, surrounded by all to allure and captivate, just entering the busy, active scenes of life; and I have been ready to pause and regret that poor human nature was subject to such a variety of disease, and that according to our finite conceptions, thy comfort lessened, thy pleasant pictures broken, thy promised anticipated bliss destroyed. But my dear Ann, let us bow before the throne of grace in deep prostration of soul. Shall mortal man, a worm of the dust, dare to arraign or call in question the ways of God? Let us draw near the fountain of light and true wisdom, and our hearts will be filled up beyond the things of time and sense, and our eyes will be anointed to see. A new view will be given us of our varied trials and afflictions, so that instead of repining at the ways of Providence, we shall be enabled to exclaim, "Great and marvellous are thy works Lord God Almighty, *just and true* are thy ways thou King of saints."

That in the fresh renewing of love it arose in my heart, to cheer thee on thy journey heavenward. We read of various persons under very deep and sore afflictions, who, by the mighty power of Israel's unslumbering King were enabled to sing the new song in the midst of their pain and trial. I have remembered for thy encouragement the account we have on record, of the three holy children, who were cast into the burning fiery furnace for a trial of their faith; also of devoted Daniel being thrown into the den of lions. What was the query of the King in the first case? "Were there not three cast in, behold I see four, and the form of the fourth is the form of the Son of God." And in the latter case the King cried out, "Is thy God, O Daniel, able to deliver thee from the lions?" Yes, my dear, He is able to do this for thee, and bid the troubled waves *be still*, for "He is mightier than the noise of many waters," "*the Lord of Hosts is his name.*" "Keep silence before me oh ye Islands, and let the people renew their strength." That as thou art engaged, my afflicted friend, to draw near thy Heavenly Parent and cast all thy care and all thy sufferings before Him, He will arise for thy help and rebuke the devourer. He will put a new song into thy mouth, so that thou shalt yet sing of mercy and of judgment too, and thy baptised, weaned soul will be permitted to see things within the vail, that if it was expedient for Him to suffer, "who was a man of sorrow, and acquainted with grief," so that it is said he trod the wine press alone, so shalt thou be given to see that it was expedient for thy purification and sanctification, that thou should suffer, according to thy measure; for unless "we drink of the same cup we have no life in us." But there is this difference, "He trod it alone," but He has forever perfected a high way for His saints, and having led captivity captive by his glorious resurrection from the dead, has opened a new and living way for his people, and as thy unconquered captain He now goes before thee and invites thee to follow after Him. Thou hast nothing to fear. He stands by thy side. He invites thee to lean upon him and trust to him, and he will carry on the work he has begun. That it seemed in my heart to invite thee this morning to draw near in humble depending faith. Oh I do believe he has prepared for thee a crown of glory, and he is graciously disposed to bless thee with the dew of heaven. Never heed the pains of body, it is only one of those links which draw us nearer his holy footstool. When the fire burns the hottest, then in deep inward conflict cling the closer to thy Lord, and oh how he will make thee to rejoice in his holy presence. He will lift thy soul above the pains of the body, and in sweet communion with thy God thy ransomed soul shall sing in sweet melody praises to thy Redeemer. Why 'tis no new way, thousands have trod it before thee, and if 'tis his blessed and holy will to remove thee a little earlier from this state of trial and warfare, why the sooner thou art permitted to enter into the joy of thy Lord, into the Heavenly Master's rest. We all owe a debt to nature sooner or later, and thrice happy are those whose robes have been washed white and their sins forgiven. "Blessed are they who have a part in the first resurrection; over these the second death shall have no power." They have chosen for their friend the Lamb Immaculate, and he not only stands their convoy, their guardian angel through this vale of tears, but when nature is dissolved and mortality puts on immortality, He still continues their guide, and will, I fully believe, not

leave them, even through the dark valley of the shadow of death, but be as a lamp to our feet, and a light to our path, and present us finally before the throne of his glory, where in endless songs of praise, his redeemed triumphing church shall unite in celebrating his matchless power, and magnifying his glorious holy name. Mayest thou, then dear Ann, "Gird up the loins of thy mind, watch and be sober, that when thy Lord cometh, he may find thee ready. Tribulation worketh patience, patience experience, experience hope. Oh this hope, let it cheer thee, for it is nothing short of the love of God shed abroad in the heart. To Him I commend thee; may his heavenly grace descend on thee as the former and the latter rain on the earth and water thy soul.

So craveth thy sincere friend,

ELIZA PARKER.

PARIS EXHIBITION OF 1855.

The Paris correspondent of the North American, under date of August 10, says:

"We are now within less than a year of our universal exhibition, and report speaks very highly both of the extent and of the quality of the exertions making in this country and England for the friendly contest. In Paris, there is scarcely a commercial establishment of consequence which is not preparing to put forth its greatest strength on the occasion; indeed, not to do so, would be little short of self destruction, for it is known that the imperial eye and patronage will look coldly upon all who absent themselves from this national display. The *Palais de l'Industrie*, in the Champs Elysees, is now rising rapidly, and shows already its domed-glass roof above the trees. Of its elegance of form and richly carved stone architecture, there can be but one opinion; its size and capacity for accommodating all that it is destined to contain, may be more doubtful. Still, the French arrange and "get up" these things so well that one can hardly feel apprehensive as to the result. The productions of the great national manufactories of Sevres, Coblenz, Beauvais, &c. will, it is said, far exceed anything exhibited in England; but, both as regards price and industry, great secrecy is observed. We hear, too, that in England prodigious efforts are being made in almost every department of industry and art to cause themselves to be well represented. Everything, in short, seems to portend that the exhibition of 1855, if, perhaps, less colossal than that of 1851, will be superior to it in excellence of production and in the spirit of national emulation."

And from another paper we learn that

"Almost all the chief seats of manufacturing industry have reported to the department of Science and Art the formation of local trade committees to promote the Paris Exhibition. Effective committees have been organized at Birmingham, Leeds, Bradford, Halifax, Coventry, Macclesfield, the potteries, Trowbridge, Belfast, Dublin, Glasgow, Paisley, Dundee, Arbroath, Aberdeen, Dunfermilane, etc. Manchester is to hold its meeting this week. The Council of Civil Engineers has addressed a strong letter to its members, urging their co-operation. The Royal Agricultural Society has formed a special committee. The corporation of Liverpool, it is said, is preparing to exhibit illustrations of its shipping in all its branches, additional committees of trade to those already reported have been formed in the metropolis for general metal working, saddlery, and harness, leather dressing, carriages, printing, bookbinding, clothing, boots and shoes, paper-making, chemical manufactures, cutlery and gun-making, so that there appears every promise of a complete and effective display in Paris."

VERMONT VERSUS VIRGINIA.

I make the comparison of Vermont and Virginia, at the present time, because the comparison will show some interesting statistics of both States, and because it exhibits most clearly the difference between a State of intelligent freemen, and one which is cursed with the blighting influences of slavery.

Nature has done everything for Virginia—for Vermont she has done comparatively nothing; Virginia, with the exception of the Eastern section, has the finest climate in the world—Vermont has cold and frosts at least eight months in the year; Virginia is almost wholly a farming state from the want of intelligence and enterprise of her people—Vermont is a farming state from necessity; Virginia has a natural soil which nothing but slave labor could ever impoverish—Vermont has a soil which nothing but free labor could possibly live upon; Virginia has eight months in the year for the growth of her harvests—Vermont has only four; Virginia has inexhaustible mines of gold, iron, coal, and salt—Vermont is *comparatively* destitute of mineral wealth; Virginia has excellent facilities for foreign commerce—Vermont has none; Virginia has a great extent of inland navigation—Vermont has none; Virginia has 61,000 square miles of territory—Vermont has 8,000; the population of Virginia is 1,421,661, or four and a half times that of Vermont, which is 314,120; the average decennial increase of the population of Virginia from 1780 to 1850, has been 11.39 per cent.—that of Vermont has been 26.78 per cent.; Virginia has 23 inhabitants to the square mile—Vermont has 39.

In proportion to her population, Vermont has

Twice as many Colleges as Virginia.

One half more College students.

Nearly seven times as many Public School scholars.

More than four times as many Public Schools.

Nearly twice as many Academies and Private Schools.

Three and a half times as many pupils in the same.

Four times as many attending school during the year.

But look at the number of adults who cannot read and write. The whole *Free Population* of Virginia, *over* 20 *years of age*, is 438,966. Of this number, there are 87,383 *Native American Adults* who cannot read and write, or *one in five ! ! !*

The whole *Free Population* of Vermont, *over* 20 *years of age*, is 167,787. Of this number, there are 616 *Native American Adults* who cannot read and write, or *one in two hundred and seventy-two.* This includes the Free Blacks. Perhaps Virginia may complain of this. We will omit them, and the result will be, *Free White* Population of Virginia, over 20 years of age, 413,428; *White Native American Adults*, who cannot read and write, 75,868, or *one in five and a half! !*

Free White population of Vermont, over 20 years of age, 167,376; *White Native American* adults, who cannot read and write, 565, or *one in two hundred and ninety-six.*

Let us compare the Free Black Adults of Vermont, with the Native American white citizens of Virginia.

Free *Black* adults in Vermont who cannot read and write, one in eight. Free *White* adults in Virginia who cannot read and write, one in five and a half. Even the "poor, miserable, free niggers" (as a Virginian calls them) in Vermont, are ahead of the Native American white citizens of Virginia in point of intelligence.

It is no wonder that Yankee teachers find such a fertile field for their labors, among the benighted inhabitants of the Old Dominion.

But the boast of Virginia is her agricultural interests; let us see how she compares with Vermont in that respect.

First, of Farms; Vermont has, *in proportion to her population,*

More acres of improved land than Virginia.

Her farms are worth much more.

Her farming tools are worth nearly twice as much, while Virginia has more than twice as much unimproved land as Vermont.

Second, Live Stock; Vermont has, *in proportion to her population,*

More horses than Virginia.

More than twice as many milch cows.

Two and a half times as many working oxen.

More of "Other Cattle."

More than three times as many sheep, and the value of her live stock, compared with that of Virginia, is as 5 to 3.

But Virginia has, *in proportion to her population,* twenty-two times as many asses and mules, and six times as many hogs as Vermont.

Let us look at the *Produce* of the two States for one year. *In proportion to her population,* Vermont produces

Nearly twice as much rye as Virginia.

More oats.

More than five times as much wool.

Seven times as many potatoes (of all kinds.)

Seven times as much barley.

More than four times as much buckwheat.

Five times as much butter.

Ninety times as much cheese.

Ten and a half times as much hay.

One hundred and twelve times as many hops.

Twenty-three times as much sugar.

More honey and beeswax.

Eight times as much value of orchard products.

Virginia produces, *in proportion to her population,* more tobacco, peas and beans, flax, wheat, and corn, than Vermont.

Under the head of Literary Statistics, we find that *in proportion to her population,* Vermont has

Nearly twice as many newspapers as Virginia.

Their circulation is two and a half times as much.

The number of copies printed annually is much more.

Also, that Vermont has, *in proportion to her population,*

Eight times as many public libraries.

Three times as many volumes in the same.

Religious Statistics. Vermont has more churches, more seats in the churches, and nearly twice as much value of church property as Virginia, in proportion to her population. So much for the statistics of the two States.

It will be seen from all the preceding statistics that in every thing relating to the education and intelligence of the people, Vermont is greatly superior to Virginia, while even in agricultural statistics, which are the boast of Virginia and for which her soil and climate are peculiarly adapted, Vermont is superior to the Old Dominion.— *Watchman and Reflector.*

RUSSIAN MERCHANTS.

Under the denomination of bourgeois, or the rank of citizens, are comprehended all the intermediate class between the nobles and the peasants. These are subdivided into two classes. First, that of the merchants. Second, that of the bourgeois, properly so called, to which also belong the artizans appertaining to guilds and corporate bodies. We could enter into some very interesting details on the subjects of this class, but in a sketch like this, we must pass lightly over many remarkable things, as our business is more with the sovereign than with the history of Russia; but we must notice that the merchants of Russia are remarkable for their benevolence.

In every city and town of the empire they

distribute abundant alms to those who are detained in prison—these are often fed and clothed by kind and charitable merchants, and at Christmas and Easter they set at liberty many of those who are confined for debt. This kind of charity is very remarkable in Russia; and even the birds profit by this disposition to set free all those who are deprived of their liberty; for at Moscow, at the approach of Easter, the boys of the neighboring places bring a quantity of sparrows and other small birds to market, and sell them to kind people, who only buy them to let them fly away again. It must be added, to the honor of the merchant class, that whenever the government has shown itself disposed to open schools or to create establishments for the purposes of public benevolence or utility, these merchants have never failed to contribute largely to their endowment.—*Notices of Russia, by H. Christmas.*

FRIENDS' REVIEW.

PHILADELPHIA, NINTH MONTH 16, 1854.

One of the objects in view, when the Friends' Review was commenced, was the diffusion of such information as might be deemed interesting to the members and professors of our religious society; and, in conformity with that design, the Editor has usually presented to his readers a condensed narrative of the proceedings of the several yearly meetings of Friends, extracted from the minutes of those meetings or from the testimony of correspondents who were eye and ear witnesses of the proceedings. This having been the practice uniformly pursued, our subscribers have a right to look to this periodical for correct and authentic information on this subject. In the transfer, to our columns, of such statements as may be received in relation to the transactions of our larger meetings, the Editor has carefully endeavored to avoid every species of coloring.

In performing this part of his editoral labor, it has sometimes become necessary to describe measures, in connection with which no inconsiderable diversity of opinion and feeling is evinced. In such cases, it appears most prudent and most consistent with Christian charity, to relate the simple facts, as deduced from authentic sources, and leave our readers to adopt such conclusions as their own sober judgments may suggest.

The Yearly Meeting of Ohio having held its session during last week, several communications from friends who were present have been received, detailing the proceedings during the first three days of the session, from which the following summary has been composed.

The meeting commenced on Second day the 4th inst., the number in attendance being rather smaller than usual. The clerk and assistant of the former year, Benjamin Hoyle and William S. Bates, appeared at the table.

The names of the representatives being called, who were all present, the certificates or minutes of friends in attendance from other yearly meetings were read, viz: one from the Southern District monthly meeting, Philada., endorsed by Philadelphia Quarter, for William Evans to attend some of the meetings composing Ohio yearly meeting, and if way should open, the yearly meeting also. One from Burlington monthly meeting N. J., for Eliza P. Gurney, to attend Ohio yearly meeting, and some of the meetings composing it. One from Whitewater monthly and quarterly meeting, Indiana, for Nathan C. Hoag, and a similar one for his wife, to attend New York and New England yearly meetings, and those on the way going and returning. One from Deep river quarterly meeting, N. Carolina, for William Johnson to attend Ohio yearly meeting and most of the meetings composing it; and also Indiana yearly meeting; and one from Whitewater Monthly meeting, Indiana, for John Poole, an elder, as companion to William Johnson. One from Red Cedar monthly meeting, Iowa, endorsed by Salem Quarter, for Hannah Tatum to attend Ohio yearly meeting and some of the meetings composing it; and a minute from the same monthly meeting for David Tatum as companion for his wife. One from Penn monthly meeting, endorsed by Ferrisburg quarter, for Elizabeth K. Irish to attend Ohio yearly meeting and some of the meetings constituting it. Minutes were also produced from Burlington monthly meeting for Benjamin Taylor and Sarah his wife, elders, companions of Eliza P. Gurney.

At this stage of the proceedings an elderly friend called the attention of the meeting to the circumstance that Thomas B. Gould, who was disowned by his monthly and quarterly meetings in New England, and Israel Buffington, who was also one of the separatists from that yearly meeting, were present, and he objected to proceeding further with the business while they remained in the meeting.

This announcement was followed by an expression from many friends, of dissatisfaction with the meeting having proceeded as far as it had, while those individuals were present; and a decided objection to any further procedure with the business of the meeting, until that body should be rendered select. The remaining portion of that sitting was occupied with the discussion of the question whether T. B. Gould and his companion should retain their place in the meeting. A few voices were raised expressive of ignorance

that any intrusion on their order had been made, and of a willingness to proceed immediately with the usual business of the meeting.

Thomas B. Gould being at length requested by name to withdraw, commenced a vindication of his right to a seat in that meeting; which he told them he did not ask as a privilege, but claimed as a right, adding that he had always been a member of the society, and had never been disowned except by a body of separatists; that he had a certificate from Rhode Island monthly and quarterly meeting, attesting his membership, and setting him at liberty to attend that yearly meeting and some of its branches, and that he and his companion were engaged in the service. He also stated that Philadelphia Yearly Meeting, after a careful investigation of the case, had pronounced the quarterly meeting of which he was a member, the ancient and genuine quarterly meeting of Rhode Island.

A friend who had not previously spoken, then rose and stated that he had in his hand a copy of the complaint against Thomas B. Gould entered in the monthly meeting in the 2d month, 1844, also a copy of the testimony of his disownment dated in the 11th month, 1844. The committee having labored with him during nine months, the monthly meeting disowned him, six months before the separation from New England yearly meeting, that he was clerk of the separatist yearly meeting, and had not been acknowledged as a minister until since the separation. That his coming to that meeting with a certificate, and purposing to travel as a minister, among their subordinate meetings, placed them in a situation they had never been brought into before; and that friends there must either own the proceedings of the separatists in New England or not permit the business of the meeting to proceed while he was present.

The clerk then proposed making a minute of adjournment and that such friends as disapproved the attendance of Thomas B. Gould, might use every means to make the meeting select, which were consistent with our peaceable profession, no aid being invoked from the civil power. With this course he professed himself contented. It was, however, strongly urged by other friends, that the clerk, as the organ of the meeting, was bound to enforce the discipline, and to insist upon the withdrawal of intruders.

A minute was then made, requesting the representatives to offer to the meeting at its next sitting, a friend as clerk and one to assist him, *if the way should open.* This closing expression was objected to, but was not expunged. The meeting then adjourned to 10 o'clock on the following day.

On third day morning, the representatives being called on for their report, one of them stated that a part of the representatives had agreed to propose Jonathan Binns for Clerk, and James B. Bruff to assist him. Another representative informed that the representatives had conferred together and could not agree upon any names. A larger number than usual then expressed their unity with the appointment of Jonathan Binns and James B. Bruff, and only four objected. The acting clerk then stated that if the friend who last reported was requested to make the report he did, his report and not the former, was the one he should accept; and he made a minute continuing himself and William S. Bates in their respective offices during the present meeting. This procedure was earnestly protested against by a large number, who approved of the nomination of Jonathan Binns and James B. Bruff, and requested them to take their seats at the table, which they at length did; and Jonathan Binns made a minute appointing them to the services proposed. A few voices were raised disapproving this minute, and a large number in favor of it. An earnest discussion ensued, many friends, in decided but temperate language, expressing the reasons why they could not recognize Benjamin Hoyle as clerk of the meeting, he having, according to their judgment, disqualified himself for such a station, by sympathising with Separatists, by refusing to call upon them to withdraw, and by proceeding with the business when they were present.

A proposal was made for the appointment of a few elderly, judicious friends, to consider their situation in all its bearings, and try whether some way could not be found to prevent a separation; but the proposal was not accepted.

About 4 o'clock Benjamin Hoyle read a minute adjourning to 10 o'clock on 4th day morning; upon which he and those who united with him withdrew, while such as recognized Jonathan Binns as clerk retained their seats. It was estimated that about half the original number remained when the others had withdrawn; and it was found that of those who were in attendance with minutes or certificates from other Yearly Meetings, all except one remained in the house. This remark, of course, applies to men friends only.

The assembly remained a considerable time in profound silence, their situation being deeply felt by many friends.

A number of encouraging communications, from ministers in attendance and others, were addressed to the meeting, after which a committee was verbally nominated to assist the clerk in preparing a suitable minute explanatory of their position, to be placed upon record. The meeting then adjourned to 8 o'clock the next morning.

Agreeably to this adjournment Friends convened

at 8 o'clock on 4th day morning, when a minute, prepared as directed, was produced and read. A large committee was appointed to essay epistles, or a general epistle, as the committee might judge best, to be addressed to all the other Yearly Meetings. A committee was also appointed to offer the names of suitable friends to fill the vacancies in the Meeting for Sufferings. Two friends were also deputed to call on Benjamin Hoyle and request the books and papers of the Yearly Meeting.

After a session of two hours and a half an adjournment was made to 8 o'clock on 5th day morning.

Of the subsequent proceedings of the friends who retired with Benjamin Hoyle, little further is known, except that on Fourth day morning they convened in accordance with their adjournment, and remained in the yard during the half hour that elapsed before the house was left free for their use.

Very little information respecting the proceedings of the Women's Yearly Meeting had been received when this paper was sent to the press. We, however, have learned that they proceeded in their usual way during the first two days, receiving and reading epistles from all the other Yearly Meetings of Friends, North Carolina excepted; and on the afternoon of Third day, adjourned *to the same hour with the men.* On Fourth-day morning, women friends, with their clerk, Jane M. Plummer, convened at 8 o'clock, and proceeded with the business of the Yearly Meeting. We are not informed what proportion those then assembled bore to their original number.

MARRIED,—At Friends' Meeting, North Dartmouth, Mass., on the 16th of last mo., THOMAS W. LADD, son of the late Benjamin W. Ladd of Smithfield, Ohio, to HANNAH P. daughter of Isaac R. Gifford of the former place.

DIED at the residence of her son, John Livezey in Philadelphia, on the 1st ult., ABIGAIL LIVEZEY in the ninety-second year of her age; a minister and member of Frankford Monthly Meeting, Pa. For a number of years, she has been unable to mingle with her friends in public worship, but, whilst she retained her faculties, her love for the ever blessed Truth as it is in Jesus was manifest.

——, At his residence at Azalia, Ind., on the 23d ult., DAVID NEWSOM, a valuable member of Driftwood monthly meeting, in the 67th year of his age.

——, Of cholera, on the same day, at the residence of his brother, Samuel Kelley, West Milton, Ohio, ELI KELLEY, a member of Smithfield monthly meeting, aged 58 years.

——, Suddenly, near Carthage, Rush Co. Ind., 4th of 7th mo. last, MARY CLARK, widow of Daniel Clark, in her 90th year. This dear friend retained her faculties in a comfortable state, and was removed like a shock of corn fully ripe. She was the last of four sisters and a brother, natives of Guilford Co. N. C., two of whom died in Carolina, one in Ohio, and two in Indiana, having attained the respective ages of 81, 84, 85, 86 and 89.

DIED,—On the 31st ult., after a severe illness of about three month, NANCY S. wife of Benjamin Potter, in the 66th year of her age, a member of Dartmouth Monthly Meeting, Mass.

Though naturally of a lively disposition and fond of life and its pleasant pictures, she manifested, with increasing years, that she loved her Saviour "more than these;" evidencing in her last sickness that, through mercy, a portion of that heavenly "oil" had been secured, which constitutes the believer's preparation for an entrance into eternal rest.

FEMALE TEACHER WANTED.

A teacher is wanted for Friends' Female School at Woodbury, N. Jersey. For one well qualified to teach the ordinary branches of a good English education, a liberal compensation will be secured.

Apply to
GEO. M. PAUL, or
WM. R. TATUM.

HAVERFORD SCHOOL.

The Winter Term will commence on the second Fourth-day of the Tenth month next. Application may be made to JONATHAN RICHARDS, *Superintendent*, at the school, in person or by letter addressed to West Haverford, Delaware County, Pennsylvania, by whom all the information required will be given. When more convenient to do so, parties applying may register the names of applicants with the undersigned.

CHARLES YARNALL,
Secretary to the Board of Managers,
No. 39 Market st., Philadelphia

HINTS ABOUT AVOIDING FIRES.

Very many large fires, as well as many severe burns, may be avoided by understanding that air is necessary to produce combustion, and that the exclusion of air is as effectual as an application of water. Indeed in extinguishing fire, water chiefly acts by shutting out air, and any other means of shutting out the air is just as effectual. We have shown this frequently in lectures on heat, by pouring upon the table a quantity of spirits of turpentine, alcohol, or ether, and when set on fire so as to produce a large flame, we have instantly extinguished it, by quickly spreading over it a silk handkerchief or piece of paper, which for the instant shut out the air.

A week or two since a young lady in Danbury, Ct., upset a camphene lamp, the contents of which spread over her dress and enveloped her in flames, but she seized a blanket from a bed, and immediately wrapped it closely around her, and thus smothered the fire, shut out the air, and escaped without injury. Five years since we were transferring from one vessel to

another, two gallons of mixed sulphuric ether and chloroform—both very inflammable substances, which burn with a great flame—when a person in the room carelessly brought a lighted lamp near, and set the whole on fire. We instantly snatched a table-spread from a table near by, and with this entirely covered the flame and extinguished it. We sacrificed the dishes and food upon the table, but saved the house, perhaps the block of buildings, and perhaps our lives, as a moment's delay would have enveloped the whole room in flames.

Two years since a servant girl, contrary to oft-repeated and positive directions, undertook to fill a fluid lamp while burning, and, as was certain to be the case, the can of liquid took fire, ("not exploded,") and was dropped upon the floor, setting her under garments on fire. She ran for the door, but another domestic happened to catch hold of her outer clothes in such a way as to draw them closely around her, and thus unwittingly smothered the flames, while a member of the family extinguished the burning lamp, can, and fluid upon the floor by spreading an ironing cloth over them.

Some dozen years since, one of the boys on our farm, was at work in the horse and carriage barn, before light one winter morning. When called to breakfast he left the lantern where it was knocked down by one of the horses, and a large mass of straw for bedding was set on fire. When discovered, the whole mass—four or five feet in diameter—was in a flame, that nearly reached to the hay hanging down from a mow above, containing several tuns. In this case a horse blanket was at once thrown upon the centre of the flame, and others quickly added and the fire extinguished without damage, although large volumes of smoke poured forth from the doors and other openings, and almost prevented any one from entering.

We have known of instances of rooms being found on fire, where, by closing them up, the fire has been confined and kept in a smothered state, until sufficient help with abundance of water could be procured to at once extinguish the flames. In a great number of instances, extensive conflagrations could have been avoided, had the fire been kept where it originated till efficient aid had arrived. This could have been done by simply closing up the doors and windows, instead of throwing them all wide open, as is usually the case.

We have thus given a few instances and we might add many others, where serious injury has been averted by applying a simple preventive, that of shutting out the free access of air which is necessary to feed the flame. Let every person fix it in their minds, and in the minds of every member of their families, old and young, that other means than water may be used to smother fire. Do not teach this by precept only, for in the excitement of a fire mere precepts will be forgotten, but let a few experiments be made before the family, to illustrate the principle.

For example, pour upon the hearth—or better, upon a flat stone or board out of doors—a quantity of alcohol, turpentine, burning fluid, oil, ether, or other inflammable substance, set it on fire, and then extinguish it by spreading a cloth quickly over it. Re-light it and extinguish it with a newspaper, and repeat the experiment with a handkerchief, an apron, a dress, a cloak, a table-cloth, bed-quilt, &c. It would be well to make the experiment with burning shavings, &c. The experiment may be varied by smearing an upright block, barrel or post with oil, alcohol or otherwise, and when on fire extinguish it with a cloth or old garment.

Some simple experiments like these are always interesting; they develope thought, and prepare one for acting coolly and effectually in an emergency. They are like drilling and manœuvering soldiers previous to a battle.—*American Agriculturist.*

STUDY OF WORDS.

A popular American author has somewhere characterized language as "fossil poetry"—evidently meaning that just as in some fossils, curious and beautiful shapes of vegetable or animal life, the graceful fern or the finely vertebrated lizard, such as now, it may be, have been extinct for thousands of years, are permanently bound up with the stone, and rescued from that perishing which would have otherwise been theirs—so in words are beautiful thoughts and images, the imagination and the feeling of past ages, of men long since in their graves, of men whose very names have perished, these, which would so easily have perished too, preserved and made safe for ever. The phrase is a striking one; the only fault which one might be tempted to find with it is, that it is too narrow. Language may be, and indeed is, this "fossil poetry;" but it may be affirmed of it with exactly the same truth that it is fossil ethics, or fossil history. Words quite as often and as effectually embody facts of history, or convictions of the moral common sense, as of the imagination or passions of men; even as, so far as that moral sense may be perverted, they will bear witness and keep a record of that perversion.

Language, then, is fossil poetry; in other words, we are not to look for the poetry which a people may possess only in its poems, or in its poetical customs, traditions, and beliefs. Many a single word is itself a concentrated poem, having stores of poetical thought and imagery laid up in it. Examine it, and it will be found to rest on some deep analogy of things natural and things spiritual; bringing those to illustrate and to give an abiding form and body to these. The image may have grown trite and ordinary now; per-

haps through the help of this very word may have become so entirely the heritage of all, as to seem little better than a commonplace; yet not the less he who first discerned the relation, and devised the new word which should express it, or gave to an old, never before but literally used, this new and figurative sense, this man was in his degree a poet—a maker, that is, of things which were not before, which would not have existed, but for him, or for some other gifted with equal powers.

Many a man had gazed, we may be sure, at the jagged and indented mountain ridges of Spain, before one called them "sierras" or "saws," the name by which now they are known, as Sierra Morena, Sierra Nevada; but that man coined his imagination into a word, which will endure as long as the everlasting hills which he named.

"Iliads without a Homer," some one has called, with a little exaggeration, the beautiful but anonymous ballad poetry of Spain. One may be permitted, perhaps, to push the exaggeration a little further in the same direction, and to apply the phrase not merely to a ballad but to a word. Let me illustrate that which I have been here saying somewhat more at length by the word "tribulation." We all know in a general way that this word, which occurs not seldom in the Scripture and the liturgy, means affliction, sorrow, anguish; but it is quite worth our while to know *how* it means this, and to question the word a little closer. It is derived from the Latin "tribulum"—which was the thrashing instrument or roller, whereby the Roman husbandman separated the corn from the husks; and "tribulatio" in its primary significance was the act of this separation. But some Latin writer of the Christian church appropriated the word and image for the setting forth of a higher truth; and sorrow, distress, and adversity, being the appointed means for the separating in men of their chaff from their wheat, or whatever in them was light and trivial and poor from the solid and the true, therefore he called these sorrows and griefs "tribulations," thrashings, that is, of the inner spiritual man, without which there could be no fitting him for the heavenly garner. Now in proof of what I have just now said, namely that a single word is often a concentrated poem, a little grain of gold capable of being beaten out into a broad extent of gold-leaf, I will quote, in reference to this very word "tribulation," a graceful composition by an early English poet, which you will at once perceive is all wrapped up in this word, being from first to last only the expanding of the image and thought which this word has implicitly given:

"Till from the straw, the flail, the corn doth beat,
Until the chaff be purged from the wheat,
Yea, till the mill the grains in pieces tear,
The richness of the flour will scarce appear.
So, till men's persons great afflictions touch,
If worth be found, their worth is not so much,
Because, like wheat in straw, they have not yet
That value which in thrashing they may get.
For till the bruising flails of God's corrections
Have thrashed out of us our vain affections;
Till those corruptions which do misbecome us
Are by thy sacred Spirit winnowed from us;
Until from us the straw of worldly treasures,
Till all the dusty chaff of empty pleasures,
Yea, till His flail upon us He doth lay,
To thrash the husk of this our flesh away;
And leave the soul uncovered; nay yet more,
Till God shall make our very spirit poor,
We shall not up to highest wealth aspire;
But then we shall; and that is my desire."

This deeper religious use of the word "tribulation" was unknown to classical, that is to heathen antiquity, and belongs exclusively to the Christian writers: and the fact that the same deepening and elevating of the use of words recurs in a multitude of other, and many of them far more striking instances, is one well deserving to be followed up. Nothing, I think, would more strongly bring before us what a new power Christianity was in the world than to compare the meaning which so many words possessed before its rise, and the deeper meaning which they obtained, so soon as they were assumed by it as the vehicles of its life, the new thought and feeling enlarging, purifying, and ennobling the very words which they employed.

To what grand moral purposes Bishop Butler turns the word "pastime;" how solemn is the testimony which he compels the world, out of its own use of this word, to render against itself—obliging it to own that its amusements and pleasures do not really satisfy the mind and fill it as with the sense of abiding and satisfying joy; they are only "pastime;" they serve only, as this word confesses, to *pass* away the *time*, to prevent it from weighing an intolerable burden on men's hands; all which they can do at the best is to prevent men from discovering and attending to their own internal poverty and dissatisfaction and want. He might have added that there is the same acknowledgment in the word "diversion," which means no more that that which *diverts* or turns us aside from ourselves, and in this way helps us to forget ourselves a little. And thus it would appear that, even according to the world's own confession, all which it proposes is—not to make us happy, but a little to prevent us from remembering that we are unhappy, to *pass* away our *time*, to *divert* us from ourselves.

Where a perversion of the moral sense has found place, words preserve oftentimes a record of this perversion. We have a signal example of this, even as it is a notable evidence of the manner in which moral contagion, spreading from heart and manners, invades the popular language in the use, or rather misuse of the word "religion," during all the ages of papal domination in Europe. Probably many of you

are aware that in those times a "religious person" did not mean any one who felt and allowed the bonds that bound him to God and to his fellow-men, but one who had taken peculiar vows upon him, a member of one of the monkish orders; a "religious" house did not mean, nor does it now mean in the church of Rome, a Christian household, ordered in the fear of God, but a house in which these persons were gathered together according to the rule of some man, Benedict, or Dominic, or some other. A "religion" meant not a service of God, but an order of monkery; and taking the monastic vows was termed going into a "religion." Now what an awful light does this one word so used throw on the entire state of mind, and habits of thought in those ages! That then was "religion," and nothing else was deserving of the name! And "religious," was a title which might not be given to parents and children, husbands and wives, men and women fulfilling faithfully and holily in the world the several duties of their stations, but only to those who had devised self-chosen service for themselves.

But language is fossil history as well. What a record of great social revolutions, revolutions in nations and in the feelings of nations, the one word "frank" contains; which is used, as we all know, to express aught that is generous, straightforward, and free. The Franks, I need not remind you, were a powerful German tribe, or association of tribes, which at the breaking up of the Roman empire possessed themselves of Gaul, to which they gave their own name. They were the ruling conquering people, honorably distinguished from the Gauls and degenerate Romans among whom they established themselves, by their independence, their love of freedom, their scorn of a lie; they had, in short, the virtues which belong to a conquering and dominant race in the midst of an inferior and conquered one. And thus it came to pass that by degrees the name "frank," which may have originally indicated merely a national, came to involve a moral distinction as well; and a "frank" man was synonymous not merely with a man of the conquering German race, but was an epithet applied to a person possessed of certain high moral qualities, which for the most part appertained to, and were found only in men of that stock; and thus in men's daily discourse, when they speak of a person as being "frank," or when they use the words "franchise," "enfranchisement," to express civil liberties and immunities, their language here is the outgrowth, the record, and the result of great historic changes; bears testimony to facts of history, whereof it may well happen that the speakers have never heard.

[To be continued.]

A wise man's heart discerneth both time and judgment.

THE PROGRESS OF OUR COUNTRY.

The venerable Dr. Nott, President of Union College, Schenectady, N. Y., made an interesting address, on the fiftieth anniversary of his presidency, July 25, ultimo. Dr. Nott is one of our oldest and most successful American inventors. The following extracts from his speech will repay perusal:

Fifty years ago, having been invested with the supervision of Union College, I stood for the first time on yonder rising ground where the College edifices are now seen. These grounds, now so symmetrical and ornate, were then mere pasture ground, scarred with deep ravines difficult of access, by swamp and sand-hill, and divided into different compartments indicative of different ownerships. There was no tree, shrub, nor garden, nor building. Some thirty students, scattered over the then village of Schenectady, met at a cabinetmaker's on the corner of Union and Ferry streets, and these then constituted the whole of Union College. A stinted provision had previously been made for academic instruction, for the masses here. Nor, fifty years ago, was the provision for trade and travel more abundant. Chemistry was then little known; the motive power of steam less. The application of electricity and the sunbeam to any practical purpose was entirely unknown. By the power of muscle and of wind the internal commerce of the country was conducted. A visit to Albany, fifteen miles, and the return through the intervening desert, over the winding pathway, required the time of three days; to New York, often three weeks; to Buffalo, six; a voyage to Whitesborough was executed by the oar or the setting-pole, and took more time, and involved greater dangers than a voyage across the Atlantic does at this day. Rome was then the great commercial capital of the West. Beyond it, commerce, except with savages, was unknown. The ploughshare of the husbandman had scarcely disturbed the soil, or the axe of the woodman assailed the forest; the wild West was a desert for wild men.

Even in the older States the wild beast and savage lingered; in all of them the husbandman by the use of the plough, the scythe, and the sickle, worked to replenish his garner, and the spinning-wheel converted flax into raiment. Now, how changed! The hand-wheel and the hand-loom have been exchanged for the power-loom and the spinning-jenny. The setting-pole and the oar are laid aside, and the steam-engine has been substituted. Nor this alone; human labor is constantly disappearing, and, in a thousand ways, processes are now carried on by steam, which, fifty years ago, were performed by the human hand, and this only. Meanwhile, artificial channels have been excavated round the Falls of the Mohawk, the Hudson, the Niagara, and the St. Mary, connecting the waters of the lakes

with the ocean. Villages have sprung up, a numerous population has appeared, and from them the hum of industry is heard.

Nor does the speed of steam satisfy the demands of an eager population; the lightning has been trained to convey tidings from friend to friend at any intervening distance. Light, too, has been put in harness, and has learned to do the bidding of man; the artist, indeed, still bends over his easel and slowly lays on the colors which complete his work, but art has deserted his studio, and now, in an instant, by the impress of the sunbeam, her end is attained! This substitution is more than a substitution of elemental for muscular power—it is an increase of power itself; and a perfection and rapidity have been attained which never could have been reached by the power of man or brute, however applied or extended. Hence the great increase of comforts and capital which we witness. The mere day-laborer is better clad and lodged than were the aristocracy of England three hundred years ago. Meantime, emigration in its western flow has been carrying with it arts and sciences, English common-law and the Christian religion, from the Atlantic to the shores of the Pacific ocean. What has, in so short time, produced such wondrous results? Mind: educated, religious, Christian mind. This is the land of Bibles and liberty, and the land of liberty because it is the land of Bibles. The world over, where the Bible is read, man is free; where it is not, oppression reigns. Time was when freedom of opinion was the prerogative of governments, when the masses were required to believe and think as the ruling power taught, and to believe in its teaching; and to compel this obedience, the rack, the gibbet, and the torture were applied. To escape this tyranny our pilgrim fathers fled to savage shores and forest wilds, and their successful resistance formed a new era. Individual opinions became everywhere apparent; these congregated, and formed public opinions; and this, brought into action, became an element of nations, and grew into a governing principle of the world. At present it is but in its infancy; but when it is enlightened by science, sanctified by grace, the voice of power shall no longer come down from usurped palaces of the people, but go up from the people to the seat of Government. Within this half century, public schools have gone forth to elevate these masses; Church and State have been separated in all the States, and the books of nature and grace lie open, without note or comment, free to all to read.

During the same half century, the educational system has been revised and liberalized as well as extended. We have escaped many of the vices which arbitrary power induces. Our energies and enterprise have been so well called into action as to enable us to begin the reform necessary to the new world, and also to co-operate in the renovation of the old. Our discoveries on the shores of the Pacific will soon place in our hands the capital sufficient for the great work that is to be done; the leisure, the result of our mechanical skill, will aid, and thus we shall soon have the opportunity of carrying to the further shores of that ocean, and to shores beyond it, the blessings God has given us in charge. The rapidity with which capital is accumulated is now great. Look at Britain. It is not her armies nor her navies that make her what she is, but her steam-engines, her machinery, and her coal fields. This republic, ere reaching manhood, is become the competitor of England, and we see what has been done. When such are the results of imperfect experiments, what may not be expected from perfected experiments? In the factory, in the field, science will teach new labor-saving methods, new modes of increase of material wealth. And oh! what may not be expected in the changed condition of man, when, by the supervision and guidance of the elements of nature, his physical wants shall be provided for! When this shall come to pass, (as it will, in the providence of God,) how much valuable time will be redeemed from toil for the cultivation of the intellect, for the enjoyment of the affections, and for the worship of the adorable Being who reigns in Heaven.—*Late paper.*

THE REMAINS OF THE ERIE.

For thirteen years has the engine of this fire consumed steamer lain at the bottom of the lake. Portions of the machinery are almost unaffected by the water. The starting bar, for instance, is as good as new. The lower part of it looks fresh. The walking beam is but little touched by rust. In places the water had not acted on it at all. Portions of the condenser are also quite fresh. It will sound strange for us to say that after a thirteen year's soak some of the nuts of the machinery turn freely—the grease having been preserved in the threads of the screws. The water has acted with unequal effect on the different kinds of iron. A pair of tongs, for example, and a steelyard, look only as if exposed to mild autumn's usuage. A stub and twist double barrel gun, of German make, is honey-combed and full of holes. Another double barrel gun, seemingly English, is not nearly so much injured. Cast iron has stood the bath better than wrought, of course. Some of the heavy castings could be used again to-day.

Had they lain in salt water thus long ,instead of fresh, they would have been totally destroyed. Most of the engine work, and most of the tools and utensils belonging to the crowd of immigrants upon the ill-starred steamer, show the action of fire upon them. The frame of the walking beam still has the blue scales, and bluish tinge given to wrought iron by intense heat—by "burning," so called.

A curious effect of the heat is exhibited by

three watches recovered from the wreck. They all stopped about the same time—at 10 oclock, 40 minutes. The crystals melted down, and united with the dials—the cases soldered themselves together at the joints. Yet the pressure of the water upon them, at the depth of 69 feet was so great, that they filled with the fluid, and now hold it tight within them. A deposit has taken place, which seems to have closed the fine passages through which the water entered.

Axes, hoes, spades, forks, rakes, cowbells, flat-irons, knives and forks, scissors, and every conceivable iron article in use in a German or Norwegian household, came out of the wreck, in profusion. Fire and water have marked them all. The tone of a cowbell now in our office is, however, quite good, though the clearness of its ring is somewhat abated by its thirteen years drowning. The chief injury, after all, done the iron work, and to the iron portion of the cargo of the steamer, was by fire and not by water. Masses of stove plates are soldered together by intense heat, and bundles of wire and sheet iron are welded together.

Much gold and silver coin, as we have recently stated, was found upon the floor of the steamer, and between her timbers on each side of the keelson. She was badly broken forward when raised, and some thirty feet from the bows aft was taken ashore at Point Abino and searched. The first parcel of five franc pieces was there found, and so close by the fracture, as to induce the belief that more or less of the coin must have fallen out into deep water and been lost. This part of the wreck was afterwards towed into the lake and dropped. The portion now out near the Marine Railway, astonishes every body with the spectacle of a great steamship, actually burned down in the water, to within a foot of the keelson, in two or three places. She is almost as thoroughly burned down as she would have been if she had been on dry land instead of in a rolling sea.

Even at the depth of 69 feet there has been such action in this tideless body of water, Lake Erie, that the wreck is covered with blue clay, in places over a foot thick. As she lies, the industry of the wreckers takes the California shape. Hoes worked between the timbers, fetch up a mingled mass of cinders, broken crockery, clay, scraps of iron, sand, and rubbish of all sorts. It is lifted into a long, many-chambered gold washer, and thoroughly washed with water thrown from a forcing pump. Silver, gold, lead, copper, and iron shot, fall to the bottom and are carefully gathered.

The Erie has been raised by a company composed of Mann, Vail & Co., of this city, and Mr. Gowen of Boston. The diving apparatus was the Submarine Armor of Wells and Gowen. Two schooners and a steam tug were employed in lifting the wreck. A heavy frame work of wooden timber a little wider than the Erie, was rigged up, and made fast abaft the main masts of the two vessels, and stretching from one to the other—a similar erection was made right aft their foremasts—very heavy compound iron blocks were attached in the centre to each of these frames—and the lifting power was applied by capstans from the decks of each of the schooners.

But the scientific and delicate work was done under water, and by means of the indispensably necessary armor, by which Mr. Gowen makes a man a really amphibious animal. One of the Nantucket Coffins, we believe, was the superintendent of the operations at the scene of the memorable disaster.

How horrible was that calamity—how inexplicable! If our memory serves us correctly, some 340 human beings perished fearfully in the alternative of a grave in the fire or in the deep water. How stirred the sympathies in this city! How wild was the excitement here—and how for weeks we sickened and shuddered over the ghastly companies of swollen, burned and disfigured corpses that were laid in ranks upon our wharves and upon the beach. May a like disaster never again happen upon this beautiful water. —*Buffalo Democrat.*

Selected for "Friends' Review."

WHAT THE YEAR HAS LEFT UNDONE?

It is not what my hands have done
That weighs my spirit down,
That casts a shadow o'er the sun,
And over Earth a frown;
It is not any heinous guilt,
Or vice by men abhorred,
For fair's the fame that I have built,
A fair life's just reward,
And men might wonder if they knew
How sad I felt with "sins so few."

Alas! they only see a part
When thus they judge the whole;
They do not look upon the heart—
They cannot read the soul.
But I survey myself within;
And mournfully I feel
How deep the precipice of sin
Its root may there conceal,
And spread its poison through the frame
Without a deed that men would blame.

They judge by actions which they see
Brought out before the sun;
But conscience brings reproach to me
For what I've left undone.
For opportunities of good
In folly thrown away,
For time misused in solitude,
Forgetfulness to pray,
And thousand more omitted things
Whose memory fills my breast with stings.

And therefore is my heart oppressed
With thoughtfulness and gloom,
Nor can I hope for perfect rest
Till I escape this doom.
Help me thou Merciful and Just!
This fearful doom to fly,
Thou art my strength, my peace, my trust,
Oh help me, lest I die!
And let my full obedience prove
The perfect power of faith and love.

SUMMARY OF NEWS.

FOREIGN INTELLIGENCE.—The Royal Mail Steamship Africa, with Liverpool dates to the 26th ult., arrived at New York on the 7th inst.

The papers contain further particulars of the capture of Bomarsund. Immediately after the surrender of that fortress, Gen. De Hilliers accompanied by Earl Grey, Secretary of the English Legation, departed for Stockholm, with the view, it is supposed, of endeavoring to induce Sweden to join the Western Powers. It was reported that the whole fortress of Aland had been blown up and abandoned. A strong division of the fleets had left Ledsund, to act in the Gulf of Finland. Bucharest is garrisoned by 8000 Turkish troops.

A terrible fire had occurred at Varna, destroying one third of the town. Many of the houses appropriated as quarters for the troops, together with stores and magazines, were destroyed, and the powder magazine was saved with much difficulty. The fire is supposed to be the work of Greek incendiaries, and several Greeks have been arrested on suspicion. The cholera was on the decline at Varna, but was raging with great virulence at Adrianople and some other places. The Bay of Varna was filled with vessels of all descriptions, to the number of five hundred.

A large fleet of transports had assembled at Rutschuk, and ships of war and transports were proceeding towards the Black Sea. Their object is unknown, as the expedition against the Crimea is stated to be postponed.

The Austrians entered Wallachia on the 20th ult., and three brigades were preparing to enter Moldavia.

Prussia was concentrating all her troops on the frontiers.

In Asia, the Turkish forces had sustained a disastrous defeat under the walls of Kars. Three thousand Turks are reported as killed, and two thousand taken prisoners.

A band of Circassian mountaineers had entered the province of Tiflis, sacked several places, put some persons to death and carried off a Russian Princess.

Austria has proclaimed the Gulf of Cattero, with its bay and anchoring ground, a port of war. No foreign vessel is permitted to enter.

SPAIN.—Queen Christina is still concealed in her palace. Her children have quitted Madrid. A modification of the Cabinet is expected.

The Republican Union club, presided over by the Marquis d'Albaida, is extremely active, and is pressing the administration with memorials demanding freedom of labor and other desirable reforms. Catalonia and the other provinces remain tranquil.

ITALY.—Naples is still suffering severely from Cholera. At Genoa there are still 100 cases a day. The monastic institutions at Turin are being cleared of their inmates on the plea that the buildings are needed for sanitary purposes. An agent of the celebrated engineer Bonelli, is on the point of starting for this country to dispose of the patent of his electric loom, which quite supersedes that of Jacquard.

VENEZUELA.—The Presidential election has taken place and resulted in the election of General Monagas. The revolutionary outbreak has been quelled and the leaders taken prisoners.

CALIFORNIA.—The steamship Star of the West, from San Juan, arrived at New York on the 8th inst., bringing dates from San Francisco to the 16th ult. A rumor was prevalent, at San Francisco, that a treaty for the annexation of the Sandwich Islands to the United States had been concluded at Hawaii and despatched to Washington.

Emigrants were fast arriving at Carson Valley on the 20th of 7th month. They report grass plenty, and their stock was in better condition than at any former season. An individual at Mariposa professes to have discovered a subterranean pass through the Sierra Nevada, which he thinks practicable for a railroad.

Lieut. Beckwith, of the overland surveying party, had returned to Sacramento. He states that a railroad can be laid out from California to Great Salt Lake Valley, at least 150 miles shorter than any route heretofore travelled, with an abundance of wood, water and grass along the entire route. Salt has been discovered in Los Angelos county, in a lake about 17 miles from Los Angelos: and a company has been formed for the purpose of manufacturing it.

OREGON.—John W. Davis has resigned his office as Governor of Oregon, and left for the Atlantic States.

DOMESTIC.—A new asteroid, the thirty-first of the system of small planets between Jupiter and Mars, was discovered by Ferguson, of the U. S. Observatory at Washington, on the night of the 1st inst. It is at present near Egeria, and is of some apparent magnitude. It was observed again the following night.

The yellow fever is raging fearfully at Savannah. During the week ending the 5th inst., there were 123 deaths, 74 of which were from the fever, being one in every 88 of population.

Business is almost entirely suspended, a number of the large boarding houses and hotels shut up, and many business houses closed.

The cholera suddenly broke out at Columbia, Pa., on the evening of the 8th inst., about six o'clock P. M., and with so much virulence that thirty cases and ten deaths occurred during the night. Forty-five deaths had occurred up to the morning of the 10th, being one to every hundred of the inhabitants. The number of deaths, up to the morning of the 12th, amounted to 83.

The Erie Railrod case, in the Pennsylvania Supreme Court, has been decided by Chief Justice Black in favor of the defendants, the so-called rioters of Erie, justifying them in their resistance to the running of the road through the streets of the borough, and directing the Railroad Company to alter their route there within four months.

WHAT IS VIRTUE?—To a student who put this question to the late Dr. Archibald Alexander, his simple and admirable reply was, "Virtue consists in doing our duty, in the several relations that we sustain, in respect to ourselves, to our fellow-men and to God, as known from reason, conscience and revelation."

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ORIGINAL AND PRESENT STATE OF MAN.

BY JOSEPH PHIPPS.

In the beginning God created all things good. Inherently and immutably good himself, every production of his must necessarily be so, according to the several kinds wherein he created them. As man was wholly made by him, he must have been made wholly good; his nature clear of all impurity, and free from all defect and disorder. His faculties were not imperfect, but limited to their proper sphere, and every part of his composition constituted in its due rectitude; the body placed in subservience to his rational spirit and soul, as to the more noble and excellent, and therefore the superior part, made for immortality, and in subjection only to the guidance of its Creator.

The human faculties or powers of capacity, must then be clear, unprejudiced, and fit to receive impressions, yet void of any but those of immediate sense. Man, merely as man, could not originally bring any real knowledge into the world with him. That must either be immediately communicated to him by his Maker, or afterwards acquired by himself, through observation and experience. The latter required time to effect; and as it was requisite to his situation that he should be immediately endued with such an understanding of himself, and his Creator, as related to his present duty, and affected his felicity, he certainly was, by divine wisdom and goodness, timely furnished with it.

Man must not only then be supplied with a due degree of light and understanding, but he must also be empowered to act up to it, else his knowledge would have been afforded him in vain. Yet, though he certainly was thus empowered, the sequel manifested he was placed in a state of probation, otherwise, he could never have been guilty of the least failure; for his Maker being essentially and unchangeably good, must have fixed him in a state of immutable virtue and goodness, had he determined to fix him at all.

As the omniscient Creator most certainly foresaw what a subtle adversary man would have to encounter, he as surely furnished him with means sufficient to discover his snares, and resist his assaults. If Satan was suffered to use his subtlety and influence to deceive him, doubtless he was not only warned, but also endued with a sufficiency of divine light and influence to withstand his attempts, as he kept duly upon his watch.

Nothing but the divine nature can enable any intelligent creature to resist temptation, and act up to the divine will. If therefore any created being is required to keep up thereunto, it must be assisted by divine power so to do. God created man for a purpose of his own glory. To glorify God and partake of his glory, man must walk in obedience to his will. Man could neither infallibly know his will, nor constantly perform it, merely by the strength of his own faculties; he must, therefore, necessarily, have been assisted by the spirit of God, to enable him to perform his will, and so to obey him as to glorify him, and enjoy a blessed inheritance in him; otherwise, the end of man's creation could not be answered. Hence it is concluded, the first man Adam was made a living soul by the inspiration of the second Adam, Christ, who is a quickening spirit; for "That was not first which is spiritual but that which is natural; and afterward that which is spiritual." (1 Cor. xv. 45, 46.) That is, Adam was first created a natural man, and then rendered a spiritual one by the quickening power of the spirit of Christ, which is the true life, and proper element for immortal spirits to live and move in.

Thus the parents of mankind, in their original uncorrupted state, being fit temples for the Holy Ghost to dwell in, were, as well as the sanctified in Christ afterwards, partakers of the divine nature,* by the internal quickening of divine life. The author of the book of Wisdom observes, that wisdom in all ages, and certainly

* 1 Pet. i. 4.

in the first and purest, entereth holy souls; which wisdom he describes to be the breath of the power of God, a pure influence flowing from the glory of the Almighty, the brightness of the everlasting light, the unspotted mirror of the power of God, and the image of his goodness.* This clearly denotes the spirit of the eternal Son of God himself, and evidently concurs with those parts of the New Testament which declare him to be the power of God, and the wisdom of God, the true light and life of men, the brightness of the Father's glory and the image of the invisible God.†

It was undoubtedly in the light of this pure influence that Adam had such an intuitive discerning of the creation, as enabled him to give names to them according to their several natures. For we read, "The Lord God formed every beast of the field, and every fowl of the air, and brought them unto Adam, to see what he would call them; and whatsoever Adam called every living creature, that was the name thereof."‡

Under this celestial enduement, the sacred impression of the divine image conspicuously appeared in the first of mankind. "In the image of God created he them."§

Had man kept in faithful obedience to his heavenly guide, and rejected the offers of the tempter, he might undoubtedly, in due time, have been advanced to a degree of establishment beyond all possibility of falling; but not continuing strictly upon his watch, and, contrary to the warning before given him, turning his attention towards the temptation, when alluringly presented, he slipped from his proper guard; leaving hold of that spirit wherein his life and strength lay, he fell from it, and all its advantages, out of the liberty of the sons of God, into the bondage of corruption: a sure introduction to misery. For as holiness and happiness are inseparably united, so sin and misery are indivisibly connected.

To suppose that the Almighty author of all good, originally subjected man under a moral necessity to transgress upon the appearance of temptation, is an imagination too injurious to the divine nature to be admitted. Our first parents were unquestionably enabled by their maker to abide in due watchfulness, which would have entitled them to preservation; their defection from which, was certainly not of him, but of themselves. Had their lapse been through his will, or intentional disposition of circumstances, so that it must inevitably follow, he could not consistently have sentenced them to punishment for it; because, in so doing, they performed his will, which could not be a sin against him.

A dangerous fondness to become knowing in things hurtful, and no way necessary, seems to have had an early entrance into the human mind. "In the day ye eat, your eyes shall be opened, and ye shall be as gods, knowing good and evil."* By the suggestion of this flattering falsehood, Eve was deceived. Knowing nothing but good, she might have remained happy; but experiencing evil, she became otherwise. This knowledge is as opposite to that of the divine wisdom, as darkness is to light. It is certain the Omniscient knows both good and evil, but he knows the first by immutable possession and perfect enjoyment, and the last he beholds with abhorrence, in eternal opposition to, and infinite distance from the purity of his nature. With sinful man the case is reverse; evil having immediate possession of him, and good being out of his reach, without divine mercy, he must be completely wretched. This is the necessary consequence of that boasted knowledge of the world, which men acquire by tasting the pernicious and poisonous sweets of temptation.

The consequences of this primary lapse were immediately affecting to the actual transgressors, and remotely to all their posterity. 1. They lost the bright impression of the divine image, and the felicity attending it. Forfeiting the immediate indwelling and pure influence of God's holy spirit, they lost that divine similitude, wherein they had enjoyed internal light, life, love, goodness, righteousness, holiness and happiness. That omnipresent spirit of power, truth, and virtue, which in their original state had been their comforter, disunited from them through transgression, now became their accuser and convictor. 2. Lapsing from under due and constant subjection to the mind and spirit of his Creator, the will of man separated from the will of God, and became self-will. Self-love in man was originally and properly placed in subservience to the love of his Maker, who being in all respects justly supreme, had, whilst man stood in cheerful obedience, the supremacy in his affection; but by his undutiful self-gratification, and letting in the suggestion of the tempter, his chief love turned from his Maker to himself. Thus probably inordinate self-love and self-will originated in man, and they always stand in a will separate from the will of God, and a spirit contrary to his holy spirit. This mental separation opened an easy road of access for the evil spirit to influence the human mind towards exterior objects, and rendered them the subjects of temptation. By giving way to carnal inclinations, man became carnally-minded; and "to be carnally-minded is death."†

When the Sovereign Legislator first added a positive law to Adam, he predenounced immediate death upon him in case of his transgression; "In the day that thou eatest thereof, thou shalt surely die."* This seems to imply a much deeper and more important meaning than what relates to the body; a meaning more immediately

* Wisd. vii. † 1 Cor. i. 24. Col. i. 15. 2 Cor. iv. 4.
‡ Gen. ii. 19. § Gen. i. 27.

* Gen. iii. 5. Rom. viii. 5. † Gen. ii. 17.

affecting to the rational soul; the privation of a life which before transgression it happily enjoyed, and which, by disobedience, it must certainly lose. What then is the proper life of the soul, and what is the death of that which must for ever exist? Merely to be cannot be the life intended. It must be, to live in that life which immutably exists only in the divine nature, and which is not to be enjoyed but by partaking of the divine nature, the spirit of him who is the life, and our life; that life the evangelist declares to be the true light of men.*

This supernatural, spiritual, heavenly power and virtue of the great illuminator and quickener is the true life of the immortal spirit of man; and the total want or deprivation thereof, is its death. Turning from this to embrace temptation, our first parents did surely, in the day of transgression, deviate from, and die in spirit to that divine life by which they had been quickened. For, it is the spirit that quickeneth or giveth life;† and when life departs, death ensues of course. As the body dies when deprived of its animal life, so the soul is left in a state of spiritual death, when that which is its proper life departs from it; saving this difference, that the deceased body remains wholly insensible; but the soul, in the full state of its death, still exists under the unavoidable sense of its guilt and misery. Thus, according to Wisdom, man found death in the error of his life.‡—"For God made not death, neither hath he pleasure in the destruction of the living"—but, "through envy of the Devil came death into the world."§

(To be continued.)

GRANVILLE SHARP.

"The lives of some men may be contemplated in their opinions and private studies; of others, in their exertions and public concerns. It is rarely that the world beholds the union of unceasing action and unwearied study; still more rarely does it enjoy the sight of such united power devoting itself, at once meekly and resolutely, in the fear of God, to the best good of man. Yet such was the character of Granville Sharp."

Such are the remarks made by the biographer of Mr. Sharp in entering upon the consideration of his character—a character to which I feel, with depressing sensibility, no justice can be done in the short space allotted to these biographical notices. He was the son of the Rev. Thomas Sharp, Archdeacon of Northumberland, and was born in Durham, on the 10th of Nov., 1735. In 1750 he left Durham, having been apprenticed to a linen draper of London. At the end of his apprenticeship, he engaged in a linen factory, and it was at this period he made his first advances in learning. Having a series of controversies with a scholar in London, whose name is not given, upon some disputed doctrines in the New Testament, his antagonist denied the correctness of our translation; whereupon, Mr. Sharp, with that singleness of purpose which attended him through life, to spare no labors to ascertain the truth, immediately set upon the study of Greek, and with so much success that he some years afterwards published a small work upon the Greek Article. A controversy of a similar character with a learned Jew, led him to the study of the Hebrew language.

In June, 1758, he obtained a subordinate appointment in the Ordnance office. From this time to 1765, little is known of him, except that he was pushing his studies in the ancient languages, Latin, Greek and Hebrew, with untiring industry. In this latter year, a circumstance happened which gave a new direction to his whole life, and which has caused him to be looked up to by a grateful posterity as the pioneer in the great and glorious reform, then commenced, of the abolition of slavery in England; then of the abolition of the slave trade; and finally, in 1834, of the abolition of slavery throughout the whole extent of the British empire.

In 1765, a man by the name of Lisle had brought to England, from Barbadoes, an African, whom he claimed as his slave, by the name of Jonathan Strong. He treated him in a very cruel manner, and beat him so severely over the head as to cause his head to swell; from this a serious disorder fell into his eyes, and he was abandoned by his master to the charities of the world. In this situation he applied to Wm Sharp, surgeon, the brother of Granville, and in process of time was cured. When cured, his so-called owner, who had, in his sickness, abandoned him, met him, and seeing him so well and strong, claimed him as his property. He fled to some friends for protection, and the knowledge of his case soon came to the ears of Granville Sharp, and enlisted all the energies of his soul. Suffice it to say that, by great exertions, he finally obtained the full release of the man.

But Mr. Sharp saw that the case of poor Strong was but one of many similar cases that existed in England, and of his labors in this great department of humanity, we will quote the words of the "Edinburgh Review:"

"Regardless of the dangers to which he exposed himself, both in his person and his fortune, Mr. Sharp stood forward in every case as the courageous friend of the poor Africans in England, in direct opposition to an opinion of Yorke and Talbot, the attorney and solicitor general for the time being. This opinion had been acted upon; and so high was its authority that, after it had been made public, it was held as the settled law of the land, that a slave, neither by baptism nor arrival in Great Britain or Ireland, acquires freedom, but may be legally forced

* 2 Pet. i. 4. John xiv. 6. C l. iii. 4. John i. 4.
† John vi. 63. 2 Cor. iii. 6. ‡ Wisdom i. 12, 13.
§ Ibid. ii. 24.

back to the plantations. Discouraged by Judge Blackstone, and several other eminent lawyers, Mr. Sharp devoted three years of his life to the study of the English law, that he might render himself the more effectual advocate of these friendless strangers. In his work, entitled 'A Representation of the Injustice and Dangerous Tendency of tolerating Slavery in England,' published in the year 1769, and afterwards, in his learned and laborious 'Inquiry into the Principles of Villanage,' he refuted the opinion of Yorke and Talbot by unanswerable arguments, and neutralized their authority by the counter-opinion of the great Lord Chief Justice Holt, who many years before had decided that, as force could be used against no man in England without a legal process, every slave coming into England became free, inasmuch as the laws of England recognized the distinction between person and property as perpetual and sacred. Finally, in the great case of Somerset, which was argued at three different sittings, in January, in February, and in May of the year 1772 (the opinion of the judges having been taken upon the pleadings,) it was at last ascertained and declared to be the law of the land, that, as soon as ever any slave set his foot upon English territory, he became free. Among the heroes and sages of British story, we can think of few whom we should feel a greater glow of honest pride in claiming as an ancestor, than the man to whom we owe our power of repeating with truth—

> 'Slaves cannot breathe in England; if their lungs
> Receive our air, that moment they are free;
> They touch our country, and their shackles fall.'"

After this, Mr. Sharp interested himself very much in the cause of slavery in America, and corresponded with that great-hearted philanthropist Anthony Benezet, with Dr. Franklin, Dr. Rush and others. During all this time he was merely a clerk in the Ordnance office; but an incident soon occurred which prevented him from remaining in it any longer—an incident which showed a scrupulous integrity, a transparent beauty of character, as rare as it is delightful to behold. He had long witnessed with great solicitude the difficulties between England and her then American colonies, and sympathized entirely with the latter, justly holding the sentiment "our country, right or wrong," to be an abominable one. Accordingly, in 1774, he published a work entitled "A Declaration of the People's Natural Rights to a share in the Legislature," the very thing for which WE so strenuously contended. When, therefore, hostilities actually occurred, and he saw that he would be obliged, by his official station, to be instrumental in furnishing munitions of war to the troops of his own country, which he deemed to be in the wrong, he at once resigned his public office, though he had been in it nearly twenty years, and was fitted for no other employment—had none in view—and had spent all his paternal inheritance, and the excess of his salary above his own wants, in acts of benevolence and philanthropy. How refreshing to witness such instances of strictly conscientious conduct! But that God in whom he trusted did not leave him to want. His brothers, who were in comfortable circumstances, highly applauded his course, and cordially invited him to partake of their bounty to any extent, and for any duration. He accepted their kind invitation for the time, and devoted himself to literary pursuits.

Granville Sharp now took an increased interest in the abolition of the slave trade, in connection with which an instance of horrible cruelty had been brought to light, which has hardly its parallel on the page of history. The ship Zong sailed from Africa, with 440 slaves on board, for the island of Jamaica. Many had died on the voyage, and when they got in sight of Jamaica a large number were sick. "The master of the ship then called together the officers, and told them that, if the sick slaves died a natural death, the loss would fall on the owners of the ship, but if they were *thrown alive into the sea*, it would be the loss of the underwriters." Accordingly, they proceeded to their horrid work, and actually threw overboard into the sea ONE HUNDRED AND THIRTY-TWO HUMAN BEINGS, ALIVE! This, as might be supposed, did much to arouse the nation to the character of the abominable traffic, and Granville Sharp never ceased laboring for its abolition till he saw the object of his wishes attained.

Another event which distinguishes the life of Mr. Sharp, occurred about the year 1787—it was the foundation of the colony of free blacks at Sierra Leone. In consequence of his own benevolent exertions, a large number of slaves had been freed in England, and being brought up to no trade, they became more or less dependent on public charity. These he had sent to Sierra Leone at his own expense, and thus may be considered as the FOUNDER OF THE COLONY AT THAT PLACE. In this same year the society was formed in London for the abolition of the slave trade, of which Mr. Sharp was a prominent member, and in which he continued to labor with unabated zeal till his death. Soon after this, a number of Christians of different denominations conferred together about forming a Bible Society, which resulted in the establishment of the "British and Foreign Bible Society," in 1804, of which Mr. Sharp was the first chairman. "Perhaps it would not have been possible," says Mr. Owen, the historian of the society, "to find, throughout the British dominions, a man in whom the qualities requisite for the first chairman of the British and Foreign Bible Society were so completely united as they were in this eminent philanthropist." But it is not possible, in our limited space, to go further into detail in the life of this excellent man. Suffice it to say that in every good cause—in every thing that

tends to honor God and bless man—he took the deepest interest, and labored to the extent of his powers to the day of his death, which took place on the 6th of July, 1813.

It is unnecessary to write a eulogy upon Mr. Sharp's character. What it was will be sufficiently seen from this brief sketch of his life. As a scholar he stood very high; indeed, it was wonderful how he accomplished so much in literature, while he labored so assiduously in every prominent object of benevolence. But though his writings were numerous, and had many readers at the time, and exerted great influence, yet, as most of them were pamphlets, and were written for temporary purposes, they are not much referred to now. Among them, however, are many that are not ephemeral. Such are his "Remarks on Several Important Prophecies," "Remarks on the Use of the Definite Article in the New Testament," "Remarks on Duelling," "An Account of the Division of the English Nation into Hundreds and Tithings," "On Personal Liberty," "A Declaration of the People's Natural Right to a Share of the Legislature," &c. &c. In his memoirs is a list of sixty-one publications on various subjects of law, religion, classical literature, morals and philanthropy. Indeed, a life of greater activity, usefulness and benevolence, the world has never witnessed.—*Cleveland's Literature of 19th century.*

From the National Era.

DON'T YOU LIKE FLOWERS?

"Oh, mother, do see!" said little Georgiana to her mamma, as she came rushing in from the garden, "somebody's cut off all the budsof your heliotrope and little rose. Only look!"

"I did it," said her mother.

"You, mamma?

"Yes."

"Why—don't you like flowers?

"Yes, my dear; it is because I like flowers I cut them off."

"What do you mean, mamma?"

"My dear, do you notice that the heliotrope and the rose are both young and weak—just beginning to grow? The strength that they would spend on a blossom now, I want them to employ in making larger roots, and throwing out more branches, so they will become strong, thrifty plants, and bear twenty blossoms by-and-by, instead of one now."

"Oh, that is it."

"Yes; you see my dear, there is in every plant a mysterious power, called the vital force, or *life*. Now, this vital force is all the while stimulating the plant to throw out either roots, stalks, leaves, or blossoms. But, of all things that a plant can do, nothing uses more of this mysterious power than *to blossom*. If the vital force make roots, these roots are so many mouths through which the plant sucks food from the earth; if it goes to make more leaves, these leaves are lungs by which the plant breathes the air, and thus takes in nourishment; but the flower is neither lungs nor mouth; *yet* it takes the highest force the plant is capable of to produce it; and while the plant is maturing the seed which lies hid in the flower, it often entirely suspends all other growth, because all its energies are taken up with this effort. So, if a gardener wants to make a plant strong and thrifty, and capable of bearing a beautiful show of flowers, he often picks off the first blossom buds, and turns all the strength of the plant to leaves and roots."

Little Georgy looked quite thoughtful.

"My dear," said her mother, "I am going to tell you something now, that I hope you will always remember. This flowering of plants is like some other things that I want you to notice. In educating you, there are many pleasures and pursuits, innocent in themselves, and beautiful as the blossoms of a flower, that I restrain you from, not because I do not like them, but because I think for you to have them now would have the same effect on your character that too early blossoms would on a delicate plant.

"You would like to spend your time in reading story books, in going on visits, in attending shows and concerts, and many such things, which may all be pleasant enough in themselves; but, instead of all these, you have to spend your strength in duties and lessons, at home and at school. You are doing, now, what a plant is—you are making roots, and leaves, and branches; and, when your mind and character are formed, blossoming may not hurt you.

"Sometimes, a gardener cares nothing about the strength of a plant. His only object is to get a show of fine flowers immediately. He keeps it warm, waters it with stimulating nourishment, and turns all its strength to flowering. In this way, beautiful flowers are made; but when their transient bloom is withered, the plant is a poor, withered, unsightly thing, whose vitality is all expended. So some parents and teachers bring up children to care only for pleasure, gaiety, and show; and when childhood and youth are passed, their vigor is all spent—they are poor, insipid, useless creatures, affording no pleasure or use, either to themselves or others.

"But more than this, what I do for you, is only an emblem of what our heavenly Father is constantly doing for us all. Our minds are all the while reaching forth and striving after blossoms which He cuts off, not because he does not love flowers, but because he *does* love them, and wants his immortal plants to gain strength for a thousand instead of one.

"Here is a mother, for instance, and all the strength of her life is put forth in one fair child—a rose bud of infinite sweetness. All the strength of her soul is going into love for this child. The heavenly Gardener cuts off this blossom of love, not because he has no pleasure

in it, but because he wants the soul that bears it to become a stronger soul, and capable of a wider sphere of love. You will often see a rosetree, whose buds have been cut off, throwing up a green vigorous shoot, from which multitudes of roses shall spring; and so, when an earthly love has been broken off by death, there springs out of it a love to all mankind—to all who suffer and sorrow.

"So people in this world often have tastes and capabilities, beautiful in themselves, which the circumstances of their lives forbid them to indulge. A mother, for example, has a taste for music, drawing, or literature; but poverty, and the charge of a young family, keep her confined to the drudgery of ordinary life. But God, the loving gardener, has foreordained all this. He casts her lot thus, not because he has no love for the beautiful tendencies of her mind, but because he would give them a stronger root and wider growth.

"And now, my dear child," said mamma, "remember, if in your life a time should ever come, when all the desires of your heart are cut off—when you are forced from all that is lovely and agreeable to you, and confined to all that is repugnant and distasteful—be not discouraged. Think that it is done by the great Gardener of your soul. Your time shall yet come, if not here, at least when he shall transplant you to the skies." H. B. S.

THE STUDY OF WORDS.

(Continued from page 13.)

The true answer to the inquiry how language arose is this, that God gave man language, just as he gave him reason, and just because he gave him reason (for what is man's word but his reason coming forth, so that it may behold itself?) that he gave it to him, because he could not be man, that is a social being without it. Yet this must not be taken to affirm that man started at the first furnished with a full-formed vocabulary of words, and as it were with the first dictionary and first grammar ready made to his hands. He did not thus begin the world with names, but with the power of naming; for man is not a mere speaking machine; God did not teach him words, as one of us teaches a parrot, from without; but gave him a capacity, and then evoked the capacity which he gave. Here, as in everything else that concerns the primitive constitution, the great original institutes of humanity, our best and truest lights are to be gotten from the study of the three first chapters of Genesis; and you will observe that there it is not God who imposed the first names on the creatures but Adam—Adam, however, at the direct suggestion of his Creator. He brought them all, we are told, to Adam, "to see what he would call them, and whatsoever Adam called every living creature that was the name thereof." (Gen. ii. 19.) Here we have the clearest intimation of the origin, at once divine and human, of speech; while yet neither is so brought forward as to exclude or obscure the other.

And so far we may concede a limited amount of right to those who have held a progressive acquisition, on man's part, of the power of embodying thought in words. I believe that we should conceive the actual case most truly, if we conceived this power of naming things and expressing their relations, as one laid up in the depths of man's being, one of the divine capacities with which he was created: but one (and in this differing from those which have produced in various people various arts of life,) which could not remain dormant in him, for man could be only man through its exercise; which, therefore did rapidly bud and blossom out from within him at every solicitation from the world without, or from his fellow-man; as each object to be named appeared before his eyes, each relation of things to one another arose before his mind. It was not the possible only, but the necessary emanation of the spirit with which he had been endowed. Man makes his own language, but he makes it as the bee makes its cells, as the bird its nest.

How this latent power evolved itself first, how this spontaneous generation of language came to pass, is a mystery, even as every act of creation is of necessity such; and as a mystery all the deepest inquirers into the subject are content to leave it. Yet we may perhaps help ourselves to the realizing of what the process was, and what it was not, if we liken it to the growth of a tree springing out of and unfolding itself from a root, and according to a necessary law—that root being the divine capacity of language with which man was created, that law being the law of highest reason with which he was endowed.

Were the savage the primitive man, we should then find savage tribes furnished, it might be, scantily enough with the elements of speech, yet at the same time with its fruitful beginnings, its vigorous and healthful germs. But what does their language, on close inspection, prove? In every case what they are themselves, the remnant and ruin of a better and a nobler past. Fearful indeed is the impress of degradation which is stamped on the language of the savage—more fearful, perhaps, even than that which is stamped upon his form.

When a people has been scattered off by some violent revolution from that portion of the world which is the seat of advance and progress, and driven to its remote isles and further corners, then as one nobler thought, one spiritual idea after another has perished from it, the words also that expressed these have perished too: as a people has let go one habit or civilization after another, the words also which those habits demanded have dropped, first out of use, and then out of memory, and thus, after a while have been wholly lost.

As there is no such witness to the degradation of the savage as the brutal poverty of his language, so is there nothing that so effectually tends to keep him in the depths to which he has fallen. You cannot impart to any man more than the words which he understands either now contain, or can be made intelligibly to him to contain. Language is as truly on one side the limit and restraint of thought, as on the other side that which limits and unfolds it. Thus it is the ever-repeated complaint of the missionary that the very terms are wholly or nearly wholly wanting in the dialect of the savage whereby to impart to him heavenly truths, or indeed even the nobler emotions of the human heart. Dobrizhoffer, the Jesuit missionary, in his curious *History of the Abipones*, tells us that neither they nor the Guarinnies, two of the principal native tribes of Brazil, with whose languages he was intimately acquainted, possessed any word which in the least corresponded to our "thanks." But what wonder when the feeling of gratitude was entirely absent from their hearts, that they should not have possessed the corresponding word in their vocabularies? Nay, how should it have been there? And that this is the true explanation is plain from the fact which the same writer records, that although inveterate askers, they never showed the slightest sense of obligation or of gratitude when they obtained what they sought; never saying more than, "This will be useful to me," or, "This is what I wanted."

Yet with all this, ever and anon in the midst of this wreck and ruin there is in the language of the savage, some subtle distinction, some curious allusion to a perished civilization, now utterly unintelligible to the speaker, or some other note, which proclaims his language to be the remains of a dissipated inheritance, the rags and remnants of a robe which was a royal one once. The fragments of a broken sceptre are in his hand, a sceptre wherewith once he held dominion (that is, his progenitors) over large kingdoms of thought, which now have escaped wholly from his sway.

But while it is thus with him, while this is the downward course of all those who have chosen the downward path; while with every impoverishing and debasing of personal or national life there go hand in hand a corresponding impoverishment and debasement of language, so on the contrary, where there is advance and progress, where a divine idea is in any measure realizing itself in a people, where they are learning more accurately to define and distinguish, more truly to know, where they are ruling, as men ought to rule, over nature, and making her give up her secrets to them, where new thoughts are rising up over the horizon of a nation's mind, new feelings are stirring at a nation's heart, new facts coming within the sphere of its knowledge, there language is growing and advancing too. It can not lag behind; for man feels that nothing is properly his own, that he has not secured any new thought, or entered upon any new spiritual inheritance, till he has fixed it in language, till he can contemplate it, not as himself, but as his word; he is conscious that he must express truth, if he is to preserve it, and still more if he would propagate it among others. "Names," as it has been excellently said, "are impressions of sense, and as such take the strongest hold upon the mind, and of all impressions can be most easily recalled and retained in view. They therefore serve to give a point of attachment to all the most volatile objects of thought and feeling. Impressions that when past might be dissipated for ever, are by their connection with language, always within reach. Thoughts, of themselves, are perpetually slipping out of the field of immediate vision; but the name abides with us, and the utterance of it restores them in a moment." And on the necessity of names for the propagation of the truth it has been well observed: "Hardly any original thoughts on mental or social subjects ever make their way among mankind, or assume their proper importance in the minds even of their inventors, until aptly selected words or phrases have, as it were, nailed them down and held them fast."

Language is the amber in which a thousand precious and subtle thoughts have been safely embedded and preserved. It has arrested ten thousand lightning flashes of genius, which, unless thus fixed and arrested, might have been as bright, but would also have been as quickly passing and perishing as lightning. "Words convey the mental treasures of one period to the generations that follow; and laden with this, their precious freight, they sail safely across gulphs of time in which empires have suffered shipwreck, and the languages of common life have sunk into oblivion."

And it is of course our English tongue, out of which mainly we should seek to draw some of the hidden treasures which it contains, from which we should endeavor to remove the veil which custom and familiarity have thrown over it. We cannot employ ourselves better. There is nothing that will more help to form an English heart in ourselves and in others than will this. We could scarcely have a single lesson on the growth of our English tongue, we could scarcely follow up one of its significant words, without having unawares a lesson in English history as well, without not merely falling on some curious fact illustrative of our national life, but learning also how the great heart which is beating at the centre of that life was gradually shaped and moulded. We should thus grow too in our feeling of connection with the past, of gratitude and reverence to it; we should estimate more truly, and therefore more highly what it has done for us, all that it has bequeathed us, all that it has made ready to our hands. It

was something for the children of Israel, when they came into Canaan, to enter upon wells which they digged not, and vineyards which they had not planted, and houses which they had not built; but how much greater a boon, how much more glorious a prerogative, for any one generation to enter upon the inheritance of a language, which other generations, by their truth and toil, have made already a receptacle of choicest treasures, a storehouse of so much unconscious wisdom, a fit organ for expressing the subtlest distinctions, the tenderest sentiments, the largest thoughts, and the loftiest imaginations, which at any time the heart of men can conceive.

(To be continued.)

FRIENDS' REVIEW.

PHILADELPHIA, NINTH MONTH 23, 1854.

One of the most important constitutional questions involved in the late separation in the Yearly Meeting of Ohio, relates to the appointment of clerks. I understand that the declaration of the venerable William Jackson, in the Yearly Meeting of Philadelphia, in 1827, was adduced, in the late meeting in Ohio, as conclusive testimony in relation to such appointments. Though I was present and heard what William Jackson said on that occasion, I cannot undertake to repeat exactly the words he uttered. They were understood to imply, and it was perhaps the natural construction, that, as far as his knowledge extended, the practice was, when the representatives failed to agree on the choice of a clerk, to continue in his office the one already under appointment. He certainly did not inform us whether this was a practice founded on cases of such failure actually occurring, or whether it was inferred from the nature and necessity of the case.

I well remember that soon after that meeting some of those who then left us controverted that doctrine, and roundly denied that any such case had ever occurred prior to 1827; and it then appeared to me that unless we could find some case or cases in which the representatives had failed to agree upon a clerk, the plea of usage was not one on which reliance could be placed. For I could not then, nor can I yet, perceive how a valid usage can be inferred from a case that has never occurred.

In the investigation at Camden three years afterwards, William Jackson was one of the witnesses examined, and this subject was brought under examination. In Foster's reports page 104, vol. i., the following questions, with the answers of William Jackson, appear.

Question.—In the course of your long experience, do you remember any instance in which the representatives to the Yearly Meeting, or the Yearly Meeting itself, was unable to agree upon a clerk?*

Ans.—From what knowledge I have of that, in this country, and I have been to all the yearly meetings on this continent, except two, away west, (Ohio and Indiana,) and some of them different times, and also London and Dublin; the uniform practice was for the clerk that heretofore served the Yearly Meeting, to continue to serve it, until a new appointment was made. He was considered to be the clerk until a new appointment was made.

Question.—Have you ever known of an instance of the representatives to the Philadelphia Yearly Meeting, previous to 1827, being unable to agree upon the nomination of a clerk?

Ans.—I cannot speak with certainty. There was some difficulty in the Yearly Meeting in that respect some years ago; I think it was some time in the revolutionary war; but what the difficulty was I cannot now particularly recollect.

Now, as William Jackson was a man of unquestionable integrity, above any acts of equivocation or subterfuge, we must construe his declaration in the Yearly Meeting as meaning nothing more than his testimony at Camden, that the usage of Society was to consider the clerk once appointed to continue as clerk until a new appointment was made. On that point he was clearly correct; for as the meeting must have a clerk, and no one could be clerk until he was appointed, the incumbent naturally retained his office until superseded by another.

In our usual course of proceeding the clerk and assistant, though nominally appointed for the current year, take their seats, as a matter of course, at the table on the opening of the meeting on the following year. At the commencement of the second sitting the old clerk still goes to the table to receive the report of the representatives, and record the conclusion of the meeting. That report being made, and the judgment of the meeting obtained, it is the duty of the acting clerk to make and read a minute expressive of the conclusion. But we observe, it is not the report of the representatives, nor the minute of the acting clerk, that constitutes the clerk thus appointed the organ of the meeting. It is the appointment of the meeting which places him in the station. In 1827, the Yearly Meeting of Philadelphia was placed in a position which, as far as we knew, and apparently as far as W. Jackson knew, it had never been in before. Of course there was no usage to guide the meeting in the case. The question, whether the general usage, relative to clerks, could, by a fair construction, be made to govern the unprecedented case then existing, naturally involves another. Who or what body appoints the clerk? If the representatives

*Wm. Jackson had previously stated that from 1767 to that time; he had been accustomed to attend Phila. Yearly Meeting.

appoint him, then their neglecting or failing to do so leaves the clerk already appointed in possession of his office until that body, or the Yearly Meeting appoints another. But in Philadelphia Yearly Meeting, and I believe in all the others on this continent, the representatives merely *propose* a clerk, the meeting *appoints* him to the service. This practice proves conclusivelythat the appointing power is understood to be in the Yearly Meeting, and not in the body of representatives; and if the latter fail to propose a clerk, that failure does not, in any degree, impair the authority of the meeting to make an appointment. If the failure of the representatives to offer a clerk necessarily continued the incumbent in office through the whole meeting, there could be no use, and in reality no proper meaning, in the minute which was made continuing the clerk of the former year in the service during the meeting then in session. The representatives having failed to perform the service allotted to them, the appointment of a clerk was thrown back on the meeting as though the subject had not been referred to any other body, and the meeting exercised its authority by re-appointing the clerk and assistant of the former year.

The case standing alone in Philada. Yearly Meeting, for it is not known that a similar circumstance has occurred before or since, a measure adopted as the easiest method of getting over a difficulty arising from high party excitement, cannot be considered as establishing a usage at all. If the Yearly Meeting of Ohio has, during several years, acted in the same way for a similar reason, party feeling having unhappily prevented their representatives from performing the service assigned them, the plea of usage can avail very little, as it is their own usage, with a solitary example under very peculiar circumstances, in another Yearly Meeting.

Great inconvenience must arise from the incorporation, into our system of discipline, of a rule or usage which would restrict our Yearly Meetings from changing their clerk until the change should be proposed by the representatives. By such usage a clerk who had influence enough to form a party in his support, might be continued at the table year after year in open opposition to the judgment of the most judicious and solid portion of the meeting. There could be no difficulty in throwing into the representation a sufficient number of partisans to prevent the choice of another.

It appears that in the late Yearly Meeting of Ohio, the representatives as a body did not unite upon any individual to recommend to the meeting as clerk. A part, nearly if not fully one third, agreed to offer Jonathan Binns and James B. Bruff as clerk and assistant. Whether the other two thirds, or any of them, united with the continuance of Benjamin Hoyle, we are not informed; but we find it explicitly stated that their report was in substance if not in form that they had no name to offer. On this report it appears the minute continuing B. Hoyle and W. S. Bates in their station, was founded. We do not find that the question whether the clerks of the former year should be continued in office was submitted to the meeting. The acting clerk seems to have proceeded on the presumption that they must continue as a matter of course, unless the representatives had agreed to propose a change.

There can be no reasonable doubt that their continuance in office would have been entirely in order if done by direction of the meeting; but we shall find it no easy task to vindicate the formation of a minute of their continuance or reappointment, at the fiat of the clerk alone, founded on the negative report of the representatives; even upon the supposition that the report of two thirds was the report of the whole. It is obvious that the report which was pronounced to be in order, was not the report of the united representatives; for about one third of their number united in offering two friends for the services in question. If the majority report should be admitted as the regular one, the meeting was thrown upon itself, and the untrammelled authority to appoint a clerk and assistant remained. Any member of the meeting had a right to offer a name, and an appointment made by the meeting, in accordance with the suggestion of an individual, would have been valid. I remember the time when the clerk of Philadelphia Yearly Meeting absented himself from the meeting during one or two days, in consequence of the death of his mother, and another friend was called to the table, without reference to any committee or representatives; and there can be no doubt that the acts of the meeting through the agency of that clerk, were just as valid as those effected by the regularly appointed organ.

Jonathan Binns and James B. Bruff might have been taken up and appointed without previous nomination, as the body of the representatives had failed to offer a name, and certainly their nomination by twelve or fourteen of the representatives, if it imposed no obligation to consider them, did not debar the meeting from making choice of them, in case they were judged properly qualified for the service.

The question, therefore, which of the bodies claiming the name of Ohio Yearly Meeting is the genuine one, is intimately connected with the appointment of clerks. The action of the representatives, appears as a secondary consideration, except in relation to its negative influence. The friend upon whose appointment or

continuance the voice of the meeting was given, must be the genuine clerk of Ohio Yearly Meeting; consequently the body which recognizes him as its clerk must be the Yearly Meeting.

Since the preceding observations were written, my attention has been a little turned to the decision of Judge Ewing on the Camden case. In adverting to the appointment of clerks, the Judge lays it down as the obvious dictate of reason, established by usage as a law, that the old clerks were to act, and without any new appointment or induction, were authorized to continue and discharge their appropriate functions, until the names of others were regularly brought forward, and united with, *or in other words appointed.* He does not say until others are proposed by the united voice of the representatives, but until they are regularly brought forward and united with, or in other words *appointed.* Hence when others are appointed by the meeting, the functions of the former incumbents are suspended. The Judge construes the declaration of W. Jackson exactly as I have done, that it had always been the practice of the old clerks to serve until new ones were appointed, and the latter proposed that the present clerks should be continued for that year. Judge Ewing afterwards states that a minute was made *desiring the old clerks to continue to serve the meeting;* and proceeds to show that this measure was assented to by the meeting, though somewhat reluctantly on the part of some of those present. Thus showing conclusively that according to his judgment, the assent of the meeting was an important element in the case.

The judge subsequently remarks: "There is another part worthy of much consideration, in looking into the propriety of these proceedings, which is, that no person except Samuel Bettle, the former clerk, was proposed for the office. The importance of this circumstance in civil affairs is thus shown in the recent American treatise on the law of corporations. 'Where a majority protest against the election of a proposed candidate, and do not propose any other candidate, the minority may elect the candidate proposed.'—Angel and Ames on Corporations, 67."

Now, adverting to the cases of Philadelphia Yearly Meeting in 1827, and that of Ohio in 1854, and keeping the opinion of Judge Ewing in view, how obviously different must they appear. In the former, the representatives did not offer any candidates for the clerkship; but a venerable friend proposed the former incumbent, and no other name was brought before the meeting. The proposal of W. Jackson was discussed, not adopted, as a matter of course, and eventually agreed to; some friends approving and the rest acquiescing; and those who opposed the appointment of Samuel Bettle remained in the meeting and took part in the transactions.

In Ohio, twelve or fourteen of the representatives agreed upon and offered candidates for the clerkship while the other twenty-eight or thirty had none to offer. The names of B. Hoyle and W. S. Bates were not reported to the meeting by any branch of the society. The appointment of J. Binns and J. B. Bruff was accorded with by a large number, while the continuance of the former incumbents was not even proposed. The minute of their continuance was made by B. Hoyle without the direction or request of the meeting; and when read was not openly approved by more than a very few, while it was opposed by a large number.

As the majority of the representatives failed to offer any candidates, the way was open for even a minority to offer one; and as no others than J. Binns and J. B. Bruff were offered to the meeting, their appointment appears, according to Judge Ewing's opinion, to be valid, even if elected or appointed by a minority.

There is, however, no evidence to show that their appointment and installation into office was effected by a minority. Indeed, I am informed that an unusually full expression, on the part of the meeting, had taken place *before* the report was made that the representatives had no name to offer.

It is further observable that no act was done recognizing B. Hoyle as clerk subsequently to the reading of the minute alluded to, except the withdrawal from the meeting of those who retired when his minute of adjournment was read; and this recognition does not affect those who remained behind.

These reflections, we may observe, have no reference to the primary difficulty among Friends of Ohio Yearly Meeting. That difficulty is well known to arise from the opposite views entertained in relation to the unhappy dissensions in New England; and an examination into the merits of the controversy in the West would unavoidably involve the consideration of the character and incidents of the New England schism. My sentiments on that subject are sufficiently known, and I have no desire to enter into the subject at present.

Ohio Yearly Meeting.—Since the publication of our former number, some additional communications have been received. These communications were from friends who united with the appointment of Jonathan Binns and James B. Bruff, as clerk and assistant; their information of course relates chiefly to the proceedings of the body to which they adhered.

It is stated that when the names of J. Binns and

J. B. Bruff were offered to the meeting on 3d day, an unusual number of voices in accordance with the proposal were raised; and that when one of the representatives subsequently stated that the representatives had no name to offer, the question whether, under the circumstances then existing, the Clerks of the former year should be continued in office, was not presented to the meeting; but B. Hoyle immediately read a minute, continuing himself as Clerk, and W. S. Bates as assistant. With this minute, a few voices expressive of concurrence were raised; but a larger number expressed their dissatisfaction with this procedure, and requested J. Binns and J. Bruff to take their seats at the table, they being, in their apprehension, appointed to the service according to the discipline.

The late communication confirms our former account, that those who remained, when the others had withdrawn, were about half the original number. Between three and four hundred men attended the meeting at 8 o'clock on 4th day morning, and proceeded as mentioned last week. They convened again at 8 o'clock on 5th day morning, when some business of a local character was transacted, after which they adjourned until 8 o'clock on 6th day morning.

A meeting for worship, the friends of both divisions attending, was held at their usual house on 5th day.

On 6th day, the Friends who met at 8 in the morning held, also, a session in the afternoon, commencing at 3 o'clock. This proved to be a concluding one, the meeting coming to a close a little after 7 o'clock in the evening.

The women Friends, who convened at 8 o'clock, on 5th day morning, held their sessions afterwards simultaneously with the men; and when their business was brought to a close, the partitions were let down, and some interesting communications were made, and an encouraging solemnity attended the close.

From the remarks of our correspondent, it appears that the Friends, whose proceedings are there narrated, are well satisfied with the course they have taken, fully believing that they had no alternative but to proceed as they did, or identify themselves with those who separated in 1845 from the Yearly Meeting of New England. The Friends from other Yearly Meetings, who attended with them, are stated to have manifested their satisfaction and unity with the proceedings.

Melancholy as this separation, and the circumstances which led to it, must appear in the eyes of the members and adherents of our religious society, some consolation may be drawn from the fact that the two bodies conducted their adjournments in such a manner as to interfere very slightly, if at all, with each other.

After the preceding notice was prepared for the press, a letter from a valued correspondent, who was present at the Yearly Meeting, came to hand, which we insert entire.

"Our Yearly Meeting at the close of the sitting on Third day afternoon adjourned to 8 o'clock on Fourth day morning, in order to avoid coming in contact with those who had gone from us they having adjourned to the tenth hour.

On fourth day morning about the time adjourned to, the meeting convened, and proceeded with its business. In the first place, messengers to the women's meeting were appointed, women friends having adjourned to meet at the same hour as the men's meeting. A committee was then appointed to prepare a statement of our present situation, and the causes that have led thereto, to be forwarded to our friends of the other Yearly Meetings. Another committee was appointed to propose the names of friends to fill vacancies in the Meeting for Sufferings. A committee of two friends was also appointed to call on the former clerk for the Books and papers belonging to the Yearly Meeting. Then adjourned to 8 o'clock Fifth day morning.

Fifth day morning, the friends appointed to call on the former clerk for the books and papers, informed that he refused to give them up, on which account the meeting was deprived of the reports from the Quarterly Meetings, and debarred the privilege of reading the epistles from our brethren of other Yearly Meetings. The report of the boarding school committee, and the minutes of the Meeting for Sufferings, were also withheld from us. The committee for the purpose reported the names of friends to the vacancies in the Meeting for Sufferings, occasioned by the death and removal beyond our limits of members who had been appointed by the Yearly Meeting, who were united with and appointed. A committee was appointed to consider the amount of stock necessary to be raised, to make out a new apportionment amongst the Quarters, and propose the name of a friend for treasurer. Another committee was appointed to to propose the names of friends for correspondents. Then adjourned to 8 o'clock next morning.

Sixth day Morning.—The committee on Yearly Meeting stock apportionment, and the treasurer made a satisfactory report. The committee on Correspondents reported the names of friends for that service, both for the Yearly and Monthly Meetings who were united with and appointed. The Yearly Meeting correspondents are Isaac Parker, G. G. Plummer and Jesse Kenworthy. A joint committee of men and women friends was appointed to bring forward the names of suitable friends to constitute a committee to visit and assist the subordinate meetings as way may open. Two friends were also appointed to attend to printing the minutes, Then adjourned to 3 o'clock Sixth day afternoon.

Sixth day Afternoon.—The subject of schools and the guarded literary education of our children being brought before the meeting, a minute was adopted recommending them to the care of subordinate meetings, and directing them to send reports on this concern to our next Yearly Meeting. The committee appointed to prepare an epistle or document to be sent to the other Yearly Meetings, produced one which was read, and with some alteration approved: copies of which were directed to be forwarded to all the other Yearly

Meetings of friends. The joint Committee produced the names of men and women friends for a committee to visit and assist the subordinate meetings, who were united with and appointed to the service to report of their care to the meeting next year.

Throughout the sittings of the Yearly Meeting after third day, the business was conducted in much harmony and condescension, and we believe under a feeling that the Divine arm was near to support in the day of trial; and under this feeling the meeting adjourned to the appointed time and place next year."

MARRIED,—At Friends meeting house, Plainfield, Hendricks Co. Ind., on the 19th of 7th mo., HENRY W. WHITE to LUCINDA, daughter of Eleazar Bales, all of White Lick Monthly Meeting.

——, At Friends' meeting house, Pelham, Canada West, on the 3d of 8th month, THOMAS WETHERALD to MARY COLLOM.

DIED,—Of dropsy, at her residence near Knightstown, Ind., on the second of last month, in the 82d year of her age, SARAH STUART, a consistent member of Spiceland Monthly Meeting, having been nearly helpless, and confined to her room between two and three years. It is stated that her husband, John Stuart, a member also of Spiceland Monthly Meeting, who died in 1845 of a similar disease, had likewise been nearly helpless upwards of two years.

——, At the residence of his parents, in West Falmouth, Massachusetts, on the 2d inst., after an illness of five weeks, WILLIAM S. DILLINGHAM, eldest son of Edward G. and Nancy B. Dillingham, a member of Sandwich Monthly Meeting, aged 17 years. During the progress of the disease he appeared fully sensible of his approaching dissolution. He indicated much regret that he had too much neglected the attendance of religious meetings in the middle of the week; yet he was favored to meet the undeniable messenger, with tranquillity and hope. He took an affectionate leave of the several members of his family, and soon afterwards quietly breathed his last.

——, At the residence of his son in law, J. H. Haines, near Millville, Orleans Co., N. Y, on the 2d of 6th mo. last, of pulmonary consumption, THOMAS LAWRENCE, an esteemed elder and member of Elba Monthly Meeting, in the 70th year of his age.

——, At Foster, R. I., on the morning of the 7th inst., ALICE COLLINS, consort of Beriah Collins, and a member of Greenwich Monthly Meeting of Friends, in the 82d yearof her age.

This dear friend bore with patience the sufferings of a protracted illness, and through mercy passed away in peace and quietude of mind.

——, At Oberlin, Ohio, on the 19th of 8th mo. last, BENJAMIN T. COX, a member of Whitewater Monthly Meeting, Ind., in the 25th year of his age.

During his last illness he was enabled to feel and express resignation to the Divine will, and a comfortable hope, and lively assurance of acceptance through the mercy of God, and the merits of a crucified and risen Lord.

DIED,—At the residence of his parents in Shelby, Orleans Co., N. Y., on the 24th ultimo of consumption, HENRY, youngest son of Gideon and MARY HAWLEY, aged about 23 years, a member of Elba Monthly Meeting.

——, On the 7th of 7th mo. last, of pulmonary consumption, LYDIA STANLEY, wife of Robert Stanley, in the 36th year of her age, a member of Gilead Monthly Meeting, Ohio. She bore her illness with Christian patience and resignation, and a few minutes before she ceased to breathe, expressed that she saw nothing in her way.

——, At his residence, in Clinton County, Ohio, on the 26th of 6th mo. last, DAVID BAILEY, a member and elder of Dover Monthly Meeting, about 78 years of age.

This dear friend for many years was eminently serviceable in society. He was a promoter of peace and good order, and zealous in maintaining the discipline. He stood firm in the doctrines of the Gospel as held by Friends, "Earnestly contending in seasons of trial for the faith which was once delivered unto the saints." He was well gifted, and an ardent laborer in his day, in the cause of Truth, as he believed was his duty, yet he rested wholly in the mercy of God in Christ Jesus for redemption. He bore testimony near his close, that a sense of the unmerited mercies of God in Christ, was at seasons as living and refreshing waters to his soul, though he had some painful strippings to pass through. In this redeeming love was his trust and hope for immortality and eternal life. He gave much good advice, and especially to young persons about him, and to his numerous relatives.

The end of this man was peace. The loss in the church of the labors of this faithful Elder, will, we think, long be felt by many.

——, Of consumption, on the 18th of 8th mo., ESTHER, daughter of Elisha Jones, in the 23d year of her age, a member of China Monthly Meeting of Friends, Maine.

In recording the death of this beloved young friend, which has deprived her parents of an only daughter, to whom they fondly looked for solace in their declining years, we feel it to be right to say that, she was, when in health, a pattern of meekness, sobriety, and plainness, adorning the doctrine that she professed by a well ordered life and conversation. She was diligent in the attendance of meeting when able, and after she was confined to the house, was favored to impart much suitable counsel and encouragement to those who visited her. Two young friends coming in to see her she said, you have been the companions of my youth, you have seen me when in health, and you have seen me on a sick bed; I have been sick the past year, and it has been the happiest year of my life. I was strengthened when in health to deny self, to take up the cross, and it has yielded me more satisfaction than all that this world can afford. My Saviour has sweetened every bitter cup, and I have a consoling assurance that he will grant me a seat in His Kingdom. She then prayed for them that the Lord would be round about them, and enable them to do his will, that when time to them should be no more, they might be prepared to enter the celestial city of our God. She requested several young persons to be sent for, and when they came was favore to speak to them in a remarkable man-

ner concerning the important work of the salvation of their souls, assuring them that they were invited to serve a good Master, and that he would amply reward for every little act of dedication. Her days were lengthened beyond her own or her friends' expectations, yet she was favored with patience to bear her sufferings to the end. When the closing moments came, she was sensible that she was dying, and being asked if she had anything to say to any individual, or if she felt that her work was done, she replied; "It is all done, I am willing to go." Her close was very peaceful.

WEST TOWN SCHOOL.

The Committee to superintend the Boarding School at West Town will meet in Philadelphia, on Sixth day, the 6th of next month, at 7 o'clock, P.M.

The Committee on Instruction meet at 4 P.M., and the Committee on Admissions at 5 P.M., on the same day.

The Visiting Committee attend the semi-annual examination of the Schools, on Third, Fourth and Fifth days of the same week.

THOMAS KIMBER, Clerk.

Philadelphia, 9th month 23d, 1854. 2t

WEST GROVE BOARDING SCHOOL, FOR GIRLS.—This School is situated in London Grove, Chester county, accessible daily from Philadelphia and Baltimore, by railway and stage via Newark and New London. The locality is pleasant, retired and healthful. The course of instruction embraces all the useful branches of an extended English education, including linear and perspective drawing. Lectures, illustrated by experiment, are given weekly. The Sessions commence on the first second day in the 5th and 11th months respectively, and continue 20 weeks.

For further particulars apply to

THOMAS CONARD, Principal.

West Grove P. O., Chester co., Pa.

HAVERFORD SCHOOL.

The Winter Term will commence on the second Fourth-day of the Tenth month next. Application may be made to JONATHAN RICHARDS, *Superintendent*, at the school, in person or by letter addressed to West Haverford, Delaware County, Pennsylvania, by whom all the information required will be given. When more convenient to do so, parties applying may register the names of applicants with the undersigned.

CHARLES YARNALL,
Secretary to the Board of Managers,
No. 39 Market st., Philadelphia.

FEMALE TEACHER WANTED.

A teacher is wanted for Friends' Female School at Woodbury, N. Jersey. For one well qualified to teach the ordinary branches of a good English education, a liberal compensation will be secured.

Apply to
GEO. M. PAUL, or
WM. R. TATUM.

WANTED,

An Apprentice to the Retail Drug and Apothecary business. Apply to J. LEWIS CREW,
Corner of Frankford road and Phœnix sts.

THE ALAND ISLES.

The London Times gives the following interesting description of the Aland Isles, which have been called into recent notice by the occupation of the Baltic by the allied fleet:

"The Aland Isles, which lie hardly 25 leagues distant from Stockholm, and are called by the Finns 'Ahvenommaa,' consist of three groups of about 80 inhabited and 200 uninhabited islands. The inhabitants, who number about 15,000, are of a healthy and cheerful race, who support themselves partly by agriculture and the breeding of cattle, partly by fishing and acting as pilots. They refuse to be called either Swedes or Finns, but proudly call themselves Alanders; and the chief island, with a superficies of about seven square leagues (while the whole group of Aland contains perhaps one hundred and ten square leagues,) they call the 'Continent.' In olden times it had its own kings, and supported almost half the population of the whole archipelago. In addition to many good ports it possesses in particular the safe anchorage of Ytternaes, which is capacious enough to admit the whole Russian fleet—on the shore of which lies the strong fortress of Bomarsund, capable of containing within its walls 60,000 men.

Bomarsund has only been built about twenty years, but the history of this group of islands goes further back. Already in the fourteenth century it is mentioned as an earldom, and at different times it has been in the possession of Swedish princes and queens, whether as fief or as jointure. Up to the year 1722 the islands were used by the Russian fleet, (which then continually threatened the Swedish shores,) as a place of rendezvous. Many Alanders, who fled to Sweden returned after the peace of 1727. In 1742 and 1808, the Russians again took possession of the Islands, but the Alanders secretly organized themselves in the latter year, surprised the Russians and took the Russian commander, Major Neidhardt, prisoner. In 1800, however, the islands were taken again by the Russians, and since then have remained in their possession. On a lonely red granite rock, lie close to the sea the ruins of the once strong castle of Castelholm, which was up to the year 1634 the residence of the Swedish Governor of the islands.

The passages between these islands, with their deeply indented bays, is more like an excursion on a lake than on the open sea. It is seldom possible to see far, either ahead or astern; the view is either bounded by fresh, green meadows, with short-legged cattle and sheep feeding on them, by nice looking villages, surrounded by kitchen gardens, or by bare, desert cliffs of red granite, abounding in feldspar, among which there stretch hazel shrubs, or thin, stunted woods of pine. At one of the most easterly Aland islands, *Sattunga*, the steamer which plies between Stockholm and Finland remains at anchor

during the night, but at the very first dawn of day in summer it cautiously continues its course through the labyrinth of islands, the channel between which is marked out by stakes, till it arrives at the mouth of the Aurajoki, where one has the first sight of the shore of Finland.

LAYING A SUBMARINE TELEGRAPH TO CONNECT EUROPE AND AFRICA.

Cape Corso, July 25.—The laying down of the submarine telegraph from Spezzia to the island of Corsica—an event of world-wide importance—has just been satisfactorily accomplished.

On the evening of the 20th inst., at 10 P. M., the Persian, with the telegraph cable, left Genoa in company with the Sardinian steam frigate Constituzione, having on board his Royal Highness the Prince of Carignan, the Ministers of War and Public Works, the Ministers of France and England, &c., and arrived at Cape Bianco, on the eastern side of the Gulf of Spezzia, at 4 o'clock the following morning, where she was joined by the Sardinian Royal Navy steamers Malfatano and Tripoli, which had been previously despatched from Genoa for the purpose of making preliminary arrangements. Aided by boats and crews from each of the two latter steamers, Mr. Brett and his assistants immediately commenced disembarking a part of the cable, which was attached to the station at a point of land called Santa Croce, on the right bank of the torrent Magra, which here divides the Tuscan and Piedmontese frontiers; but it was not until 10 A.M. that this tedious operation was completed, and telegraphic communication established between the vessel and the land. Unfortunately, the telegraphic line was not then finished further than Chiavari, in the direction of Spezzia from Genoa, and therefore it has been impossible to report progress immediately, and the length of time elapsed since we left Spezzia having been so much longer than was originally anticipated, has very probably given rise to reports calculated to excite fears for the success of the undertaking. If such fears existed, however, they must now be banished, both with regard to the present and all future works of a similar nature, if only undertaken with equal prudence and good faith; for, though we have had several accidents, and one a very serious one, their occurrence only served to show the intrinsic goodness of the materials employed, and to prove the greatly increased difficulties attendant on sinking a cable at these hitherto untried depths. But difficulties once made obvious, and the necessity for increased mechanical power seen, no time was lost in rectifying the deficiency as far as possible under the circumstances, and a delay of a day or two has been the only inconvenience to the public, though the contractor, who is paying at the rate of £250 a day for his ship, will be a considerable loser by it. The accidents alluded to were all caused by broken wires of the exterior covering, which, when they caught in the machinery used in playing out the cable, got ravelled up, like a thread forced into the eye of a needle which is too small for it; and at the same time it was discovered that the machinery was not sufficiently powerful to arrest the run of the cable the moment these defects were discovered, particularly in deep water, where the atmospheric pressure took so much more effect than seems to have been calculated for. It was about 4 P. M. on the 22d, that the most serious of these accidents occurred when the injured part of the cable had passed some distance over the stern before it could be stopped. It was therefore necessary to haul in so much of the cable as would allow of the repair of the injury, and the difficulty of the operation may be appreciated from the fact that, as we were then in 250 fathoms, and the weight of the cable is estimated at about 20 lbs. and some ounces per fathom, there was, consequently, more than two tons of it hanging over the taffrail in dead weight. The distance from point to point, by actual measurement, is 65½ nautical miles—75 miles English; and the quantity of cable paid out has been 93 English miles, the extra quantity being easily accounted for by unsteady steering, currents and stoppages. The time passed has been 104 hours since leaving Santa Croce, of which much less than half were occupied in laying down; the remainder having been taken up in repairs to the cable and alterations of the machinery; and, after all, the present cable has been laid down in less time than was required to complete that from Dover to Calais. On Friday, the 21st, after Prince Carignan and his suite, &c., had visited the Persian, she commenced steaming at 10 A.M., accompanied by the Sardinian steamers Maltafano, Captain Royl, and Tripoli, Captain Trovano, which were placed under the command of Captain the Marchese Rioci, Adjutant General of the Sardinian Navy, who himself took passage in the Persian, and who, by his intimate knowledge of the course and practical acquaintance with mathematics, afforded inestimable assistance, both in removing present difficulties and suggesting improvements for the future. On the first day the Persian was not under steam more than five hours, and anchored for the night at 10 P.M.; the next (the 22d) only 5½ hours, and brought to for repairs and alterations at 4 P.M., when about 23 miles from the point of starting, and in 250 fathoms of water, where she rode safely moored by no other holding than the injured telegraph cable, until 8.30, A.M., on the 24th.

On the 24th, 12 hours were employed in laying down, and again at night the vessel remained moored by the cable, when she must have been in very deep water, as the men-of-war found soundings in the immediate neighborhood of 345

and 347 fathoms, with a yellow muddy bottom, resembling the deposit carried down by the Arno. On the 25th she was once more under way, at 4.30 A.M., and continued the work of paying out, with frequent short interruptions for repairs, until 6.30 P.M., making altogether 36 hours so employed. During the whole passage the weather has been most propitious, which very much facilitated the victory over defective arrangements, and the experience now gained will no doubt be turned to such good account that, on the next occasion, when the cable from Sardinia to Africa comes to be laid down, there will be no such obstacles to encounter; but the greatest benefit gained here has been the certainty of its being practicable to lay down a cable in such depths—a fact which has met with great doubts until now; and, indeed, Mr. Brett was on this occasion recommended by very competent persons to carry his cable under the island of Gorgona, rather than in the direct line, as the water is more shallow there, and his advisers had serious misgivings of his success in a deep sea; but as he felt that if he failed here he should have little hope of success in his further undertaking between Sardinia and Africa, where Admiral Smyth, in his work on the Mediterranean, gives 500 fathoms without finding bottom, he boldly decided on the risk, and has certainly most gallantly won. It may be doubted if England will gain a more glorious victory than this in all her wars; and surely the man who has led in it is worthy of some encouragement from this country. The Mediterranean Electric Telegraph, of which the first submarine portion has thus happily been laid down, was originated by Mr. Brett in the beginning of 1853, for the purpose of joining Africa with Europe, with the intention of pushing eastward thence, either by island, or via Malta, so as to unite ultimately with the telegraphic system now being established in our Indian possessions. The advantages of forthwith connecting Malta with the continent and England by means of telegraph, are too evident to require attention being called to it; such communication, if taken from Cape Bon to Malta, would afford facilities for instantly transmitting orders to Sardinia and Tunis for supplies, and thereby obviate the recurrence of such mismanagement as the garrison being run short of provisions from want of consideration on the part of the King of Naples or the Commissariat. The present company was formed by Mr. Brett, in 50,000 shares of £10 each, and he obtained a commission from the French and Sardinian Governments for the purpose of laying a telegraph from Spezzia to Bona, via Corsica and Sardinia, for which the Sardinian Government guarantees five per cent. for fifty years, on 3,000,000f., and the French Government four per cent. on 4,500,000f.; but to induce the shareholders to come forward, Mr. Brett undertook the entire work at his own risk and peril on the above terms.

SCARCITY OF RAGS.

The scarcity of rags, as material for paper-making, has increased to such a degree in England, that the proprietors of several provincial newspapers have raised the prices of their publications. In the United States, also a similar want of this material is experienced, and here, as well as in Great Britain, bounties have been offered for a large supply of rags, or of some substitute that may serve the purpose. The London Economist observes—so great is now the consumption of paper by the reading and writing population of the two countries, that rags enough to make the required quantity of paper cannot be had. Under these circumstances, a paper manufacturer applied to the British government, some time ago, requesting that steps should be taken to procure information where a supply could be obtained, and the Treasury thought the matter so important, that they laid it before the Foreign office, and the Foreign Secretary immediately caused a circular to be sent to the consular agents abroad, directing them to make inquiries whether any substances of a fibrous and glutinous nature, adapted to the making of paper, were produced or could be obtained at a low price in the countries where they resided. Answers have not yet been received, but this movement shows how keenly the want of rags is felt, and how important the government regards the supply.

To show the wonderful rapidity with which the consumption of paper in Great Britain has increased, the Economist gives the following table of paper, manufactured:

In the five years ending 1834,	lbs.70,988,131
" " 1853,	151,234,179
Increase . .	lbs.80,246,047

or 114 per cent., while the whole population in that period did not increase more than 16 per cent. and the import of fibrous materials and the use of clothing increased less than 60 per cent.

The average yearly import of rags in the three years, 1801-2-3, was 3111 tons; in the years 1851-2-3, the average yearly import was 9332 tons.

THE FLOWER'S COMPLAINT.

"Most unhappy is my lot,
Here in this neglected spot;
Few admire my splendid dyes,
For I'm hidden from their eyes,
And the sunbeams come to me,
Only through this leafy tree."
Thus a tiny flower complained,
And her humble home disdained.

Then the woodman's axe was heard,
And the forest's echoes stirred,
And the noonday sun in power,
Rode above the happy flower;
But it met a mournful fate,
For the favor was too great—
Lowly drooped its mournful head,
And its brilliant beauty fled.

May not this an emblem be,
Discontented one, of thee?
Dost thou tread an humble path?
Give not way to useless wrath,
It might be in kindness meant.
Wisely learn to be content;
Lest the sun too freely shine,
And the blossom's fate be thine.

SUMMARY OF NEWS.

Foreign Intelligence.—The steamship Niagara, from Liverpool on the 2d inst., arrived at Halifax on the 12th.

France and England have decided to dismantle and abandon Bomarsund, which, it is said, they had offered to Sweden on condition of her declaring against Russia. Sweden had refused the proposition. The cholera continued its ravages in the allied fleets, particularly the French. Accounts from Copenhagen state that General Baraguay d'Hilliers had offered the King of Sweden fourteen millions of francs for the first month, and seven millions for the succeeding months, as a subsidy, to be paid on his actively joining the Western Powers. The British Envoy had several audiences of the king.

It was said to be the intention of the Allies to make a descent on the coast of Finland to the westward of Helsingfors, and some of the heavy ships had sailed in that direction.

The official notification of the blockade of the White Sea has been published in the London Times.

The Russians had destroyed the fortifications at Hango and retreated to Abo, where there were 15,000 men garrisoned.

Nothing positive was known respecting the expedition to the Crimea, but it was supposed that it would leave Varna about the 20th ult.

Property of the value of half a million of pounds sterling was destroyed by the fire at Varna.

The defeat of the Turks at Kars is confirmed. The loss of the Turks was 4,000 men, and that of the Russians 1,000.

Belgium.—The Belgian Ministers had resigned, but their resignation had not been accepted.

Spain.—Queen Christina had been permitted to retire to Portugal. A decree had been issued confiscating her property. A large part of it, however, is said to be invested in foreign securities. The defalcations of the former ministry are stated at $30,000,000, with the revenue of Cuba mortgaged for two years, and all the extra resources of the kingdom pledged. The Republican Clubs have been closed by order of the Government. Several of the provinces are unquiet, and Carlist movements in some quarters are spoken of.

England.—The wheat crop has been unusually luxuriant in England, and the fine weather has enabled the farmers to get it harvested in good condition.

China.—Late accounts state that the insurgents were in possession of two large towns in the neighborhood of Whampoa, and were expected to attack Canton at any hour.

At the request of the American residents, a part of the U. S. Surveying Squadron moored below the factories, in company with the British sloop "Comus," for the protection of the factories.

Large numbers of Imperial troops were stationed on the outside of Canton.

Still later advices report the capture of Canton.

Mexico.—Mexican dates to the 8th inst. have been received.

It was reported that a battle had occurred near Victoria, between Santa Anna's troops and the insurgents, lasting three days, the insurgents finally retiring with a small loss. The government are reported to have lost 400 men.

San Luis Potosi has raised the standard of rebellion.

Peru.—The troops of the government have been defeated near Aracucho, by the rebel chief Castillo.

Domestic.—The Canadian reciprocity treaty has been ratified by our Government.

The receipts of the Pennsylvania Railroad for the last eight months exceed those of the corresponding period of last year by nearly six hundred thousand dollars.

A violent storm occurred on the 7th inst., at Charleston, S. C. At least half the shade trees in the streets and public squares were blown down, many of the churches and residences unroofed or otherwise injured and much damage was done to the shipping, one vessel being sunk, a number stranded and others greatly damaged. All the wharves were injured, some of them being cut to low water mark, stores and warehouses flooded and large quantities of merchandize injured, the loss on the wharves alone being estimated at $250,000.

Sullivan and Hutchinson's Islands were inundated, and the Sea Island cotton crops and the rice crops on the river were overflowed, and the greater part destroyed. Numbers of cattle and other live stock were drowned, but happily no human lives were lost. We learn that the gale did not extend more than sixty or seventy miles into the interior. Further accounts state that the damage done to the rice crop in the interior of Georgia and South Carolina is immense; all the plantations along the principal rivers being completely desolated.

The cholera seems to be subsiding at Columbia. At Pittsburg, it continues to rage with unabated violence. There were 40 deaths reported on the 17th inst., and 53 on the 18th.

The yellow fever prevails with great violence at New Orleans and at Columbia S. C., and has also broken out at Augusta, Ga. It is still very fatal at Savannah, but the physicians there think that the worst of the disease has passed. Public meetings to raise funds for the relief of the sufferers at Savannah have been held in most of the principal cities.

Three days later news from Liverpool has been received, via Quebec.

Russia has unequivocally declined to accept the last proposal of the allied powers, and announces the determination to act on the defensive.

The cholera has abated in both armies.

There is no war news of importance. Spain is still tranquil.

The London Times says that Austria will probably not declare war against Russia, but the Austrian army will be increased in the Principalities to 100,000 men.

The Russians are concentrating in different parts of Moldavia.

The forts at Hango were blown up by the Russians.

FRIENDS' REVIEW.

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ORIGINAL AND PRESENT STATE OF MAN.

BY JOSEPH PHIPPS.

(Continued from page 19.)

It appears from holy writ, that previous to our own actual offences, we are all naturally affected by the transgression of our primogenitors. "By one man sin entered into the world, and death by sin, so death passed upon all men, for that all have sinned."* This is not to be understood of the death of the body only; for all come into the world in the image of the earthly, or, void of the quickening and sensible influence of divine life. But this disadvantage, through the supreme Goodness, is amply provided for, and there appears no necessity to conclude that we all come into the world justly obnoxious to divine vengeance, for an offence committed by our primogenitors, before we came into the world. With what propriety can an infant, incapable of committing any crime, be treated as an offender? The scripture positively assures us, God's ways are equal†—that the soul that sinneth *it* shall die, and not the son for the fault of the father—that whatever Adam's posterity lost through him, that and more they gain in Christ;‡ and undoubtedly, his mercy and goodness, and the extent of his propitiation, are as applicable to infants, who have not personally offended, as to adults who have.

The immortal reasonable soul of man, in every individual, appears to be the immediate production of its Creator; for the prophet Zechariah, speaking of the great acts of God in creation, asserts, that "he formeth the spirit of man within him."§ And in Eccles. xii. 7, we read upon the death of the body, "Then shall the dust return to the earth as it was, and the spirit shall return unto God who gave it." The soul, therefore, receiving its existence immediately from the perfection of unchangeable purity, can have no original impurity or intemperature in its nature; but being immediately and intimately connected with a sensitive body, and of itself unable constantly to withstand the eagerness of the animal passions after gratifications of a carnal nature, is liable to be so influenced by them, as to partake with them in their sensual indulgences. In this state the descendants of Adam come into the world, unendued with that divine life which Adam fell from. And who can say this might not be admitted in mercy to all the future generations of mankind? 1st. That each succeeding individual might be prevented from incurring the guilt of repeating the sin of our prime ancestors, and falling from the same degree of innocence, purity and divine enjoyment. 2d. That by feeling the infirmity of our own nature, and the want of divine assistance, we might become the more sensible of our danger and necessary dependence on our Creator, and thence be continually excited to seek after, and cleave to him, in watchfulness, circumspection and prayer, in order to obtain a state of restoration. 3d. That having in part attained such a state, our prudence might be useful towards our preservation and growth therein; since we should certainly be more assiduously concerned, to secure to ourselves a good condition obtained through pains and difficulty, than one we might have been originally placed in without any care or trouble to ourselves.

Whatever were the peculiarities attending the fall of the first man and woman, or those consequent upon it, this is certain, that their progeny do not come into the world in that same state of brightness themselves were constituted in after their creation. It cannot escape the notice of those who have had the care of infants, that the earliest exertions observable in them, evidently arise from the powers of animal desire and animal passion; how prone these are to increase in them, and to predominate as they grow up, and the solicitude it requires to keep children out of unruliness and intemperature, as they advance to youth's estate; how much too potent their inordinate propensities are for the government of the rational faculty; what pains are necessary to

* Romans v. 12. † Ezek. xviii.
‡ Rom. v. 15 to 20. § Zech. xii. 1.

regulate, and often but to palliate them, by a virtuous education and improving converse; and the impossibility they should ever be radically subdued and ruled without the application of a superior principle.

In the present state of our nature, the sensitive powers take the lead of the rational in the first stage of life, as the soul brings only a capacity, without any real knowledge, or potency, into the world with it. It acquires its knowledge by degrees, enlarging also in capacity to receive it gradually. Every one knows it is not capable, at five or ten years of age, to comprehend the same ideas in the same extent, as in riper and more advanced years. It first becomes impressed with the images of external things, presented through the corporeal organs, and afterwards with those mental ideas inculcated by its primary instructors, whether true or false. Hence the bias of education becomes strong, either to right or wrong, according as the instructions received are agreeable to either; and the passions being enlisted in their service, occasionally exercise their warmth in favor of the prevalent idea or impression, however wrong it may be; unless the mind, through divine illumination, discover its error, and submit to its rectification.

Previous to the reception of knowledge, the soul is joined to the body by the power of its Creator; who, in consequence of the fall, saw fit it should be so. "For," saith the Apostle, "the creature was made subject to vanity, not willingly, but by reason of him who hath subjected the same in hope; because the creature itself also shall be delivered from the bondage of corruption, into the glorious liberty of the children of God."*

The rational soul is here intended by the creature, and properly denominates the man. Herein the true distinction lies betwixt the human species and creatures of inferior kinds. This descends not with the body from parents to children; the soul being an indivisible, immaterial substance, cannot be generated. The soul of the child never was in the parent, and therefore could never sin in him, nor derive guilt from his transgression. Neither can guilt accrue to it, merely from its being joined to a body descended from him, because that junction is the act of the Creator.

To account a child guilty, or obnoxious to punishment, merely for an offence committed by its parents, before it could have any consciousness of being, is inconsistent both with justice and mercy; therefore no infant can be born with guilt upon its head.

Besides our natural alienation from, and ignorance of the eternal life of God,† in our fallen state, it must be acknowledged that all who have arrived to such a degree of maturity as to be capable of receiving a right understanding, and of distinguishing the inward monitions of Truth in their conscience, have also increased and strengthened the bonds of corruption upon themselves, in different degrees, by a repeated, and too frequently an habitual indulgence of the carnal part, against the sense of duty received; and are more deeply entered into the dark region of the shadow of death, through their own trespasses and sins.* Thus, "all have sinned, and come short of the glory of God." †

(To be continued.)

* Rom. viii. 20, 21. † Eph. iv. 18.

Some account of MARY OVENS PALMER, *of Somerset county, England.*

Mary Ovens Palmer, daughter of William and Mary Palmer, was born at Long Sutton, in the county of Somerset, on the 17th of 5th month, 1822. She was of a lively and very affectionate disposition, disposed to look on the bright side of things, and possessing great firmness of purpose.

In very early life, her mind was graciously visited by the tendering influences of divine love, and her spirit was in measure made willing to give up all for Christ's sake. But the temptations of the enemy, and the allurements of the world, often prevailed in turning her aside from the path of simple devotion to her Saviour; and she had afterwards deeply to regret the loss she had sustained in not yielding more full obedience to the heavenly call. It appears, however, from memoranda, left behind her, written at different periods of her life, that she was often earnestly engaged to maintain the struggle against the evil of her own heart, and by the help of the Holy Spirit to give herself more entirely to the service of her Lord.

The following rules, which she laid down for her conduct, when about seventeen years of age, were found in her Bible after her decease:—

1. To endeavor to rise early when health permits, and always to spend a portion of time in reading and prayer.

2. To endeavor to encourage a spirit of love and forbearance, and to avoid indulging in vain conversation, and to make the most of my time.

3. To avoid slander, and particularly giving opinions on ministering Friends and others who are in office, as it is contrary to the spirit of the injunction, "render to all their dues."

4. Be kind to the poor when there is an opportunity, and speak for the cause of truth, and be careful that my own conduct may not be a cause of stumbling to any.

5. Avoid light reading, as it is a waste of time, and an injury to the mind.

6. To endeavor to maintain a spirit of prayer and watchfulness, that the monitor within me may be heard and complied with.

7. At the end of each day to be careful in self-

* Eph. ii, 1. † Rom. iii. 22.

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examination, and to maintain a humble sense of my own weakness, for of myself I can do nothing; and every good thing must come from Him, who alone is the author of good.

8. And finally to be frequent in prayer, fervent in love, remembering that we have a cross to bear, a work to do, and that the Bridegroom will soon come, when the Book of Life will be opened, and all good and evil will be brought to light.

Lord Jesus I cannot perform one of these rules of myself, be thou, I beseech thee, my helper and my strength. Amen.

The following extracts from her memoranda show her watchfulness over herself, and her honest endeavor to comply with the rules which she had thus laid down for the regulation of her conduct:—

"Rose early this morning and spent a portion of time in reading and prayer, and throughout the day endeavored to avoid vain conversation and waste of time.

"I hope I have tried to encourage a spirit of love and forbearance.

"Have spoken against a person when I might have held my peace.

"Neglected to speak against the wickedness of lying when there was an opportunity.

"Have avoided light reading.

"Have not been particular enough in trying to maintain a spirit of watchfulness and prayer.

"Have retired this evening for the purpose of self-examination, and have endeavored to feel my own weakness, and whole dependence on Jesus for every serious desire.

"This day has passed very unsatisfactorily; my heart has been estranged from God to the world and sin."

5th mo. 16th, 1841, she writes: "This day my beloved cousin is carried to the silent tomb; she left us for an eternal abode on the 11th, fully prepared to enter into those joys which surround the throne of the lamb. O my God! while we mourn for her loss, grant that we may not murmur at thy decree; rather enable us to praise Thee, that in thy judgments thou hast remembered mercy; I have often said before thee, that I would serve Thee unreservedly, but my resolutions are like the morning dew. In thy strength, O Lord, enable me to resolve again to be thine; accept my heart, now I am young, and be thou my guide, that when my awful summons may arrive, I too may be found with my lamp trimmed. Lord, am I sincere? if not, O make me so! Let me not deceive myself."

In writing respecting her beloved daughter, her mother tells us that she was exemplary in not speaking to the disadvantage of the absent, and careful not to give offence to any one; if she thought she had spoken too quickly she would soon correct herself, and often with tears ask to be forgiven.

She took much interest in visiting the poor at their own homes, endeavoring to alleviate their sorrows, by administering to their outward necessities, and by reading to them from the Bible and other religious books.

In the early part of the year 1844, she was attacked with inflammatory rheumatism; from that time her general health declined, and the medical men gave it as their opinion, that the lungs were extensively diseased.

With a view to the benefit of her health, she left home in the Fourth month, 1843, on a visit to her relations in Somersetshire. Whilst on this visit, she passed through much mental conflict. To one of these seasons she particularly referred after her return, when conversing with two of her brothers, telling them, that while she was sitting alone in her bedroom, under the full conviction that her time here would not be long, she was quite overcome with a sense of her unfitness to die, and felt as it were, shut out from the mercies of her Redeemer: she thought it was impossible to sustain the conflict any longer, and was ready, in despair, to give up all hope of being saved. But He who had convinced her of sin and transgression, knew what she was able to bear, and, at this point, mercifully supported her. On the next day, her relations, with whom she was staying, received a religious visit from two friends travelling in the ministry. One of these friends was led to address her very strikingly, on the state of mind she was then in, and encouraged her to trust in Him whose mercies fail not.

Although her health had varied during her absence from home, it was evident that the disease was making progress. She returned to Reading on the 9th of the 8th month, considerably reduced in strength: after this, she got out to meetings a few times, but had soon to yield to rapidly increasing weakness.

About a week before her decease, a friend who called to see her, was introduced into much sympathy with her; and believed it right to mention to her the sense she had of her condition. The dear invalid, after a pause, and in much tenderness, expressed, as near as the words could be remembered, as follows:—"Thou seemest to have such a clear sense of my state, that I want much to tell thee how it has been with me. My mind was very early visited; and when at school, I was sensible of the goodness of the Lord; but like too many others, I wandered away from him, and scarcely thought that many little things I then felt about, could be noticed by such a *great* and *gracious* Creator: thus the world and the things of it drew my heart from dedication to him; still his goodness and mercy followed me year after year; again and again I was humbled, and desired that I might love and serve Him. I think that I believed in Christ, and that I could only be saved by him; but I was continually wandering from

the teachings of his Spirit, and therefore I made no progress."

After a pause, she added:—"For nearly two years past, I may say, the *bent* and *intent* of my mind has been to endeavor to love and serve the Lord; but I have not kept close enough to the leadings of his Spirit, and therefore have never attained *unto that* which he designed for me. Since my illness, I have felt these things deeply; and during the time of my absence from home, was often brought very low and much discouraged. I almost despaired of finding mercy, my sins and transgressions had been so many; but the Lord dealt very graciously with me, and he has been very merciful, and I trust, sanctified my heart by his Spirit; and as I lay this morning, it did seem as though all my sins were forgiven, and my transgressions cast into the depths of the love of God in Christ Jesus; and I believe this illness is designed to be a blessing to others, as well as myself; but it is all of the Lord's mercy." She then adverted to many young people of her acquaintance, and said:—"There are some of them who have been often visited, and their minds tendered; but like myself, they have wandered from the Spirit of Truth, and not made progress; and I hope that they may be instructed by my experience; for nothing will do but an entire surrender of the heart."

About this time, speaking to her mother of some near relations, she said:—"If I should not have an opportunity, tell them to 'seek first the kingdom of God,' and they will have enough of this world's goods; and oh, what are all the riches in this world without religion?"

She expressed much concern for some of her young friends, and sent messages of love, &c., desiring that they might be faithful to the pointings of truth in their own minds. She wished to see two or three of them, and requested that they might come separately; to these she gave suitable advice; to one of them she expressed the advantage he would derive by setting apart a portion of each day to read the Scriptures, and for silent retirement.

The last First-day before her death, all her brothers being at home, she desired that the family might meet in her bedroom during the morning, when, after a time of silence, she expressed the necessity there was for those around her, to give up their whole hearts to serve their Creator in the days of their youth. "No half measures will do; it must be the *whole* heart." She continued:—"I once thought dress and address were of little importance, but I do not think so now: until I was made willing to give up all, I could make no progress heavenward. I want you all to come to me in heaven—you will endeavor to come to me, won't you?" She also expressed a desire, that should her beloved relations attain to some religious experience, they would not forget "the little ones," saying, "It is those that want encouragement."

She then, after a pause, requested to have the thirtieth chapter of Isaiah read, and on coming to the twenty-first verse, "And thine ear shall hear a word behind thee, saying, This is the way, walk ye in it, when ye turn to the right hand, and when ye turn to the left," she said, with great earnestness, "There, that is what I want you to attend to."

She expressed her affectionate interest for her mother, in the prospect of her being left without a daughter, and commended her to the tender care of her brothers, adding, "She has been a kind mother to all of us." To a young friend, an inmate in the family, she said, "Be kind to mother when I am gone, she will want attention." And at another time she addressed her beloved parent to this effect, "I thought I should have been a comfort to thee in thy old age, but as the Almighty has been a husband to thee, so he will supply the place of a daughter."

Her weakness increasing, she passed much of her time in dozing, but remarked, "When I awake, comfortable passages of Scripture press on my mind." At another time she said, "Had it not been for the Scripture promises, I must have given up the struggle long ago, but I cannot doubt the truth of them. I cannot doubt that I shall be saved at last, but it will be through mercy, all mercy." On a cousin taking an affectionate leave of her, she said earnestly, "pray for me; I cannot think," alluding to the difficulty of fixing her thoughts, from extreme weakness.

To the same relative she expressed, at another time, how happy and comfortable she was, "having felt her Saviour very near to her all the day."

For two or three days before her decease, she was unable to converse much with those around her; but at times the sweet serenity of her countenance indicated that all was peace within; and the last words she was heard distinctly to utter, were, "Jesus is very precious to me." Thus her spirit passed away, we reverently trust, to one of those mansions in the Redeemer's kingdom, which he has, in adorable mercy and love, prepared for those whose sins have gone beforehand to judgment, and whose robes have been washed, and made white in his blood.—*Youthful Pilgrims.*

SAMUEL WILLIAMS, a colored man, has one of the finest farms in Washington County, Md. The Hagerstown Herald states that, at the age of 38 years, he was a slave in Stafford Co., Va., but subsequently purchased his freedom from his own earnings. He then bound himself to years of servitude until he could purchase his wife and children, which he accomplished when he was fifty years of age. Now he owns a farm worth $10,000, and personal property amounting to several thousands more, all earned by his own labor. He is now 73 years of age.

The following letter or extract, without date, was sent to the editor by a valued correspondent for insertion in the Review. It is not known, at least to the editor, whether it has ever appeared in print. Though the particular fashions to which the writer alludes have passed away with the age that is gone, the principles by which our clothing ought to be regulated remain unchanged.

LETTER FROM A. BENEZET.

To S. N.:

"*My dear* ——, I have of late been much engaged in thought; and, indeed, what serious mind can refrain from mournful reflections, when we consider, on the one hand, the purity of our profession, and on the other have to observe the general behaviour and appearance of our young women, and the insensibility they manifest when treated with on these important subjects! I trust, my dear friend, from the apprehension I have of thy sensibility and kind disposition, I may mention my thoughts on this most interesting subject, with expectation of tender sympathy from thee; rather than danger of giving thee any offence. I have remembered the Apostle's injunction, 'that Christian women ought to be arrayed in modest apparel, not costly, but with sobriety and shamefacedness.' I have also had to think of the nature of the Gospel, the conduct, dress, food, &c., of him who was greater than any of the prophets, even John, the forerunner of Christ; I have remembered the birth and situation of our blessed Saviour himself, his submitting to the most humbling appearance, even to be laid in a manger, and when grown up, declared his coming was in the form of a servant, not to be ministered unto but to minister; 'behold,' says he, 'I am amongst you as one that serveth;' 'leaving us an example,' saith the apostle, 'that we should follow his footsteps.' But how different from the example of our Lord, are the conduct and views of the greatest part of our young people; notwithstanding it is indispensably necessary that such as desire to follow Christ in the regeneration, should behave in their clothing, &c., in such a manner as will best enable them to answer the sober end of an industrious, frugal life; a life of affection and care, not only in their own families, but as sisters and friends; as nurses spiritually and temporally to many who may suffer for want of their assistance. Doctor Cave, in his account of the first Christians, tells us, 'they were exceeding careful to avoid all such things as savored of costliness and finery, choosing such as expressed the greatest lowliness and innocency.' And that our ancient friends understood the apostle's advice in its full extent, appears beyond all dispute, from what William Penn says in his reflections and maxims: 'If thou art clean and warm, it is sufficient; for more does but rob the poor, and please the wanton.'

If every expense which might be spared, is vainly wasting that which properly belongs to the poor, and every conformity to vain and foolish fashions, is to please, and indeed often meant to allure the wanton; what can be said in defence of the appearance of many of our young women? so contrary to that humble, self-denying state of service, which, as followers of Christ, is required of them; choosing to appear as mistresses, as ladies, delighting themselves like the false church, in sitting as queens to be looked at and admired, rather than capacitated to fufil the sober ends of life in the service we owe to one another. From a sense of the prevalency of these evils, how can the sincere lovers of truth but mourn, deeply mourn over many of those who esteem themselves and are esteemed, as moderate, comparatively with others. The softness and delicacy of their clothing, more adapted to pagan king's palaces than Christian pilgrim's cottages; the putting on of their apparel too manifestly calculated to allure the wanton. I have been sorrowful to observe so many manifest such ingratitude as to throw off all considerations of delicacy and neatness, and only because it is the fashion; because the God of this world (the devil) the prince of the power of the air, who rules in the children of disobedience, calls to follow his fashions, they should conform to that which is in itself so odious, so destructive, so contrary to every sense of reason and neatness, what shall I call it? indeed it is in itself more expressive of that folly and corruption, in which the human heart is capable of running, than words can set forth. If our dear young women would take these things into serious consideration, it may prevent that which in a solemn time may give them inexpressible pain. I remember the case of a young woman, with whom I had repeatedly treated on these subjects, but to no purpose; when in a consumption and near her end, I was desired to visit her, and was informed that she wanted the company of serious people, and had requested her mother not to admit those who indulged themselves in the fashionable dress of the times; being assured that those who appeared thus could not afford her the comfort she wanted. This will certainly be, more or less, the case with every individual at such a trying hour, except sunk in stupidity or seared into hardness of heart.

Sentiments of this kind I earnestly wish may be enforced upon our young women; that they may consider the nature and design of the Christian religion, the high profession we make, that the eyes of thoughtful people are upon us, that they mark and despise us for our inconsistencies, and above all, what a blessing and matter of joy it will be to the well disposed youth, in a future day, to reflect, that they have to the utmost of their power, by their conduct, held up the hands

of their parents and friends, in strengthening the little good that remains amongst us. Do not think I say too much on the subject; for, indeed, it is a matter of the greatest weight, and ought to be laid open in the fullest light; in which I am encouraged from a hope that the sensible youth will so far see its reasonableness and necessity, as to become advocates on behalf of the cause of truth. With near affection I wish ever to remain thy real friend,

ANTHONY BENEZET.

THE ANTI-LIQUOR LAW—OUGHT IT TO PASS?

Naturalists assert the power of the snake to fascinate birds, and even small animals. A writer in a British magazine affirms that he saw a squirrel one day, with its hair erect, as if greatly terrified, running backwards and forwards between a creek and a tree. It retreated to a less distance from the tree at each succeeding trip. This strange movement led the gentleman to alight from his horse and to seek its cause. Approaching the tree, he beheld the head and neck of a large snake protruding from a hole, with its eyes glaring steadfastly upon its victim. Presently the affrighted squirrel ceased running, and quietly laid down, with his head close to the snake's mouth. The snake now seized his fascinated foe by the head, when the gentleman struck the destroyer a blow on the neck with his whip, and the little trembler was released.

Now what would be said, provided this power of fascination extended to man, if certain persons, for greed of gold or love of cruelty, were to introduce such snakes into our cities, and thereby destroy the lives of numerous citizens? Would they be tolerated?—Nay! Would not society rise up in self-defence, and, pronouncing the snakes and their keepers to be insufferable nuisances, would it not destroy the former, and effectually punish the latter? Would any sane man question the right of society to take such defensive action, providing it were done according to the forms and requirments of law?

Now, we place the liquor traffic and liquor law precisely on these grounds. The former is a social nuisance—the latter a just procedure on the part of the community to rid itself thereof.

Who will question the verity of the first assertion? Who will deny the destructive influence of the liquor traffic on society? Assuredly no man, who regards his reputation for intelligence or truth, would dare to do so. Voices unnumbered—voices of wailing and sorrow, from lordly halls, and plebeian cottages—from almshouses and prisons—voices from the lips of suffering childhood and ruined age—from daughters, matrons, mothers, widows—from dens of human ruin—would thunder terrible contradiction in his ears! It is too late in the day to deny a fact so terribly patent to all eyes, that *the liquor traffic is the greatest scourge of modern society.* It is worse than war. It transcends the plague. These are but flashes of fearful lightning which rush along the highways of life, blasting and withering all the lovely and beautiful things which they touch, but passing away when their work is done.

The Liquor Law now spread upon the statute books of Maine, Rhode Island, Massachusetts, Michigan and Vermont, is founded upon this view of the liquor traffic. It justly assumes it to be an unmitigated evil, and strikes it to the ground. It inscribes it on the roll of offences against society, and prohibits it. It enforces its prohibition with fines, forfeitures and imprisonment.

Who can prove that there is ought of wrong in this? Has not society an unquestionable right to protect itself? Legal commentators, judges, teachers of ethical science, and the theologians, all agree in asserting the right and duty of government to conserve the public good by preventing or abating public evils. For what is society constituted, if not to protect itself from suffering through the passions, caprices or cupidity of unprincipled individuals? The legal prohibitions of lotteries, of counterfeiting, of gambling-houses, of the sale of obscene books and pictures, &c., found on the statute books of nearly every commonwealth in the Union, are examples of the exercise of this right. Why then may it not properly forbid the Liquor traffic? Wherein do the provisions of the Liquor Law transcend the established and admitted right of government, as understood and practised in all civilized communities? There is nothing new in them, except their application to this peculiar traffic on society; it is impossible to challenge their legality, without, at the same time, questioning the rightfulness of a multitude of other laws, hitherto unquestionable both as to their constitutionality and utility. This cannot be successfully done. Similar laws will stand unimpeached and unimpeachable. And while they live, the Liquor Law cannot be set aside by legal quibblings or by judicial decisions.

It is said the liquor law has been denounced as a *sumptuary* law. "It interferes with our right to drink what we please, and is, therefore, arbitrary and despotic."

This denunciation is false. It betrays either the absence of knowledge or of truth in its authors. The liquor law is not, in any sense, a sumptuary law. What is a sumptuary law? It prescribes what articles of diet or clothing men shall or shall not eat, drink or wear. As for example, in France, formerly, it was enacted that none but princes should eat turbot, or wear velvet or gold lace. But what is there in the liquor law which resembles this? It hinders no man from *using* it in his business, if its use be therein required. It even provides a way by which he may readily procure it for all medical, mechanical and artistical purposes. If he chooses to use it

s a beverage, this law neither prevents him rom importing it, nor denies him the right of nanufacturing it for such private use. It merely orbids him from selling it—from making it an rtiele of traffic—just as other statutes forbid im selling obscene books, pictures, poisonous ood or lottery tickets. Is it then a *sumptuary* aw? Nay! The principle of the sumptuary aw is not in it. Every man is left entirely free s to the fact of drinking liquor. The law only nakes it contraband as an article of common nerchandize.—*Independent Register.*

GERRIT SMITH ON TEMPERATE DRINKERS.

Gerrit Smith made a speech in Congress n the 22d of July, on the Sale of Intoxicating Drinks in the City of Washington, from which ve make the following extract:

"Were this the place for it, I would endeavor o make it apparent, that total abstinence from ntoxicating drinks is the only remedy for drunk-nness, and the only sure protection from it. I ould in that case expose the fallacy of the doc-rine that temperate drinking is friendly to so-riety, and is the cure and preventive of drunk-nness, or is either.

"Temperate drinkers claim great merit for heir practice—great merit in it to serve the ause of temperance. These temperate drinkers re, by the way, a very self-complacent class of ersons. They pride themselves on being the *n medio tutissimus ibis*—the *juste milieu*—class f persons; equally removed, on the one hand, rom the vulgarity of drunkenness, and, on the ther, from the cold-water fanaticism. Never-heless, at the hazard of ruffling their self-com-lacency, I must tell them, that they are more njurious than drunkards themselves to the cause f temperance. In point of fact, drunkards are elps to the cause of temperance, instead of being bstacles in its way. Why, our half million of lrunkards are our half million strongest argu-nents for the necessity of total abstinence! In-leed, I would that no person were able to drink ntoxicating liquors, without immediately be-oming a drunkard. For who, then, would drink t, any sooner than he would drink the poison hat always kills, or jump into the fire that al-vays burns? It is because so many who drink ntoxicating liquor escape drunkenness, that so nany are emboldened to drink it. I said, that lrunkards serve the cause of temperance; I ap-eal to mothers for the truth of it. Mothers! vhen you would most effectually admonish your hildren not to drink intoxicating liquors, do ou not point them to this, that and the other lrunkard? And so long as your children keep heir eyes on these beacons, they take not one tep in the pathway which leads to the drunk-ard's grave and the drunkard's cell. But the danger is that they will avert their eyes from hese beacons and fasten them on the long and attractive train of sober, respectable temperate drinkers, and follow them. There is not one youth in this city whose habits are perilled by the presence and influence of drunkards, for the example of the drunkard is too bad to be contagious. On the contrary, there is not one youth in this city, whose habits are not in peril from the example of temperate drinkers. Alas, how many a temperate father has made drunkards of his sons, at his own table! adorned with decanters of wine—if indeed that can be called wine, which is so generally a vile mixture, containing little or no wine! Alas, how seductive is the way to drunkenness in fashionable life! And why, therefore, do we wonder that fashionable life is filled with drunkards? To the confiding and unwary youth, who is just entering on his career of liquor drinking, how polite, attractive, and altogether unalarming, are the drinking usages of fashionable life! These usages are commended by the brilliant wit and fascinating song, that are so often associated with them, and more pernicious than all are the smiles of beauty, with which they are often garlanded. Surely, it is not strange that, in these circumstances, this youth should sip a little wine. Nevertheless, this little sipping is the beginning of his drunkenness. Surely, it is not strange, that what is so apparently harmless would wake no fear in him. Nevertheless, it is at the fountain-head of all his wo and all his ruin, that this hopeful, happy youth has now taken his stand. He, very soon, learns to drink his full glass. He, very soon, learns to quaff his wine like a gentleman. "Like a gentleman!" Oh, what variety of ruin is covered over by this winning phrase! These, however, are but the first steps in the way of drunkenness, which our tempted youth has taken. His drunkenness is, as yet, but the little rill, which meanders through pleasant fields and flowery gardens. By and by, he drinks several glasses at his dinner; and a little way further on, he likes brandy as well as wine. That rill, of which we spoke, has now become a river that is bearing him to his ruin; —so gently, however, that he is scarcely sensible of the motion. Nevertheless, he is still numbered with temperate drinkers. He is still safe in his own eyes, and in the eyes of others. But time passes on. His appetite grows every year, and every month, and every day. His potations become stronger, and deeper, and more frequent. And now see, that he is a drunkard. The gentle river is swollen into a raging torrent, that is hurrying its freight—its still precious, though temporally and eternally ruined freight—into the abyss from which there is no return

"Such is the end of this youth, whom we chose as the type of innumerable millions. How easily he might have been saved from all these transformations and all this ruin of the Circean cup, had a friendly hand led him, whilst yet he could be led, to the immoveable rock of total ab-

stinence! There, and there only, he would have been saved from all the woes which threaten every liquor-drinker. So long as his feet remained planted upon that rock, he might have exclaimed, 'A thousand shall fall at my side, and ten thousand at my right hand; but it shall not come nigh me. I am safe.' "—*Independent Register.*

FRIENDS' REVIEW.

PHILADELPHIA, NINTH MONTH 30, 1854.

The present number contains the first portion of a selection, which will probably be considerably extended, from the recent biography of J. J. Gurney.

As the subject of these memoirs has been brought very conspicuously into public view, and opinions not accordant with each other have been adopted respecting this dear Friend, and the labors to which a large portion of an unusually active life was devoted; and as, moreover, the volumes of J. B. Braithwaite will probably be inaccessible to many of our readers, it is designed to copy into the Review, such extracts from the volumes referred to, as may enable our readers to judge for themselves. The exhibition of his opinions, exercises and feelings, which we purpose to offer, will be given in his own words; and as this Friend was well known to be as remarkable for his truthful and unsuspicious character, as for his unceasing activity in works of philanthropy, and the writings from which our extracts were made were the repositories of his private meditations, or the effusions of confidential friendship, it would be highly absurd to question their sincerity.

The editor has no other object in the publication of these extracts, than the exhibition of the truth, and is quite free that his readers should form their own estimate of the character and opinions of Joseph John Gurney, from a candid examination of his life, and the private and unstudied productions of his pen.

It has been suggested, since our last number was published, that if the appointment of Jonathan Binns and James B. Bruff by the Ohio Yearly Meeting was in order, they being proposed by a minority of the Representatives, then, by the same argument, the appointment of Thomas B. Gould and Charles Perry, in New England Yearly Meeting, in 1845, was also in order, they being proposed by a minority of the Representatives. This inference, however, is completely obviated by the consideration that the *appointing* power is not in the majority, nor in the minority, nor in the whole body of the Representatives, but in the Meeting. The cases, also, were widely different.

In New England, their usual procedure was interrupted by two lists of representatives, both claiming to be appointed by Rhode Island Quarter, being laid on the table. The Meeting, in consequence, referred these conflicting claims to the Representatives from the other Quarters, those from Rhode Island Quarter being excluded. The Meeting then concluded that no other business could with propriety be entered upon until that case was fully determined. And, instead of proceeding, as usual, to the appointment of Clerks in the afternoon, the Meeting decided that the Clerks then under the appointment should continue to serve until the question of Clerks was decided.

"Soon after the opening of the afternoon sitting, a person under appointment as one of the Representatives from the Sandwich Quarter, rose and said, that a portion of the Representatives had been together, and concluded to propose the name of Thomas B. Gould for Clerk, and Charles Perry for Assistant Clerk. Upon this, several individuals rose in quick succession, and expressed unity with the nomination. The large body of Representatives informed the Meeting, that they had no knowledge that any such proposition was about to be made, and by a very general expression of the members of the Meeting, as well as of the Representatives, the course proposed was wholly disapproved. On calling the names of *all* the Representatives in attendance from the several Quarterly Meetings, except Rhode Island, it appeared, by their express declaration, that forty-one of their number were not consulted in relation to the appointment of Clerks, and that they now entirely dissent from the appointment of Thomas B. Gould and Charles Perry, while four made no response when their names were called, forty-five being being the whole number in attendance, with the exception of those named in the accounts from Rhode Island. But the persons thus nominated to act as Clerks, with others, their adherents, proceeded in reading and speaking, to the disturbance of the meeting. The Clerk of the Yearly Meeting, by its fully expressed direction, solemnly protested against their proceedings, and desired them to desist. To this, however, they paid but little attention, and continued to carry on their own business till the adjournment of the meeting."

Here we observe that the representatives did not meet to deliberate on the choice of a clerk, nor was the subject of clerks regularly before the meeting when the Sandwich member offered the names of Thomas B. Gould and Charles Perry; for the incumbents for the former year had, at the previous session, been appointed to serve the meeting till a question not then settled should be decided. As it appears, the proposed clerk had been disowned several months before, he could not be eligible to the clerkship. But could we get over the objections of the premature introduction of the subject, and the ineligibility of the candidate for the clerkship, still the declared [as-

sent of the meeting was wanting. Thomas B. Gould, however and by whomsoever proposed, could not be the organ of the meeting until the meeting had appointed him; and that evidently was not done. The conclusion of the previous session, to continue the clerks of the former year in office until the question of representatives should be decided, was not rescinded; and until that conclusion was rescinded or the question of representatives settled, the subject of appointing clerks, was not properly before the meeting.

In Ohio at the late meeting the case was totally different. The choice of clerks had been referred to the representatives, and they were called upon to report. One of them reported, on behalf of a minority, the names of Jonathan Binns and James B. Bruff. The majority had no candidates to offer. No other candidates than those just named were offered by any one. The voice of the meeting seems to have been decidedly given in favor of the appointment of the friends above named; and we are to remember that whatever the representatives may do or neglect, it is the appointment by the meeting that constitutes any man its organ.

It has also been suggested, that as the representatives failed to agree upon a clerk of the women's meeting, and Jane M. Plummer, the former clerk, was continued in office, if the continuance of Benjamin Hoyle was irregular, the continuance of Jane M. Plummer was equally out of order. But here again an essential difference appears. When the representatives of the women's meeting reported that they had no name to offer, Jane M. Plummer waited, without attempting to make a minute on the case, until a very general expression was raised, then and not till then, she made a minute of the continuance of herself and her assistant in office. They of course held their stations by appointment of the meeting and not at the fiat of the clerk.

The action of the women's meeting in relation to clerks was therefore strictly in order. The representatives having failed to propose a clerk and assistant, the meeting exercised its unquestionable prerogative of making its own appointments, and the appointment was made without a dissenting voice. The difference between this case and that of Benjamin Hoyle is too obvious to require further illustration.

N. B. It appears that in the notice given in page 8 of the Friends from other yearly meetings, who attended the Yearly Meeting with minutes or certificates, the names of two female friends were omitted, viz., Jane Young, from West Lake Monthly Meeting, Canada West, and Mary Ann Valentine, her companion.

MARRIED at Friend's Meeting, Rocky Run, Parke county, Ind., on the 14th ult., CALVIN L. NEWLIN of Poplar Grove, to RACHEL, daughter of John and Louisa Frazier, all members of Bloomfield Monthly Meeting.

DIED at the residence of her father, James Congdon, in Dutchess county, New York, ELIZABETH C. wife of Edmund Titus, on the 9th of 9th month, a beloved member of New York Monthly Meeting, aged 24 years.

The meekness, self-denial and patience, which adorned her character, shone conspicuously during her illness, which was of several weeks duration. A short time before her close, with faltering voice, she said to a friend who was attending her, "I saw my Maker, and those around were all arrayed in white." Her friends have the consoling evidence that her close was peaceful.

——, on the 3d of 9th mo. 1854, in Miami co., Ohio, of cholera, LYDIA MOTE, wife of John Mote, aged 50 years, lacking 12 days, a valuable member and elder of Westbranch Monthly Meeting of Friends.

——, at the residence of her son, Nathan Small, in Grant county, Ind., on the 18th of 8th mo. last, SARAH PEGG, widow of Valentine Pegg, in the 81st year of her age.

——, at the residence of his father, Nathan Morris, in Grant county, Ind., on the 5th inst., JOHN MORRIS, in the 20th year of his age.

——, at the residence of her father, Nathan Morris, in Grant county, Ind., on the 6th inst., RUTH MORRIS, in the 19th year of her age. All members of Mississinewa Monthly Meeting.

INDIAN CIVILIZATION.

The Committee are desirous of engaging a well qualified Friend, as teacher of the school at Tunesassa; also, one to aid in carrying on the farm, superintending the school, &c. Persons who may feel concerned to engage in either of those stations, are desired to make early application to Joseph Elkinton, 377 south 2nd st., or Thomas Evans, No. 180 Arch St. Philada., or to Ebenezer Worth, near Hamorton, Chester county, or to Thomas Wistar, Fox Chase, Philadelphia co., Penna.

Philada. 9th mo. 20, 1854.

HAVERFORD SCHOOL.

A Teacher is wanted in the Academical Departments of this Institution. To a member of the religious society of Friends, fully competent to prepare students to enter on a collegiate course, with tact and experience in the government of a school, a highly favorable position is offered.

Address, THOMAS KIMBER, No. 50 North Fourth street.

Ninth month, 1854. 4t

WANTED,

An Apprentice to the Retail Drug and Apothecary business. Apply to J. LEWIS CREW,
Corner of Frankford road and Phœnix sts.

WEST TOWN SCHOOL.

The Committee to superintend the Boarding School at West Town will meet in Philadelphia, on Sixth day, the 6th of next month, at 7 o'clock, P.M.

The Committee on Instruction meet at 4 P.M., and the Committee on Admissions at 5 P.M., on the same day.

The Visiting Committee attend the semi-annual examination of the Schools, on Third, Fourth and Fifth days of the same week.

THOMAS KIMBER, Clerk.
Philadelphia, 9th month 23d, 1854. 2t

WEST GROVE BOARDING SCHOOL, FOR GIRLS.—This School is situated in London Grove, Chester county, accessible daily from Philadelphia and Baltimore, by railway and stage via Newark and New London. The locality is pleasant, retired and healthful. The course of instruction embraces all the useful branches of an extended English education, including linear and perspective drawing. Lectures, illustrated by experiment, are given weekly. The Sessions commence on the first second day in the 5th and 11th months respectively, and continue 20 weeks.

For further particulars apply to

THOMAS CONARD, Principal.
West Grove P. O., Chester co., Pa.

HAVERFORD SCHOOL.

The Winter Term will commence on the second Fourth-day of the Tenth month next. Application may be made to JONATHAN RICHARDS, *Superintendent*, at the school, in person or by letter addressed to West Haverford, Delaware County, Pennsylvania, by whom all the information required will be given. When more convenient to do so, parties applying may register the names of applicants with the undersigned.

CHARLES YARNALL,
Secretary to the Board of Managers,
No. 39 Market st., Philadelphia.

CORN CROP AT THE WEST.

The Chicago Daily Tribune of Monday, says, advices from the corn crop throughout the West and South are coming in more favorable.

In the western portion of Ohio, including the Miami and Scioto bottoms, and all the north western part of the State, the corn crop promises well, and will yield an average crop. In the northern portion of Indiana and Illinois, the crop is also good, and the same remarks will apply to Michigan, Iowa, Minnesota and the northern part of Missouri. From the Southern States the advices are very encouraging, so that taking the whole west together, there is no cause for alarm, nor is there much safety in speculations based upon a failure of the corn crop. We hear of no place, however, where the potato crop is good, or even middling.

In Central Missouri, Illinois and Indiana, and in South Kentucky, and the north-west part of Tennessee, northeastern portion of Ohio and Western Pennsylvania, there is no doubt that the drought has proved very disastrous to corn and potatoes, and in these sections there will be a scarcity.

Memoirs of JOSEPH JOHN GURNEY; *with selections from his journal and correspondence. Edited by Joseph Bevan Braithwaite. Philadelphia: Lippincott, Grambo & Co.*

Introductory to the copious extracts which we propose to give the readers of Friends' Review from these memoirs, it seems appropriate to furnish the following remarks from the Editor's Preface, dated Fifth month, 1854.

When, towards the close of the year 1849, I was requested by the widow and family of Joseph John Gurney to undertake the editing of a Memoir of his Life, I naturally shrank from so responsible a task. Little as I felt myself qualified successfully to pourtray the varied features of such a character, I could not but recollect that nearly three years had already elapsed since his decease; and that, with the very limited leisure which I could command, amidst the pressure of professional duties, my engaging in the work would necessarily postpone its appearance several years longer. Finding, however, that, notwithstanding these difficulties, it was still the decided wish of those most nearly connected with the subject of this Memoir that I should undertake the work, I finally concluded to engage in it, though under a deep sense of my own want of qualification. Since that time, (the beginning of the year 1850,) I have endeavored to pursue this interesting object with as much assiduity as my limited intervals of leisure would admit; and I wish to take this opportunity of acknowledging my grateful sense of the large measure of warm and cordial encouragement and assistance, which I have, from time to time, received during the progress of the work from the various members of his family, and from other valued friends.

The materials which I have had before me have been rich and abundant. To say nothing of Joseph John Gurney's numerous published writings; the manuscript volume of Autobiography, written in the year 1837, whilst on his voyage to America, and which contains many passages of deep interest; the fifteen volumes of his private Journal, commenced in his eighteenth year, and continued, with but little interruption, until within a few days of his death; together with a large mass of papers, letters, and correspondence, have, altogether, furnished a repository in regard to which the task of judicious selection and arrangement has been the principal difficulty. In making the selection, the omission of much that was in itself deeply instructive has often appeared unavoidable. The continued re-

iteration of similar sentiments, however excellent, tends to weaken their force upon the mind, by impairing its relish for them. Impressed as I have been with the truth of this observation, it has not been without pain that many passages have been rejected, in themselves striking and interesting.

No faithful portrait of Joseph John Gurney could represent him otherwise than as an earnest and consistent member of the Society of Friends. Being myself fully persuaded of the accordance of the principles of this Society with those of primitive Christianity, I have had no inclination, nor would it have been practicable, to throw into the shade his views and feelings in reference to these important subjects. It is not improbable that the peculiar tone which this circumstance necessarily imparts to the present work, may render it especially attractive to his fellow-members in the same religious society. And yet, in the recollection of his enlarged catholic spirit, and of his varied services in the universal Church, I venture to hope that there are those—and not a very few—among other denominations of Christians, who feel some interest in tracing, in his experience, the "life, walk and triumph" of the same precious faith, "once delivered to the saints." Even in the case of the more general reader, it is difficult to believe that any heart can be stirred up by highly-wrought recitals of feelings and actions wholly fictitious and imaginary, and yet not be touched by the simple and truthful records of a life devoted to the service of Christ and to the welfare of man. And to the sincere-hearted Christian it can surely afford no uninstructive object of contemplation, to watch the growth of the intellectual, moral and religious character of one who, in a position in which he was exposed, in no common degree, to the alluring blandishments of the world, was enabled, in so conspicuous a manner, to choose "the better part;" and, consistently with other duties and engagements of no ordinary interest, to maintain, above all, the important position of a Christian minister, called, qualified, and ordained by the Great Head of the Church.

Far, indeed, is it from my desire to exalt the instrument. Few were more deeply sensible than he was, that, in so far as he had himself become "a partaker of Christ," or had been made, in any degree, a blessing to others, it was all of rich and unmerited mercy; truly not of himself, but of "*the grace of God.*" And, in holding out the language of affectionate exhortation to others, his frequent expression was in accordance with the tenor of his whole life, "Follow me *so far, and so far only*, as I have followed Christ." Greatly shall I rejoice if the perusal of these pages be made the means, under the Divine blessing, of leading any to a more deep-felt sense of what lies at the very foundation of all true Christian experience, and to yet more earnest and steady endeavors after an humble, watchful, constant and confiding walk with God.

Joseph John Gurney was born at Earlham Hall, near Norwich, on the 2d of the 8th mo., 1788.

John Gurney, the ancestor of the present Gurney family, was born in 1655, and "devoting himself, in his youth, to the cause of religion, we find him, in the year 1678, at the age of twenty-three, already connected with the then oppressed and persecuted Quakers." He died in the year 1721, having greatly prospered in his temporal concerns, and what is far more important, having, according to the testimony of those who knew him, taken 'particular care in the religious education of all his children,' and 'continued faithful to the end.'"

His two elder sons, John and Joseph, became valuable ministers of the gospel among Friends, and adorned their Christian profession by lives of humility, benevolence and moderation.

Joseph Gurney's eldest son, John, grandfather of Joseph John Gurney, "was a man of great activity and energy, and notwithstanding his extensive engagements in business, devoted much of his time to the interests of his own religious society, to the principles of which he was warmly attached."

John Gurney's second son, John, father of the subject of this memoir, settled at Earlham. Generous, ardent and warm-hearted, he abounded in kindness to all, uniting remarkable activity both in public and private business, with an acute intellect and extensive information. Though he did not in all respects strictly maintain the habits of a Friend, he was accustomed to treat Friends with the warmest respect, his house was ever open to receive their ministers, and he entertained, through life, a decided preference for their religious principles. His wife was Catharine Bell, a daughter of Daniel Bell, of Stamford Hill, near London, her mother being a grand-daughter of Robert Barclay, the well-known author of the "Apology." She is described as a woman "of very superior mind, as well as personal charms, who in her latter years became a serious Christian and a decided Friend." Eminently fitted, as she appeared to be, for her responsible position, the stroke, by which she was so early removed from it, was not a little appalling. She died in the autumn of the year 1792, leaving her sorrowing husband the widowed parent of eleven children, the youngest not yet two years old. The maternal mantle was, however, in a remarkable manner cast upon the elder sisters, more especially upon Catharine, the eldest. Though scarcely seventeen at her mother's death, her capacities ripened into an early maturity, which admirably fitted her for the necessities of the occasion.

In this large family, Joseph John Gurney was the tenth in order of age, there being but one brother younger than himself.

"My first recollections of our dearest brother," writes one of his sisters, "are those of a lovely boy, who, from his great beauty and sweetness of disposition and manner, was a very gratifying child to his mother. He was so quick that he learned French words almost as soon as he could speak at all; full of tender feeling, of love, and gentleness, and possessing a temper that nothing could irritate, or render fretful. After the death of his mother he became closely attached to his sisters, and very dependent upon us, choosing ever to unite with us, and to follow us in our gardening, building and other projects."

Many years later, Joseph John Gurney, in his autobiography, thus recalls his own impressions of his early life.

"It was a material disadvantage to this circle of young people, that Norwich, soon after my mother's death, was remarkable as the residence of certain talented unbelievers; and these persons were the means of introducing occasional visitors, [at Earlham,] who united decided democracy in politics with very low sentiment on the subject of religion. * * * * But the God of all grace had better things in store for us. He did not permit us to be carried off into the cold region of infidel speculation. Catharine, our eldest sister, was naturally of a sober mind, fond of reading, which had some approach at least to subjects of a serious import; and she gradually became the decided Christian. Her influence was soon found to be invaluable with her younger brothers and sisters. By degrees she became to them a check on the vanities of the world, a faithful guardian against loose and dangerous views of religion, and a cherisher of all that is good and valuable, whether intellectual or spiritual. * * *

"I was by no means insensible, in very early life, to religious considerations; being no stranger, from the first opening of my mental faculties, to those precious visitations of Divine love, which often draw the young mind to its Creator, and melt it into tenderness. If religion has indeed grown in me, (as I humbly believe it has, though amidst innumerable backslidings,) it has pretty much kept pace with the growth of my natural faculties; for I cannot now recall any decided turning point in this matter, except that which afterwards brought me to plain 'Quakerism.' Cases of this description are, in my opinion, in no degree at variance with the cardinal Christian doctrine of the necessity of conversion, and of the new birth unto righteousness. The work which effects the vital change from a state of nature to a state of grace, is doubtless often begun in very early childhood—nay, it may open on the soul, with the earliest opening of its rational faculties; and that its progress may sometimes be so gradual, as to preclude our perceiving any very distinct steps in it, we may learn from our blessed Lord's parable: 'So is the kingdom of God, as if a man should cast seed into the ground, and should sleep, and rise night and day, and the seed should spring and grow up, he knoweth not how; for the earth bringeth forth fruit of herself—first the blade, then the ear, after that the full corn in the ear.' I have no doubt that some seed was sown in my heart when I was little more than an infant, through the agency of my watchful mother; and afterwards *that* seed was sedulously watched and cultivated by my dearest sister Catharine. Yet I believe that much of the feeling into which my young mind was at times brought on the subject of religion, was the simple result of those gracious visitations, which are independent of all human agency, and like the wind which 'bloweth where it listeth.'

"It was when (as far as I remember) I was eight or nine years old, that my brother Samuel and I were sent to a boarding school at Norwich, kept by Simon Browne, a person eminent for his penmanship; his son, a respectable clergyman, superintending, with considerable ability, the classical department. The old gentleman died, and John Henry Browne, his son, removed after a time, to Hingham, a country town about twelve miles from Earlham, where I continued at school until I had nearly completed my fifteenth year. It may be remarked, that in sending us to this school, our dear parent did not much protect our Quakerism. However, even this subject was not entirely forgotten; for he arranged with a Friend, who lived at a distance of about two miles, to convey us every First day to Wymondham Meeting. Many a pleasant drive have we enjoyed in this worthy farmer's cart, and seldom did we fail to partake of his generous hospitality on our return from Meeting."

In the autumn of 1803, soon after Joseph John Gurney had completed his fifteenth year, he was sent to Oxford with his cousin Gurney Barclay, to pursue his studies under the care of John Rogers, a private tutor then resident there.

(To be continued.)

DISCOVERIES IN METALS.

Mr. Deville, whose discoveries in relation to aluminum have recently created quite a stir in the scientific world, has for a long time been engaged in the preparation of a work upon the pure metals, produced and melted by processes of his own. In the course of his researches he has discovered that the two metals, nickel and cobalt, possess, contrary to the general belief, the useful properties of malleability and ductility in a very remarkable degree, and also an extraordinary tenacity, far superior to that of iron, which has hitherto been supposed to possess this quality more perfectly than any of the metals. From M. Vertheim's experiments on wires of equal diameter made of iron, nickel, and cobalt, it appeared that the weights which determined the rupture of the several wires respectively as the numbers were 60 for iron, 90 for nickel, and 115 for cobalt. This would establish for cobalt a tenacity almost double that of iron. They may

be, moreovor, worked at the forge with the same facility as iron. They are perhaps less subject to oxydation than iron, and may be used for the same purposes.—*Late Paper.*

RUSSIAN AGRICULTURE.

Russia is pre-eminently a corn-producing country, and the south of Russia the corn-producing district; and it may be interesting to note the way in which the agricultural districts of the country are cared for. We have always imported corn in considerable quantity from Odessa, and alarmists have from time to time expressed their fears for the provision of Western Europe, should any stop be put to that importation. The time is now come; and when we see the picture of the district—of its agricultural science and its commercial prospects—set before us by one of the most intelligent of recent travellers, we shall at least be satisfied of the barbarism of the province, whatever may be said of the consequences of the war.

No new inventions are permitted to contaminate the ancestral customs of agricultural Russia. Manure is floated down the rivers or used "to mend the roads." No one seems to have any idea that it may be useful to make the ground more fertile; the corn grows, they observe, without it. Roads there are none; and as the land is of little value, it does not seem to be of much consequence over how wide a tract their carts are driven. "You are on one of their roads, as they are termed. Elsewhere, a road, good or bad, means something that has been made, or a line upon which has been gathered material for binding and clasping, and below which there is some kind of draining; bad or good, the road is, as compared with the adjacent land, dry, compact and elastic. Dismiss all such ideas from your mind, or rather drag your limbs for an hour behind that corn waggon, and such ideas will disappear of themselves. Dead and helpless seems that woe-begone track, creaking and drawling over which comes the bullock waggon, all wood, and built precisely as waggons were built a thousand years ago. The driver sits in front, occasionally lashing the grey bullocks, more by way of form than with any idea of hastening them; and his massy beard hangs down over a species of censer, whence arise fumes of an unsavory kind. But it is not in luxury, nor in imitation of his eastern neighbors, that this peasant keeps this odor-breathing vessel under his nose. The contents are an abominable mixture for greasing the wheels of his waggon, and by which you may track it through many a yard of tainted air. Why he has placed the vessel exactly between his legs I know not, unless it be to remind himself more forcibly of the necessity of an operation, without the incessant performance of which his clumsily built car would be on fire in four different places at once. Contrast this wretched machine with the well contrived iron mounted cart of the German Colonists, a few miles hence. But on goes the waggoner, jolting and creaking along the unhelpful soil, and singing some of those old airs in which, rude as they are, there is a certain melody; or saying prayers to one or other of the multifarious national saints. On he goes, and so he and his predecessors have gone since corn was grown in Russia. Rickety cart, knotted rope harness, drowsy bullocks, wretched road; so crawls the loaf towards the Englishman's table."

On the manner in which the demarcation between estates, which have no visible boundary, is known and remembered, Mr. Brooks says: "Those divisions would more than puzzle the acutest land surveyor who ever fixed a rental upon rods, poles and perches. 'We have no hedges for jumping over by hunters,' said an informant whom I have already quoted, and who seemed to think we were at last making some little progress in agriculture in England, when I told him that many English farmers were beginning to consider the hedge as a thing to be 'put down.' Nor have the Russians stone walls, like those which Irish horses go over like cats, touching the top. It would be difficult for a stranger to say that the estates were divided at all." But a description obligingly furnished him by a friend, explained how that was managed in brief. A large estate was to be divided, and it afforded an excuse for great feasting and hospitality for several days, until one morning a sort of procession, with flags and music, bailiffs and surveyors, set to work in earnest, and proceeded to the division of the estate. "Presently we came to a sort of long mound, which I should hardly have noticed, but which, it appeared, marked one side of the estate; and the authorities conferred together, and by certain signs and references to the points of the compass, agreed upon its identity. I had scarcely remarked that a great number of the peasantry had long slender wands in their hands, but at this moment all these wands were shaken as by common excitement, and the bearers rushed toward the mound, all apparently trying to hit a blow at something. I heard a desperate screeching, drowned in shouts of laughter; pushing my horse into the crowd, I saw, trying to escape from the mound on which he had been tossed, a boy of twelve or fourteen, who was certainly receiving as sound a flagellation, though administered amid roars of merriment, as a young gentleman of that age would desire.

"Well, the lad, having received a goodly memento of the place, was allowed to go away, which he did, running and roaring in good style. Requesting a little enlightenment, one of the most animated of the operators said 'He will say to his grandson, that is the south boundary of the land, I know it well, and I never shall forget it, for I was well whipped upon it fifty years ago.

Thus they went on beating the bounds; and the ceremony was performed at different mounds, and on various victims, until the estate being duly divided, the party returned to the mansion, where they all enjoyed themselves exceedingly, except the poor boys, on whose persons the boundary marks had been inscribed.—*Nicholas 1st, and Notices of Russia, by H. Christmas.*

From the Buffalo Democracy of August 22.

A LIVE YANKEE—RAISING OF THE STEAM FRIGATE MISSOURI AT GIBRALTAR.

The United States steam frigate Missouri was burned and sank in Gibraltar harbor on the 23d of August, 1843. She careened as she went down, and laying upon her beam ends, presented one of her shafts upward, very near the surface of the water. This mass of iron was nineteen inches in diameter, and of course offered a dangerous obstruction to the bay. The existence, moreover, of so vast a body as the sunken frigate at the bottom of a harbor in which the tides ebbed and flowed, and strong currents continually shifted the sand, was not to be tolerated in an English port, so important to the commercial and war marine of Britain as was Gibraltar. The British government accordingly presented the case to ours at Washington, and requested us to remove the obstruction. We agreed to do so.

The British Secretary, conceiving the job to be a very bad one, kindly recommended to our government, as very suitable engineers for the work, Messrs. Lovi and Marshall. These gentlemen had acquired great reputation in England by raising the line-of-battle ship, the Royal George, which sank so suddenly at Spithead, and carried down with her hundreds of men and women. Our navy department employed these engineers to raise the Missouri. They went to Gibraltar, and worked and strained, faithfully, and for three long years, at the noble hulk under water, and then reported to the department at Washington that the Missouri could not be raised by human means. They abandoned the enterprise and returned to England.

The necessities of the case induced Mr. Webster to take hold of the matter, and find a man who would free Gibraltar harbor of that obstruction. He lighted on John E. Gowen, of Boston. This gentlemen's documentary title to the character of a submarine engineer was altogether in the certificate of his birth as a Yankee, to be found in his father's family Bible. He had no parchments, nor sheep-skins, ass-skin, nor other skin diplomas, to show to Mr. Webster: but when asked by the great Secretary if he could remove the wreck of the frigate as she lay there in forty-one feet of water, he said that he could. When asked if he would enter into $50,000 bonds for the performance of a contract to raise her, he said he would. When asked if he would bind himself to have every stick of the frigate out of the way within three years, he said he would bind himself to accomplish it within six months. Webster had found his man. A contract was immediately made.

Mr. Gowen was already equipped with his invaluable submarine armor. The removing apparatus remained for him to construct. On reflecting, he decided to blow the frigate to pieces, and lift and remove the fragments in detail.

The case, on full inquiry and investigation, proved to be one of peculiar difficulty. The sand had accumulated upon the wreck. It was fifteen feet over her. Moreover, the English engineers had hurt the job, and made it much more difficult, by using vast quantities of powder at random among the engines and iron work. They had twisted and tangled up the machinery badly. Above the fifteen feet of accumulated sand was a depth of 26 feet of water to work through.

Mr. Gowen devised metal cases, which, we believe, he afterwards patented, to contain his charges of powder, and which, of course, had to be placed under the frigate's bottom, and through that fifteen feet of sand. These cases were of cast iron, six feet long, fourteen inches diameter, and held a charge of two hundred and fifty pounds of powder. At the conical end was a large thread like that about a post augur, cast on to the case, and to be used in boring into the sand as with an augur. This lower end was cast in a chill, and was so hard and strong, that it stood in one instance the test of being bored through a McAdam street, in Baltimore, six feet into the earth. Mr. Gowen took out with him twenty-four of these iron powder cylinders. He used only twelve of them. They made tooth-picks of the Missouri's hull. His divers descended in their armor, pointed the cylinders properly—these were turned by shafts worked from above, and when arrived under the vessel's bottom, were fired by an electric battery.

The great quantity of 43,000 pounds of powder was consumed in the work. Of this full two-thirds were used in blowing off the iron centres and arms from the shafts. She was a side-wheel steamer, and had upon each of the outboard shafts ninety-six iron arms, which weighed three hundred and fifty pounds apiece. To break up this complicated mass of powerful iron work, and get it detached, and reduced so as to be lifted, was really the labor our Yankee ocean engineer had to do. This part of the job it was that the English engineers had fooled with and injured. But Mr. Gowen knocked shafts, arms centres, braces, and bolts, right and left, down there forty-one feet below his hand, and took up and carried away the great steamer, to the uttermost stick and last visible spike. Nothing was left for the sand to form a bar upon, and in five months from the day Mr. Gowen began the work, he fully completed and performed his contract.

He raised about 1600 tons of iron, and some

800 tons of oysters that had grown to the iron. It is interesting to know that the oysters that grew next to copper, or upon copper, were poisonous. Three men of Gibraltar died from having eaten them. The iron, of course, was converted into plumbago, by the action of the sea water. In the heavy pieces this action extended in to the depth of an inch. Many pieces were cut out entirely by the salt, save a few threads of resisting metal, running lengthwise and looking like the large fibres of cocoanut husks. The iron was mostly worthless.

The management of Mr. Gowen's submarine armor was so perfect that not an accident happened to one of his divers, in all this great work, and, without any inconvenience, the men could remain under water for a space of twelve hours.

Can anything better illustrate the Yankee resource, the Yankee energy, the Yankee confidence, than this hastily sketched history of the removal of the wreck of the Missouri? We think not. The gentleman who, without diplomas, can thus teach lessons in the great art of submarine engineering to the graduates of the Royal Woolwich College, is now in this city, closing up his acoounts with the steamer Erie, whose remains by his agency have lately been lifted from the bottom of our lake, and brought into the Buffalo harbor.

FEMALE TELEGRAPHIC OPERATORS.

A London letter in the National Intelligencer says:

We are glad to find that females are now employed as the principal operatives in the electric telegraph offices. The occasions of the opening and prorogation of Parliament are always field days at the electric telegraph stations, owing to the general desire throughout the country to receive the royal speech with the utmost despatch. All the officials are on the qui vive, picked hands are appointed to work the instrument communicating with the principal stations, and a spirit of friendly rivalry prevails amongst the manipulators as to who shall transmit correctly the greatest number of words within a given time. Upwards of one hundred and fifty clerks are generally engaged in forwarding, receiving and transcribing her Majesty's address; and on Saturday, for the first time, the services of the female clerks now employed at the Electric Telegraph Company's station were called into requisition. They forwarded the speech with remarkable rapidity, in one or two instances equalling, if not surpassing, the speed and correctness of their more experienced male coadjutors. It may not be generally known that the Electric Telegraph Company have established departments for young girls, under a matron, with the view of affording a wider and more intellectual scope for female employment; and the experiment promises to be highly successful. The most rapid result of Saturday's sending was at a rate of thirty-five words per minute. The transmission to the Continent (via the Hague) was effected in twenty minutes.

A FARM ONE HUNDRED AND FIFTY MILES LONG.

The Bath *Chronicle* gives an amusing description of a novelty in agriculture:

A farm one hundred and fifty miles long may not perhaps be any thing remarkable in Australia or America, but in England it is a rare occurrence; yet such is the fact, and further-more, there is no other farm in Great Britain with *every inch* of which the public is better acquainted. The owner, or rather the renter, of this farm, is Mr. Brotherhood, of Chippenham, the contractor. This gentleman has an engagement for keeping the permanent way or rails of the Great Western Railroad in repair, and he rents at the same time all the land on both sides of the line, slopes, etc., belonging to the company. In some places between the line andthe fence there may be twenty yards; in other spots it is not more than six feet, but all equally constitutes Mr. Brotherhood's farm, which, however narrow, is literally 150 miles long, and through its whole length—whether in grass or arable—is well, and we have heard, profitably kept by Mr. Brotherhood, who has risen by his own industry from originally being a workman on the line, and whose enterprise is only equalled by his kindness and liberality to those whom he employs and others. He has a factory at Chippenham, where he employs 330 men.

"THY WILL BE DONE."

When sorrow casts its shade around,
And pleasure seems our course to shun,
When nought but grief and care is found,
How sweet to say 'Thy will be done.'

When sickness lends its pallid hue,
And every dream of bliss has flown,
And quickly from the fading view
Recede the joys we once have known;

The soul resigned will still rejoice:
Though life's last sands are nearly run
With humble faith and trembling voice
It whispers soft 'Thy will be done.'

When called to mourn the early doom
Of one affection held most dear,
While o'er the closing silent tomb
Thy bleeding heart distils a tear.

Though love its tribute sad will pay,
And earthly streams of solace shun,
Still—still the humbled soul will say
In lowly dust 'Thy will be done.'

Whate'er, O Lord! thou hast design'd
To bring my soul to thee, its trust,
If mercies or afflictions kind
For all thy dealings, Lord are just,

Take all, but grant in goodness free
That love that ne'er thy stroke would shun,
Support this heart and strengthen me
To say in faith 'Thy will be done.'

Wm. B. Tappan.

SUMMARY OF NEWS.

FOREIGN INTELLIGENCE.—The steamship Atlantic arrived at New York on the 19th inst., and the Arabia on the 21st, bringing Liverpool dates respectively to the 6th and 9th insts.

Accounts from the Baltic state that all the Bomarsund forts have been destroyed and the troops re-embarked. A few steam frigates remained cruising among the Islands. Marshal Baragua d' Hilliers and Gen. Jones had reconnoitred Helsingfors and the Finland coast.

Abo was found to be strongly fortified, having a garrison of about 15,000 men, with fifteen gunboats and some armed ships laying before it. The channel before Abo is so intricate and the place so strong that probably no attempt will be made against it. On the steamers nearing Hango Udd, the Russians blew up the fort of Gustafshwra, imagining it was about to be bombarded.

A part of the troops intended for the Crimean expedition had embarked at Varna. The expedition was to rendezvous at Baltschick, at which place and at Bourgas the French were to embark. The force for land service consists of 25,000 English, 26,000 French, and 20,000 Turks. Sir John Burgoine had arrived to take the command.—Cholera has almost disappeared. Marshal St. Arnaud has issued an order stating that Sebastopol will be taken and held as a guarrantee of peace.

The Russians are making preparations to burn the cities of Odessa, Reni, Brailow, Galatz, and Ismail, should they be forced to abandon them. They have prepared combustibles, and have cut off the supply of water and burned the fire engines. Orders are issued that wherever the enemy appears in superior strength, towns and villages are to be reduced to ashes. Unceasing preparations are being made in Sepastopol for defence. All criminal prisoners are liberated and enrolled in companies to work the port batteries. A gang of 200 of the worst convicts are still in irons, to be employed in carrying ammunition.

Greece has refused to pay the indemnity demanded by Turkey.

The proposition of the Four Powers have been absolutely rejected by the Czar.

The Russian Embassy at Vienna had received notice that the greater part of the Russian army would quit Moldavia by the 20th of the present month, and the remainder by the 1st prox. Omar Pasha continues to concentrate his main army along the bank of the Kamazu below Buseo.

Secret negociations have been going on between Nicholas and the Pope. The Czar holds out a prospect of a change towards the Catholics in Poland, and of concessions to the Latins in Jerusalem.

The Austrian Cabinet has decided that the rejection by Russia of the propositions of the Four Powers does not amount to a *casus belli* against Russia, but that Austria will maintain her neutral position while she awaits the result of the attack upon Sebastopol by the allied Powers.

ENGLAND.—A submarine telegraph has just been completed from Holyhead to Howth, Ireland.

Bread riots have occurred at Nottingham and Kidderminster.

Archdeacon Wilberforce (son of the celebrated William Wilberforce) has resigned in consequence of his scruples to recognise the Queen as the head of the church spiritual.

A late return shows that the population of Ireland has fallen off *two millions* in the past five years.

Prince Albert was paying a visit to Louis Napoleon at Boulogne. He was accompanied by a brilliant staff, and escorted by a squadron of the Queen's Life Guards.

FRANCE.—The Emperor was at the camp at Boulogne, which is now fully organized, and consists of 100,000 men of all arms. These forces are to remain until spring, when they will be drafted as required, for active service. Pedro, the young king of Portugal, and Prince Albert, were at the camp, and the king of Belgium accompanied by his son, the Duke of Brabant, had also visited the Emperor there. The Emperor was to visit Belgium on the 12th inst.

BELGIUM.—The Ministers have withdrawn their resignations.

SPAIN.—Pierre Soulé, the American Minister, has taken a journey into France. It is supposed he will not return to Madrid.

Disturbances have broken out at Salamanca and Valencia.

CALIFORNIA.—The steamship United States arrived at New Orleans on the 23d inst., with California dates to the 1st.

MEXICO.—Acapulco dates are to the 5th inst. It was reported that Alvarez had entered the city of Uyubla and was pushing through Guerrero towards the city of Mexico, having been unsuccessful in two battles with the government troops, which were, however, retiring towards the city of Mexico.

DOMESTIC.—The yellow fever continues its ravages at New Orleans, Savannah, Charleston and some other cities in the South. The deaths at Savannah during the past week were 130.

At Augusta, Ga., a panic seized the inhabitants in consequence of the fatal virulence of the disease, and nearly the whole population fled. The country for miles round is occupied with tents. The post office is closed and the mails remain undistributed. Although the place is nearly deserted, there had been eleven deaths and as many new cases during the two days previous to the 23d inst.

Cholera has disappeared from Columbia in this State. The total number of deaths from the epidemic is stated to be one hundred and seven. There was a decrease in the number of deaths at Pittsburg at last dates. Forty-five deaths from this cause took place on the 23d inst.

Captain James Smith, of the brig Julia Moulton, has been arrested and committed at New York on a charge of having conveyed 660 slaves from Africa to Cuba, in that vessel on her last voyage, and W. C. Valentine, a merchant of the same city, has also been arrested and committed on a charge of being concerned in fitting out that vessel for the voyage named. The fitting out of vessels for the slave trade is now pursued as a regular business in New York.

The second party of emigrants sent out to Kansas territory by the New England Aid Society, has reached its destination, all in good health and spirits, and pleased with their prospects. A steam mill was purchased at Rochester, and has been sent out for them. The third party will leave Boston on the 26th inst., and will be accompanied by Branscomb, the company's agent.

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ORIGINAL AND PRESENT STATE OF MAN.

BY JOSEPH PHIPPS.

(Continued from page 34.)

Whatever we may have derived from our pa- rents, we certainly accumulate to ourselves addi- tional corruption. "All flesh hath corrupted his way upon the earth."* Every adult person, in his common natural state, must, upon serious introversion, find in himself a proneness to the gratification of self, and the sensual part; an eager inclination at times to forbidden pleasures, an aversion to piety and holy walking, a con- sciousness of guilt, and a fearful apprehension of the approach of death. Men generally con- fess they have erred and strayed, like lost sheep, from the salutary paths of virtue and duty; and that, such is their frailty, it is an easy thing for them to fall in with temptation: but hard, if not impossible, effectually to resist it. Nay, even the high rewards promised to virtue and a good life, and the sore punishments annexed to vice and folly, are altogether insufficient to retain them in the practice of the former, or enable them to conquer the force of their inclination to the latter. This demonstrates the corruption of their nature; and as "out of the abundance of the heart the mouth speaketh;"† so from what lodges or presides within, the exterior practice arises. The corruption in the heart corrupts the actions, manners, and language. Hence all the irregularities in conduct, all the profane and un- due speeches, all the common complimental falsehoods, to gratify the pride and folly of vain minds.

As the origin of evil in man, came by trans- ferring his attention and desire from his Creator to the creature, dividing his will from the will of God, and his spirit from the spirit of God; so the continuance of evil in man is by the con- tinuance of this separation, and must abide so long as that remains. In this situation, com- monly called the state of nature, we are both un- fit for, and unable to enter the heavenly king- dom, which admits of nothing sinful or unclean.* It is, therefore, absolutely requisite that man should be made holy, in order to be happy. Ho- liness cannot unite with unholiness; nor can ability arise from infirmity. If pollution can cleanse itself, if evil can produce good, if death can bring forth life; man thus corrupted, debili- tated, and deadened, may disengage, reform, quicken, and restore himself. But it is not in the power of man, as such, to extricate himself from the bonds of sin and death. Yet, as im- purity is the bar, it must be removed. As sin separates man from his Maker,† man must be separated from sin, or he cannot be reconciled or united to him. Without restoration to a state of holiness, he cannot enjoy the felicity pertaining to that state; for "without holiness no man shall see the Lord."‡

How then shall corrupt man become holy? how shall he, in a state of utter incapacity, en- ter into and maintain a warfare against his many and mighty adversaries, which beset him within and without? what ability has he to fight his enemy who is already enchained by him? a pow- er too strong for man, has got possession; it must be a superior power to dispossess him, to rescue and restore man; and who is sufficient for these things? None but his omnipotent Creator was able to unbind and extricate him. But his will Adam had separated from, his law he had trans- gressed, his command he had disobeyed, and against him alone he had committed this high offence. Yet, behold the astonishing compassion and kindness of infinite Goodness! an all-suffi- cient means was straightway provided, for the redemption of the actual offenders and all their progeny. The eternal Word, the Son, the Lamb of God Almighty, gave instant demonstration of the greatness of divine love and mercy, in thus concurring with the Father, to yield himself up in due time to take the nature of man upon him,§ and, by resigning it to suffering and death, to make a propitiation for the whole species; and

*Gen. vi. 12. †Mat. xii. 34.

*Eph. v. 5. †Isa. lix. 2. ‡Heb. xii. 14. §Heb. ii. 16.

also, in immediately, and all along, affording a manifestation of his holy spirit to every man to profit withal,* in order to their present deliverance from the power of sin, and their everlasting salvation from the certain effect of abiding therein to the last, namely, the second death.

That man should, of himself, empower himself to live in the constant practice of crossing his natural inclinations and propensities, is a wild presumption; but that a spirit infinitely good, and more powerful than all his enemies, should so influence him, incline, and enable him, is highly reasonable to believe, because absolutely necessary. By the help of God's spirit, man may, like the Apostle, be assisted to keep his body under, and bring it into subjection,† before the strength of its passions and affections lessen by decay of nature; which the rational faculty can never effectually accomplish, even under that decay, without superior assistance.

Neither the possibility, nor probability, of man's purification and sanctification by the holy spirit, can reasonably be doubted; for, *first*, as physical evil, or bodily pain, has no substantial existence of its own, but is purely incidental to corporeal nature; so moral evil is to the soul a disorder which it has improperly lapsed into. It is no part of God's creation, nor has any real existence by itself; but is the fallen, defective, distempered condition of beings, once created without intemperature or defect. Evil, therefore, though it be in man, is no constituent part of man, but an imperfection adventitious to his nature, which, by an all-powerful principle, he may be recovered from, and his nature restored to a state of fitness for union with his Maker. *Secondly*, uncreated Omnipotence is certainly more able to cleanse, than the creaturely, corrupt and fallen powers of darkness are to defile; and infinite Goodness must be as willing and ready to affect the first, as limited envy the last. Did not the Sovereign Lord intend man should be made holy, he would not require it without affording him the assistance requisite to accomplish it, for he enjoins no impossibilities. That he doth require it, the sacred writings sufficiently witness. "God," saith an Apostolic writer, "hath not called us to uncleanness, but unto holiness."‡ And, "Christ also loved the church, and gave himself for it, that he might sanctify and cleanse it, with the washing of water by the word,"§ or the purifying efficacy of the holy word, or spirit, which cleanseth the soul as water doth the body, "that he might present it to himself a glorious church, not having spot or wrinkle, or any such thing; but that it should be holy and without blemish." In another place, he gives this exhortation, "Abstain from all appearance of evil,"‖—then proceeds—"And the very God of peace sanctify you wholly; and I pray God, that your whole spirit, and soul, and body, be preserved blameless unto the coming of our Lord Jesus Christ." And to encourage them to seek and hope for it, he immediately assures them, "faithful is he that calleth you, who also will do it."

Vain is that imaginary pretence, that Christ has paid the whole price for us, by which we stand fully acquitted in the sight of God; that we have complete redemption in him without sanctification in ourselves; and that by the external offering up of his body, he hath perfected the work for us, and we are already reconciled thereby. For, was this the real truth, Christ only paid the price of man's redemption, that he might continue in a state of pollution, and practice evil with security; or be justified in breaking the known commands of God, and serving Satan during the whole term of this life. Contrary to this, the Apostolic doctrine is, "His own self bore our sins in his own body on the tree, that we being dead to sin, should live unto righteousness."*—"He died for all, that they which live should not henceforth live unto themselves, but unto him who died for them."†—"How shall we that are dead to sin live any longer therein?"‡—"Let not sin, therefore, reign in your mortal body, that ye should obey it in the lusts thereof."—"What fruit had ye then in those things whereof ye are now ashamed? For the end of those things is death. But now being made free from sin, and become servants to God, ye have your fruit unto holiness, and the end everlasting life."

It is true, the apostle saith, "By one offering he hath perfected forever them that are sanctified."§ But this doth not imply, that his sacrifice perfected those who never came to be sanctified. Applying it to this case, it can mean no more than, that such who have so experienced the effectual operation of divine grace, as to become sanctified, have remission by that one offering for sins committed before their sanctification, which perfects their redemption; and also for transgressions after, upon repentance. For sin once committed cannot be undone; present and future obedience is no more than duty; and past offences must still remain against us without forgiveness. Our Saviour, therefore, by his sacrifice, manifested the mercy, love, and kindness of God; "by whom," saith the apostle, "he was set forth to be a propitiation through faith in his blood, to declare his righteousness, for the remission of sins that are past, through the forbearance of God."‖ Herein he showed, that a door of reconciliation is opened to all men; but those who through unbelief of, and disobedience to divine grace, never experience the work of sanctification, deprive themselves of that unspeakable advantage; for it is through sanctifi-

* Cor. xii. 7. † 1 Cor. ix. 27. ‡ 1 Thes. iv. 7.
§ Eph. v. 26, &c. ‖ 1 Thes. v. 22, 24.

* 1 Pet. ii. 24. † 2 Cor. v. 15.
‡ Rom. vi. 2, 12, 21, 22. §Heb. x. 14. ‖Rom. iii. 25.

hat any come effectually to enjoy the sac- Christ. That outward offering for all, the love of God towards all; and that ds ready to pardon past transgressions, in sincerely accept his terms of true repent- d reformation; but our salvation is not ted by that single act only, and the work mption finished for us without us. Though lied for us, that we might be brought un-, yet we are not actually purified, fitted l introduced into the kingdom, merely by e offering. The way to reconciliation was by the death of Christ; but we are not by his life till we livingly experience the salvation in our own particulars.

s always requisite that the means be ade- o the end, the cause sufficient to the ef- herefore, as all men throughout all nations, ery generation, originally stand in equal to their Creator, have been, and must ly be in absolute need of his help, in or- purification and salvation, the means af- for this purpose must be universal to ll. It must be a principle of real and il holiness and goodness, to change the on of man from evil to good. It must be tent, to enable him to overcome his ad- es, the world, the flesh, and the devil. g but a spirit superior to all these can ef- y cleanse the soul, and operate to the ex- and exclusion of those subtle and power- emies which continually seek to hold men bondage of corruption; therefore, nothing d's holy, universal, almighty spirit can ef- s necessary alteration in man, rectify the r sin has introduced into his nature, and im up from a state of spiritual death, by ing a new and heavenly birth of divine him, by which he may be created anew in Jesus unto good works, and restored to the of God in righteousness and true holiness. ect redemption consists, first, in paying ice of ransom; and second, in bringing bondage, and setting the prisoner at lib- Our Saviour paid the first by his suffering crifice; and he performs the last by the al operation of his spirit, in the hearts of who receive him, and resign wholly to

e have cause to murmur at, or complain the dispensations of their benevolent Cre- for in Christ he hath rendered to every f Adam a full equivalent for the loss sus- through his unhappy fall. "God so loved rld, that he gave his only begotten Son, hosoever believeth in him should not per- t have everlasting life."* I know some llege, that the *world* here intends not all ut the elect only. But we find the term when confined to men, in the New Testa- is used either for all mankind in general, for the majority of mankind, or for the unbelieving part of it; and where it intends a part of the species, it is often used to signify unbelievers, and to distinguish them from believers, but is never spoken of believers only. Besides, such an acceptation would turn the text into nonsense, for then it must be thus understood; "God so loved the elect, that he gave his only begotten Son, that whosoever of the elect believeth in him, should not perish, but have everlasting life." This would imply, that some of the elect would not believe in him, and all the consequent absurdities of that position. But read the text as it stands, and the particle *whosoever*, properly distinguishes the world into believers and unbelievers, or faithful and unfaithful: and shows that God so loved the whole of his rational creation, that he gave all an opportunity of being saved through believing; and if any did not embrace it, their refusal was the cause of their condemnation, and not the want of God's love, nor of an opportunity of closing in with, and receiving the benefit of it. This the four succeeding verses plainly declare. "For God sent not his Son into the world to condemn the world, but that the world through him might be saved. He that believeth on him is not condemned; but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God. And this is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil. For every one that doeth evil, hateth the light, neither cometh to the light, lest his deeds should be reproved."* It is not reasonable to conclude, the *whole world* can mean less than the whole human species.

The apostle Peter saith, "The prophecy came not in old time, or rather at any time, by the will of man, but holy men of God spake as they were moved by the Holy Ghost. But there were false prophets also among the people, even as there shall be false teachers among you, who privily shall bring in damnable heresies, even denying the Lord that bought them, and bring upon themselves swift destruction."† This indicates that Christ died not only for those who come to be saved, but also for those who bring destruction upon themselves; otherwise it cannot be understood that, by his sacrifice, he bought, or paid the price of redemption, conditionally for them as well as others. But if he thus bought those who denied him, who yet occasioned their own destruction, it is truly asserted in the full extent of the words, that, "He by the grace of God should taste death for every man;"‡ and that "He is the propitiation for our sins, and not for ours only, but also for the sins of the whole world."§

[To be continued]

* John iii. 16.

* John iii. 17, &c. † 2 Pet. i. 21. and ii. 1. §Heb. ii. 9. § 1 John ii. 2.

HANNAH MORE, DIED A. D. 1832, AGED 88.

As the life of this eminent Christian approached its termination, her thoughts often travelled to far distant scenes, and seemed sometimes to be lost in visions of eternity. The forces that kept the citadel seemed to be gradually disappearing, except those clear thoughts and holy certainties which still sustained her spirits, and suffered neither sadness nor distrust to intrude upon her last hours. Amidst all her wanderings she was coherent and consistent on whatever had immediate relation to the place to which she was going.

Says the faithful friend who was always about her dying bed, in the early part of her illness,—"I read to her some of the verses in the Psalms, and after I had begun them, she would finish, exclaiming with rapture, 'How beautiful! how sweet! delighting the taste and touching the heart!' The fifty-first psalm was continually on her lips: 'Create in me a clean heart, and renew a right spirit within me. Cast me not away from thy presence, and take not thy Holy Spirit from me.'"

When the prison doors were open, and her soul was on the point of escaping to its true home, though a thick veil was spread over the world she was leaving, no look of regret, but one of sweet sympathy with its trials and sorrows, was often cast behind her; nor could the awful change which awaited her, dislodge from her heart that love of souls which had supported her, through so many years of bodily suffering, in her various works of Christian beneficence. Prayer was the last thing that lived in her—every breath was prayer; and, in the vital energy of her expiring petitions, her affectionate friends, and those that administered to her wants and soothed her last conflict, were earnestly commended to the great Advocate of repentant sinners. She was always bestowing blessings on all around her, and hoping they would meet in a happier world.

Adverting to her own frame of spirit, she said, "I hope my temper is not peevish or troublesome." And on being answered that it was the temper of an angel, she said, "O no, not of an angel, but of a very highly favored servant of the Lord my Saviour."

The psalms, and other passages of scripture, were perpetually breaking from her lips; and it seemed extraordinary to those who were about her that her memory, which had let almost every terrestrial impression slip away, had kept the registry of her devout recollections unobliterated and unimpaired. The loins of her mind were girded up, and her soul braced as it were to meet, without amazement, the strange and awful encounter which was approaching. Like one preparing for a great expedition, all impediments were thrown aside—all but the necessary implements to set up her tabernacle in the place of her destination and final rest.

At length nature seemed to shrink from fur ther conflict, as the time of her deliverance drev near. On Friday, the 6th of September, 1832 we offered up the morning family devotion b her bedside: she was silent, and apparently at tentive, with her hands devoutly lifted up. Fron eight in the evening of this day till nearly nine I sat watching her. Her face was smooth and glowing: there was an unusual brightness in it expression. She smiled, and endeavored to rais herself a little from her pillow: she reached ou her arms, as if catching at something; and whil making this last effort she once called the nam of her last and dearest sister very plainly, and exclaimed "Joy!"

In this state of quietness and inward peac she remained for about an hour. At half-pas nine o'clock Dr. Carrick came. The pulse had become extremely quick and weak. At abou ten, the symptoms of speedy departure could no be doubted. She fell into a dozing sleep, and slight convulsions succeeded, which seemed t be attended with no pain. She breathed softly and looked serene. The pulse became fainter and fainter, and as quick as lightning. It was almost extinct from twelve o'clock, when the whole frame was very serene. With the exception of a sigh or groan, there was nothing but the gentle breathing of infant sleep! One more was soon added to that multitude which no man can number, who sing the praises of God and of the Lamb for ever and ever.—*S. S. Journal.*

MEMOIRS OF JOSEPH JOHN GURNEY.

[Continued from page 44.]

He continued at Oxford two years, with the exception of the vacations, which he spent mostly at home. His tutor, though resident at Oxford, was not in that character connected with the university, or with any of the colleges. "He was," in the words of the autobiography, "a very worthy man, but in no small degree singular."

J. J. Gurney was scarcely 17 when he was removed from the care of John Rogers, in the 8th month, 1805. He had become attached to his tutor and to his studies, and quitted the place with regret; but there was brightness in the thought of settling at home.

The bank, in which his father was a partner, had been established in Norwich, in the year 1770. Since that time the concern had been considerably extended, and several branch banks, at Lynn, Fakenham, Yarmouth, and other places, were now connected with it. His elder brother, John, had been placed at the establishment in Lynn. His brother Samuel had been sent up to London, where he finally became the head of a distinct concern; so that circumstances had prepared the way for that which Joseph John Gurney had himself all along desired,—a place in the bank at Norwich. Here, in the enjoyment of daily communication with his father, and a home

at Earlham with his sisters, the ensuing three years passed in what then appeared to him almost uninterrupted happiness. The family circle was, for some time, but little broken in upon. Of his sisters, Elizabeth only was married. The two elder ones continued to watch over the progress of his mind, and the gradual formation of his character, with an almost maternal solicitude. All were ardent in their thirst for knowledge, and anxious for self-improvement, and their society was at once delightful and stimulating to their younger brother.

In the year 1806 he accompanied his father, and a large family party, in the tour through Scotland, and the English Lakes. Several important changes in the family circle quickly followed. His sister Louisa became the wife of Samuel Hoare, of Hampstead, and his sister Hannah was soon afterwards married to Thomas Fowell Buxton. A warm friendship had long subsisted between himself and his brothers-in-law, which more frequent association and closer intimacy served only continually to strengthen as they advanced in life. Bright, indeed, appeared these days of his early manhood. Happy in his family circle, the world around seemed to him to partake of its loveliness.

He became at this period a frequent visitor at balls and other similar entertainments, where his engaging manners and person, and varied accomplishments rendered him an object of general attraction. It is plain, however, from his private memoranda, that Divine Grace was through all secretly working in his heart. He had early accustomed himself to the habit of self-examination, and soon after his return from Oxford he commenced the practice of periodically reviewing his conduct upon paper. The following are from the earliest that have been preserved of these "Quarterly Reviews," as he called them :—

22d February, 1807. * * Alas! I am still a prey to evil desires. But thanks be to God, his grace has visited me at seasons. I do feel and know my own great weakness, and have been enabled at times to pray fervently to the Lord of our salvation for his gracious assistance. * * * He knoweth the frailty of our natures, and I am humbly led to hope that the spiritual light with which he has lately favored his sinful servant may be the beginning of his work on my heart, and may fortify me in time against the many temptations that surround me. O may a continual watchfulness and unshaken perseverance on my part bring down upon me the increase of his grace and prepare me for the more constant influence of his Holy Spirit. * * * * * My studies have been subject to family interruptions. But since the marriages have been completed, and a few of us have been left at home in delightful quiet, I have accomplished a great deal, and that with much satisfaction to myself. I have not yet by any means perfected myself in the habit of digesting, and reasoning upon what I read. I am, however, improved in this respect, and more than ever sensible of its importance. As to my *manners;* would that I could stamp that doctrine more firmly on my heart, of preferring others in all things little and great to ourselves. This, I have often thought, is the true spring of politeness. Another consideration which has lately occupied much of my attention is this, whether or no I should give up the amusement of field sports. I have often taken great delight in the pursuit of them, but am in my heart convinced that they are morally wrong. I have this day come to my determination, and have solemnly renounced them for ever. May the Spirit of the Lord support me in this, as in all other good resolutions, for of myself I am nothing.

December 20th, 1807. * * * * It is impossible for me to express how deeply I feel that the *grace* of God has been exercised towards me. I ascribe to myself no merit. The Saviour of the world, and the Lord of Light has been my comfort and my cure. O that my gratitude may be commensurate with his gift. O that I may continue to be conscious in deep humility of my own entire insufficiency, and of the excellence and necessity of his redeeming grace. * * * *

In the 5th month, 1808, J. J. Gurney's sister in law, the wife of his brother John, died of a rapid decline, about a year after her marriage. In the following month he thus writes:

June 19th, 1808. Many things have conduced to render this last quarter deeply interesting. In March, I was in London, attending a brother's wedding;* in May how different was the scene produced by a sister's death! I pray God that the impression of this last sad event may never be lost on the minds of any of us; at least that the effects of it may last for ever. I may truly say, it has left upon me a comfortable impression. While it has convinced me by bitter experience of the instability of every human thing, it has led me to look forward, at times, in deep humility, to that eternal rest, which is awarded to the righteous by "the Father of lights," and which ought to be the constant object of our desires and our energies.

O may this blessed prospect incite me and all of us, not only to call Lord, Lord! but to do the will of our Father which is in heaven. Indeed I have strongly felt lately that it is not by word alone, not by making profession, but in acting up to the precepts of a Saviour in all humility, that we must expect salvation.

"Daily prayer," says he in his Autobiography, "was, I believe, my unfailing practice at this time. Possibly," he adds, "it might sometimes be too much in my own strength; but I am thoroughly convinced that the duty of private devotion demands, on our part, a real diligence; and that very great care is requisite, that, under

*The marriage of his brother Samuel Gurney.

the plea of our natural inability to seek the Lord, we do not, in this primary concern, fall into neglect and indolence. The promise remains to be sure, 'Ask and ye shall receive, seek and ye shall find, knock and it shall be opened unto you.'"

At the age of twenty he remarks, in allusion to his attendance of the Meetings of Friends,—

In the retrospect of the period now alluded to, and, indeed of my whole life since my return home from Oxford, I can with truth acknowledge that no greater means of usefulness and happiness have fallen in my way, than our week-day meetings. These I have regularly attended from my seventeenth year to the present time. Deeply am I responsible for the refreshment and edification which I have often derived from them. Their quietness, the seriousness of those Friends who were in the regular habit of attending them, the sweet feeling of unity in our worship, and the liveliness of the ministry sometimes uttered on these occasions, are all hallowed in my mind and feelings; and were I asked, what has been the happiest portion of my life, I believe I should not be far wrong in replying, the hours abstracted from the common business of the world for the purpose of public worship. The sacrifice is greater than that which we have to make on the first day of the week, when all business ceases; and the reward graciously bestowed has been to me, and I believe to many others, great in proportion. May none of my young friends and relations, who belong to the Society, ever throw themselves out of the way of so precious a privilege.

Notwithstanding his regular attendance at the Bank, and his other frequent interruptions, the first few years after Joseph John Gurney's return from Oxford had been characterized by considerable literary effort. "I do not know," he writes in his Autobiography, "that I ever exerted myself in this way more than during the first two years of my residence at home." Whilst maintaining his acquaintance with the Greek and Latin poets, his attention appears to have been at the same time steadily directed to the ancient historians, most of whose works he carefully perused in the original.

Gradually, however, his attention became increasingly devoted to Biblical literature, which continued for many years to absorb much of his leisure. To an enlarged knowledge of the Old and New Testaments in the original languages, he added a diligent study of Jewish history and antiquities, and a critical acquaintance with the ancient translations of the Scriptures, more particularly with the Septuagint and the Syriac version of the New Testament. His ardor in these pursuits led him to the study of the Chaldee Targums, and of the works of Philo and Maimonides and parts of the Talmud; and to the careful perusal of most of the extant monuments of the early Christian Church. The picture given of him at this period, was that of "an extraordinary young man, about twenty, actively employed in the bank at Norwich, yet in the habit of devoting so much time to study early in the morning, as to have read nearly the whole of the Old Testament in the original Hebrew."

His habits of study were eminently methodical, exemplifying his favorite maxim, which he was afterwards accustomed strongly to inculcate upon his young friends, "Be a whole man to one thing at a time." The facility at composition, which characterized him in later years, was doubtless mainly the result of the severe training to which he thus early disciplined his mind.

His position and tastes introduced him to the highly cultivated society for which Norwich was at that time remarkable. At the house of his cousin, Hudson Gurney, in particular, he was accustomed to meet many persons eminent for their parts and learning.

Among these, he writes in the Autobiography, were "the late Dr. Sayer, the poet; Dr. Middleton, afterwards the first Bishop of Calcutta; Walpole, the author of 'a Tour in Greece;' Wm. Taylor, abounding in learning, but very unsound in sentiment; Pitchford, a pious and well-informed Roman Catholic, and several others. After I became a decided Friend I lost my interest in this kind of society, and it soon ceased of itself. Dr. Sayer, the brightest and the wittiest of the circle, died. Middleton and Walpole left Norwich; Taylor's infidelity became intolerable to me; and Pitchford settled in the neighborhood of London. Thus, the whole affair passed away just after my own change had given a new turn to my thoughts and feelings."

He had early become a favorite with Dr. Bathurst, then Bishop of Norwich; and their intercourse gradually ripened into a warm friendship, which was maintained unbroken until the Bishop's decease in 1837, at the advanced age of 93.

"He was a man," remarks Joseph John Gurney, writing soon after his decease, "of singular liberality of mind, an orthodox Christian, and friendly to the cause of religion; a staunch advocate of the Bible Society, over which, in Norfolk, he presided; remarkable for a tenacious memory, a great quoter, much read in the ancient classics, and general 'belles lettres,' full of anecdote respecting olden times, and one of the most amiable and gentlemanlike persons with whom I have ever communicated. His memory will always be dear to me."

From the time of his sister-in-law's decease, J. J. Gurney's periodical reviews of his religious and literary progress become more instructive.

"This practice of self-examination," he writes in his Autobiography, "was, I think, useful to me, and afterwards resulted in my keeping a regular journal, the writing of a perpetual letter to myself for my own private use. Thoroughly as I am aware of my own deficiencies, I may venture warmly to recommend to all my young friends, the two practices to which I thus early

ituated myself;—the reading of the Scrip-es in the original languages, especially the w Testament, and the keeping of a private rnal chiefly with a view of close self-examina-n before Him who 'searcheth the reins and heart;' and who will render to every one of according to our works."

The most remarkable feature of his private moranda at this period consists in the anxiety ich they manifest, that whilst study is pursued h regularity and diligence, the culture of the rt and the formation of moral and religious its may ever be the first object of desire. ith this view we find him accustomed to test nself by a series of heart-searching questions, en recording with humiliation a variety of lts, and at other times thankfully noting ap-rent improvement. The following will illus-te the general character of the questions. ey are from an isolated page of the Journal, ded

QUÆSTIONES NOCTURNÆ.

Have I this day been guarded in all my con-rsation, saying not one thing inconsistent with th, purity or charity?

Have I felt the love towards my neighbor?

Have I done my part towards my own family?

Have I been temperate in all respects, free m unlawful desires, habits and anxieties?

Have I been diligent in business? Have I en full time to effectual study?

Have I admitted any other fear than that of d?

Have I passed through the day in deep hu-lity, depending constantly upon, and earnestly iring after divine assistance?

And have I in every thing acted to the best my knowledge, according to the will of God?

Have I worshipped him morning and evening?

It is possible that in the early stages of his ex-rience, there may have been, in the habitual e of these questions, somewhat of a bondage to m; but the honest diligence and earnestness ich they manifest are highly instructive. adual as, from his own description, the work conversion in his case appears to have been, Journal affords convincing evidence of its lity and depth. Faith and holiness are here ery where spoken of in their mutual and essen-l connexion. No less emphatic is the testi-ny borne to the absolute necessity of the in-rd and immediate operations of the Spirit of d. With no object in view but his own im-vement, and not knowing the things which uld befall him in later years, he here speaks h plainness and simplicity of what he himself d heard and seen and handled of the Word of fe.

The following remarks were made in his twenty-t year:

January 1st, 1809. I sit down in a weak te of mind to perform a duty, which would only become heavier by being deferred. It is the first day of the new year. This is to me a most serious consideration. I wish I could feel it more than I do. But as it is, it imperiously demands of me to think who I am, what I have been doing, and what I am going to do—whether I am advancing or going backwards in that path which alone leads to eternal life. * * *

During the last three months, my external temptations have been such nothings, that there is little excuse for my not having conducted myself *entirely* to the approbation of my conscience. I have at many times had deep religious feelings; I have felt faith in the Saviour of the world; true love to God, and the things of God; and have often prayed to him fervently, that he would vouchsafe to visit me with his Spirit, that I might in all things be obedient to his will. But then, O how wonderful it is, that in the time of trial I stand no longer with the Lord. I have in several instances yielded to present temptations, and have been so blinded as not to see during those seasons of probation, how infinitely preferable is the light and purity of a Christian soul to the foul deceitfulness of sin. O how hateful is sin in its nature, yet how does it tempt us and carry us away.

It is a consideration of the utmost importance, that sin, independently of the punishments which are due to it from the justice of God, must, in its nature, unfit us for heaven. A sinful man, a sensual man, must be incapable of heaven. * * May he who is powerful, vouchsafe to supply my weakness. May he do that, which I can never do myself—renew a right spirit within me, and so regenerate my foul heart, as to render it truly incapable of sin.

I begin this year with an earnest desire to be, throughout its course, careful in business, diligent in study, straight-forward in speaking the truth, careful to perform my social duties, moderate in my diet, temperate in all things, charitable to all men, without fearfulness and without vanity, trusting in the Lord, obedient to his will, and full of his Spirit; and whenever he is pleased to call me away from this transient scene, may I be ready to give up all for him.

To be continued.

A CHEAP BAROMETER.

A correspondent of the "Country Gentleman" urges that henceforth farmers, instead of watching the locusts and crickets for signs of weather, devote their meteorological observations exclusively to their wives' camphor bottles. He says:

"For some years I have been in the habit of watching the condition of the gum in my wife's camphor bottle, which stands in our bed room, and when not disturbed makes a capital weather glass. It answers my purpose as well as a barometer that would cost me from $25 to $50. When there is to be a change of weather from

fair to windy or wet, the thin flakes of gum will rise up, and sometimes when there was to be a great storm I have seen them at the top. When they settle down clearly at the bottom, then we are sure of grand weather.

FRIENDS' REVIEW.

PHILADELPHIA, TENTH MONTH 7, 1854.

We have introduced into this week's number, an extract from Dr. Kane's narrative of the Grinnel expedition, in search of Sir John Franklin and his company. Often as the arctic regions have been visited and described, it is questionable whether any description so completely graphical had been previously presented to the public. Probably very few readers of voyages and travels have formed a correct estimate of the sufferings unavoidably attendant upon a winter residence in that frozen climate. From the description which Dr. Kane, as well as many of his precursors, have furnished, we may safely infer that those polar regions were never designed by a beneficent Creator, as a permanent residence for the human race. The explorations which have been made within a few of the past years, seem to have settled the question whether a passage, available for the purposes of commerce, from the Atlantic to the Pacific, can be found in the neighborhood of the pole. As the hope of extricating the lost mariners from their icy prison must by this time be nearly abandoned, we may trust that the opportunity of portraying these inhospitable regions will not hereafter, often, if ever recur.

INDIANA YEARLY MEETING.—While the present number was passing through the press, several letters from friends who were attending that Yearly Meeting came to hand, furnishing a condensed and concurrent notice of the proceedings of that body during the first two days.

The meeting convened, as usual, on Fifth day the 28th ult., several Friends from other Yearly Meetings being present. After the reading of Epistles from the other Yearly Meetings, Ohio and North Carolina excepted, no epistle from the latter meeting having then been received, the Clerk gave information that he held in his hand two communications received by mail, both purporting to be from the Yearly Meeting of Ohio, and proposed that a judicious committee should be appointed to examine these communications, and such other testimony respecting the recent separation as might be accessible, and to report to the next sitting their judgment as to which of these communications should be received and responded to as coming from Ohio Yearly Meeting. This proposal being approved, a committee consisting of twelve Friends was appointed; and the subject being opened in the Women's Meeting, a committee of six was nominated to unite with the men in the consideration of the subject.

This joint Committee examined the documents in question, with the statements of both bodies in Ohio, setting forth their views of the nature and causes of the separation. Communications from the women's Yearly Meeting were also read and considered. On 6th day morning, the 29th, a report was presented from this joint Committee, signed by every member of it, recommending, for reasons set forth at considerable length, the recognition of the Meetings of which Jonathan Binns and Jane M. Plummer were Clerks. This report, when read, was united with by an unusual amount of expression, and without a single dissenting voice. The epistle signed by Jonathan Binns was then read, and referred to the Committee on Epistles, appointed on the preceding day.

As our information extends to no later date than the 29th, we must defer a further account of the proceedings of the Yearly Meeting.

Such of our subscribers as desire it can have their numbers neatly half-bound at 50 cents a volume, by leaving them with WILLIAM MACNIVEN, at the publication office, No. 50 North Fourth street, Philadelphia. The binding of other books will likewise be attended to, if desired.

ERRATUM.—Onr readers are requested to correct an error on page 40, line 16, second column, by substituting Representatives for Clerks.

MARRIED, on the 20th day of 7th mo. last, at West Union Meeting House, Morgan county, Ind., WILLIAM KIVETT to PENNINAH BOWLS, both members of West-Union Monthly Meeting.

———, on the 14th of last month, at Friends' Meeting House, Cane Creek, Alamance county, N. C., DAVID S. CHAMNESS, of Centre, to ELIZABETH D. PICKETT, of Cane Creek.

DIED on the 1st of 8th mo. 1854, near Ontonagon, on the south shore of Lake Superior, MOSES DENNIS GOVE, in the 39th year of his age. He was a member of Short Creek Monthly Meeting, Jefferson County, Ohio.

——, at the residence of her son-in-law, William S. Peebles, Springboro', Warren co., Ohio, ANN STANTON, aged 76 years, 6 months, and 14 days, a member of Springboro' Monthly Meeting.

——, at his residence in Henry co., Ind. on the 29th of 8th mo. last, JOHN M. RATLIFF, in the 28th year of his age, a member of Duck Creek Monthly Meeting, leaving behind him a comfortable assurance that his end was peace. He bore his sufferings (which were very severe) with patience, and said near the close to his parents, that his name was written in Heaven.

——, on the 11th of last month, of typhoid ever, at the residence of his son, Joseph . Carey, of South River, Warren county, Iowa, THOMAS CAREY, aged 63 years, 7 months and 28 ays, of 15 days illness. This dear friend was a ember of Three River Monthly Meeting, and as left to his family and friends comforting assurnce that his end was peace.

——, on the 20th of 8th month, WALLACE JONES, the 83d year of his age, a worthy member and lder of Westbranch Monthly Meeting, Miami o., Ohio.

——, after a short illness, at his residence in acedon, Wayne co., N. Y., WILLIAM BIRDSALL, n esteemed member of Farmington Monthly eeting, in the 75th year of his age.

——, on the 22d ult., at the residence of his ther in Deering, N. H., WILLIAM SEWELL, son of erod Chase, a member of Weare Monthly Meetg, in the 22d year of his age.

——, of consumption on the 3d of last month, ATHARINE BEALS, daughter of Daniel and Ann eals, in the 23d year of her age, a member of New ope Monthly Meeting, Green county, Tennessee.

——, on the 5th of the same month, MARGARET EALS, wife of Thomas Beals, about 62 years of ge, a member of the same Monthly Meeting.

——, on the 23d ult., in the 26th year of her age, ARGARET, wife of Elihu Hobson, a member of oney Creek Monthly Meeting of Friends.

——, at Germantown, Pa., on the 24th of Seventh onth last, LYDIA L., wife of David Scull, in the 3d year of her age, a member of Philadelphia onthly Meeting. Through the course of a lingerg and suffering indisposition, this dear friend ave frequent evidence that her mind was stayed pon her God, and there is the consoling belief to ose who remain, that she hath fallen asleep in sus.

——, on the 25th of 8th month, at his residence this city, after a short illness, LEWIS WALKER, the 88th year of his age, for many years a much steemed member of Western District Monthly eeting.

——, at Spiceland in Henry county, Ind., on rst day morning, the 10th ult., WILLIAM HOBBS, beloved minister and member of Spiceland onthly Meeting of Friends, in the 75th year of is age.

This dear friend settled in Washington Co., in is State, in the year 1812, and experienced the ardships and privations incident to a newly ettled country, and at that time manifested much terest in the Society of Friends, and was careful attend Meetings. To attend the Quarterly Meetg of which he was a member, he had a distance f nearly two hundred miles to travel, through a ilderness and Indian country, a journey which he ften performed for that purpose, being frequently bliged to lodge in the woods far from the habitation f any white settlers. At that time there were nly three Quarterly Meetings of what is now diana Yearly Meeting; yet he lived to see the umber increased to sixteen Quarterly Meetings. His love and interest for our Society continued the end, and he was often favored to labor with hristian simplicity, for the support of our princiles and testimonies, and was ever ready to devote part of his time to the service of the Society.

On being asked, in the early part of his sickss, if he felt much pain, he said in reply, "he felt easy in body and mind; that he had never felt more resigned than now." Thus has he passed away, leaving to his surviving relatives and friends the comfortable hope that our loss is his eternal gain.

"Blessed are the dead, that die in the Lord, from henceforth; yea, saith the spirit, that they may rest from their labors, and their works do follow them."

HAVERFORD SCHOOL.

A Teacher is wanted in the Academical Departments of this Institution. To a member of the religious society of Friends, fully competent to prepare students to enter on a collegiate course, with tact and experience in the government of a school, a highly favorable position is offered.

Address, THOMAS KIMBER, No. 50 North Fourth street.

Ninth month, 1854. 4t

SEARCH FOR LEAD IN PHILADELPHIA HYDRANT WATER.

Several gallons of water were forwarded to Haverford School from the city of Philadelphia, to be tested for lead. The water was taken from a hydrant having a lead supply pipe of more than a hundred feet in length, which had been several years in common use without apparent injury to any; but a severe case of poisoning by water drawn from a leaden tank, having recently occurred in the vicinity, some apprehension was caused on account of the lead conduit, and hence the test was sought.

The sample sent was without smell or disagreeable taste, but was slightly turbid when in considerable quantity and seen by transmitted light.

On standing some days a considerable precipitate occurred, and this was increased by boiling; on being filtered, however, the water became perfectly limpid, and remained without deposition by standing, or on being boiled.

Subjecting a portion of this water to the test of hydro-sulphuric acid, (sulphuretted hydrogen water,) newly prepared and fully saturated, no precipitate or cloudiness appeared, indicating the absence, in this condition of the water, of any appreciable quantity of lead.

Another sample was now tested by passing through it a current of sulphuretted hydrogen gas, and with like effect, the water still remaining perfectly limpid.

Three hundred and forty-four ounces of this water were now put into large capsules of Berlin porcelain, (free from lead in the enamel,) placed in a sand bath, and reduced to twenty-four ounces. The water that was thus reduced was still colorless, without odor or disagreeable taste, and when tested for lead as before, exhibited no trace of that metal.

Ten ounces of this concentrated fluid were now, in the same careful manner, reduced to one ounce. This fluid, so reduced in quantity, and

whatever foreign matter it might contain so concentrated, was still nearly colorless, without smell or other disagreeable property, if we except a slightly swampy taste.

Freshly prepared sulphuretted hydrogen—so sensitive to the presence of lead that one four thousandth part of a grain instantly exhibited a smoky cloud* in the transparent liquid—was again applied, but without giving the least indication of its presence. Farther search for lead was not made.

As leaden conduits are still in common use, the inquiry how far, or under what circumstances, this metal may be used with safety for this purpose, is of so obvious moment as a question of hygiene, that we feel justified in submitting some further considerations on the subject; referring, so far as the experiments go, to the water of the Schuylkill under examination, but otherwise applicable to all fresh waters.

So early as the beginning of the Christian era it was known to the Roman architect Vitruvius, and about one hundred years after, Galen, a learned physician of Asia Minor, taught, that water acquired noxious properties when transmitted through leaden pipes. It was not, however, till about the beginning of the present century, that the circumstances under which lead becomes corroded by water were first made the subject of investigation by Dr. Lambe and others. But though the research has continued to the present day, all the secret workings of the chemical affinities between water (with the various salts and gases it usually contains as it issues from the earth,) and lead, are by no means fully determined; nevertheless, the following positions may, I believe, be considered as established, by the concurring testimony of men skilled in the laws of chemical action, viz:

1st. That pure or distilled water has no action upon lead when enclosed in a vessel from which air is excluded; but that when exposed to the air *pure* water, more readily than common spring or well water, attacks lead, rapidly converting it into a poisonous hydrated oxide.†

2dly. That certain salts, as sulphates and muriates, (often held in solution by spring and river waters,) are decomposed when in contact with lead, and form with this metal new and *insoluble* compounds. The sulphuric acid in sulphate of lime or gypsum, for instance, uniting with a portion of lead, forms an insoluble sulphate upon its surface, thus effectually lining it, and protecting it from all further action by the water passing through it.

Hence in order to answer the question, Does lead form a safe conduit for water? it is an essential preliminary to ascertain whether the water to be conducted contains the salts referred to; and to determine this practically, the following experiments were instituted, the few detailed operations of the laboratory being due to the subject.

A portion of the water furnished from the city hydrant, after being slightly acidulated with hydro-chloric acid, and warmed, was tested for sulphuric acid, by chloride of barium, and yielded a notable supply in the form of a copious white precipitate. This on the addition of a free acid, was not re-dissolved.

The above experiment was repeated with caustic barium, producing a very large white floculent precipitate, which was not re-dissolved by the addition of a free acid; thus satisfactorily indicating the presence of sulphuric acid.

Another portion of water was now tested for lime, by oxalic acid; a white precipitate was slowly formed. The same experiment, but having the oxalic acid neutralized with ammonia, was repeated, and suddenly a large white precipitate, (oxalate of lime,) was thrown down.

Tested for bicarbonate of lime, by muriate of ammonia, and then ammonia, no precipitate was formed, showing the absence of that salt.

A fresh supply of water tested for carbonic acid by lime water, indicated the absence of that acid in a free state.

To determine the presence of hydrochloric acid, a portion of the water was acidified with nitric acid, warmed, and a solution of nitrate of silver added; the fluid was rendered turbid, followed by a brown precipitate. This precipitate tested with cold, then with hot nitric acid, was not soluble in either; thus showing that it was neither cyanide, nor oxalate of silver, and justifying the inference that hydrochloric (muriatic) acid was present, and uniting with the silver had formed a chloride of that metal.

Tests were also applied for alumina, and magnesia. For the former, the fluid was supersaturated with muriatic acid, and then boiled with excess of ammonia—a brown floculent precipitate resulted, indicating the presence of alumina. For magnesia,—to the concentrated water, a solution of phosphate of soda and ammonia was added, producing, on standing, a gray precipitate, (phosphate of magnesia and ammonia,) in moderate quantity.

Potassa, soda, silica, and organic matter, all of which are known to exist in Schuylkill water in small quantities, were not sought for. Bicarbonate of lime, and carbonic acid were not found, though the latter is known to be contained in water taken fresh from the river and kept in a close bottle; that used was taken from a city hydrant.

* Placing the test glass upon a white paper, or with a white surface behind it, greatly facilitates the action in these cases.

† This is satisfactorily shown by pouring into one glass distilled water, into another spring water, and placing in each a piece of bright clean lead—the water in both will, for the first few hours, become a little turbid—after which the lead in the spring water will cease to be acted upon, while that in pure water will continue to be eroded.

We have then, in Schuylkill water, sulphuric
d combined with a base, (lime, and possibly
mina and magnesia;) the very condition best
culated to protect it from the poison of lead,
nbining as this acid is known to do, by simple
double elective affinity, with this metal, and
ming with it an insoluble sulphate. Nor is
probable that this water is rendered less salu-
ious by the presence of the small portion of
lphur (in the sulphuric acid) and lime found
it; for they are both constituents of the hu-
n body, abounding, the one in bone, and the
ner in albumen.

So assured are some of our best chemists of
e protective power of these salts, that they
ve furnished a temporary supply to water
ich was destitute of them, for the very pur-
se of such protection; thus, Prof. Booth, of
iladelphia, relates, (Encyclopedia of Chemis-
) that he has applied a solution of Glauber's
ts or sulphate of soda, to a lead pipe 3000
t in length, with entire success. The time
cupied in effecting the necessary chemical
ange in this case, is not stated, but some ex-
riments, made by the writer, appear to justify
e conclusion that not many days are required.

The origin of the sulphates found in Schuyl-
l water is quite apparent, the disintegrating
les of the coal formation, as well as the gneis
d other metamorphic rocks which constitute a
ge portion of the watershed of this river, af-
d an unfailing supply. It may be added, that
ter from the older or hypogene rocks, is gene-
ly suitable for leaden pipes; while that from
uvial, and other modern formations, is most
ble to impregnation from lead, as these rocks
s frequently furnish to water the protecting
ts referred to.

It is important further to remark, that it can-
, under any circumstances, be safe to keep
ter, destined for culinary purposes, in leaden
terns or reservoirs which are *partially* filled,
l thus exposed to the alternate or combined
ion of air and water.

This notice of some of the physical properties
Schuylkill water was designed to be accom-
nied by a few microscopic observations on the
gular habits and transformations of the ani-
leulæ it contains, but the purpose must be re-
quished, or for the time postponed.

West Haverford, 9th mo. 20th, 1854.

Potatoes in Ireland.—The Belfast Mer-
y says, "the magnitude of the crop for 1854
certainly very much beyond that ever before
own in this country. Taking a low average,
should say that the gross value of Ireland's
ato lands this season cannot be under
5,000,000." Ireland contains now not more
n six millions and a half of inhabitants, and
potato crop for the present year is estimated
be worth $70,000,000,—more than ten dollars
each inhabitant.

Extracts from the personal narrative of E. R. Kane, *physician to the Grinnell Expedition in search of Sir John Franklin.*

"We have almost reached the solstice; and things are so quiet that I may as well tell you something about the cold and its terrible effects, and the way in which, as sensible people, we met it.

"You will see, by turning to the early part of my journal, that the season we now look back upon as the perfection of summer, contrast to this winter, was in fact no summer at all. We had the young ice forming around us in Baffin's Bay, and were measuring snow-falls, while you were sweating under grass-cloth. Yet, I remember it as a time of sunny recreation, when we shot bears upon the floes, and were scrambling merrily over glaciers, and murdering rotges in the bright glare of our day midnight. Like a complaining brute, I thought it cold then,—I, who am blistered if I touch a brass button or a ramrod, without a woollen mit.

"The cold came upon us gradually. The first thing that really struck me was the freezing up of our water casks, the drip-candle appearance of the bung-holes, and our inability to lay the tin cup down for a five minutes' pause without having its contents made solid. Next came the complete inability to obtain drink without manufacturing it. For a long time we had collected our water from the beautiful fresh pools of the icebergs and floes; now we had to quarry out the blocks in flinty, glassy lumps, and then melt it in tins for our daily drink. This was in Wellington Channel.

"By and by the sludge which we passed through as we travelled, became pan-cakes and snow-balls. We were glued up. Yet even as late as the 11th of September, I collected a flowering Potentilla, from Barlow's Inlet. But now anything moist or wet began to strike me as something to be looked at,—a curious out-of-the-way production. Our decks became dry, and studded with lumps of dirty foot-trodden ice. The rigging had nightly accumulations of rime, and we learned to be careful about coiled ropes and iron-work. On the 4th of October, we had a mean temperature below zero.

"By this time our little entering hatchway had become so complete a mass of icicles, that we had to give it up, and resort to our winter doorway. The opening of a door was now the signal for a gush of smoke-like vapor: every stove pipe sent out clouds of purple steam; and a man's breath looked like the firing of a pistol on a small scale.

"All our eatables became laughably consolidated, and after different fashions, requiring no small experience before we learned to manage the peculiarities of their changed condition. Thus, dried aples became one solid mass of impacted angularities, a conglomerate of sliced chalcedony.

Dried peaches the same. To get these out of the barrel, or the barrel out of them, was a matter impossible. We found, after many trials, that the shortest and best plan was to cut up both fruit and barrel by repeated blows with a heavy axe, taking the lumps below to thaw. Sour-krout resembles mica. A crow-bar with chiselled edge extracted the laminæ badly; but it was perhaps the best thing we could resort to.

"Sugar formed a very funny compound. Extract with the saw; nothing but the saw will suit. Butter and lard, less changed, require a heavy cold chisel and mallet. Flour undergoes little change, and molasses can at —28° be half scooped, half cut by an iron ladle.

"Pork and beef are rare specimens of Florentine mosaic, emulating the lost art of petrified visceral monstrosities seen at the medical schools of Bologna and Milan; crowbar and handspike! for at —30° the axe can hardly chip it. A barrel sawed in half and kept for two days in the caboose house, at —76° was still as refractory as flint a few inches below the surface. *A similar bulk of lamp oil, denuded of the staves, stood like a yellow sandstone roller for a gravel walk!*

"Ices for the dessert come of course unbidden, in all imaginable and unimaginable variety. I have tried my inventive powers on some of them. A Roman punch, a good deal stronger than the nobblest Roman ever tasted, forms readily at —20°. Some sugared cranberries with a little butter and scalding water, and you have an impromptu strawberry ice.

"Many a time, at those funny little jams, that we in Philadelphia call 'parties,' where the lady-hostess glides with such nicely regulated indifference through the complex machinery she has brought together, I have thought I noticed her stolen glance of anxiety at the cooing doves whose icy bosoms were melting upon the supper table before their time. We order these things better in the arctic. Such is the composition and fierce quality of *our* ices, that they are brought in served on the shaft of a hickory broom; a transfixing rod, which we use as a stirrer first and fork afterwards. So hard is this terminating cylinder of ice, that it might serve as a truncheon to knock down an ox. The only difficulty is in the processes that follow. It is the work of time and energy to impress it with the carving knife, and you must handle your spoon deftly or it fastens to your tongue. One of our mess was tempted the other day by the crystal transparency of an icicle, to break it in his mouth, one piece froze to his tongue, and two others to his lips, and each carried off the skin: the thermometer was at —28°

"Thus much for our arctic grub. I need not say that our preserved meats would make very fair cannon balls, canister shot!!!

"Now, let us start out upon a walk, clothed n well-fashioned arctic costume. The thermometer is, say —25°, not lower, and the wind blowing a royal breeze, but gently.

"Close the lips for the first minute or two and admit the air suspiciously through nostril and mustache. Presently you breathe in a dry, pungent, but gracious and agreeable atmosphere. The beard, eyebrows, eyelashes, and the downy pubescence of the ears, acquire a delicate, white and perfectly enveloping cover of venerable hoar-frost. The mustache and under lip form pendulous beads of dangling ice. Put out your tongue and it instantly freezes to this icy covering, and a rapid effort and some hand aid will be required to liberate it. The less you talk the better. Your chin has a trick of freezing to your upper jaw by the luting aid of your beard; even my eyes have often been so glued as to show that even a wink may be unsafe. As you walk on, you find that the iron-work of your gun begins to penetrate through two coats of woolen mittens, with a sensation like hot water.

"But we have been supposing your back to the wind, and if you are a good arcticized subject, a warm glow has already been followed by a profuse sweat. Now turn about and face the wind; what a change! how the atmospheres are wafted off! how penetratingly the cold trickles down your neck and in at your pockets! Whew! a jack-knife, heretofore like Bob Sawyer's apple 'unpleasantly warm in the pocket,' has changed to something as cold as ice and hot as fire; make your way back to the ship! I was once caught three miles off, with a freshening wind, and at one time feared that I would hardly see the brig again. Morton, who accompanied me, had his cheeks frozen, and I felt that lethargic numbness mentioned in the story books.

"I will tell you what this feels like, for I have been twice 'caught out.' Sleepiness is not the sensation. Have you ever received the shocks of a magneto-electric machine, and had the peculiar benumbing sensation of 'can't let go,' extending up to your elbow joints? Deprive this of its paroxysmal character; subdue, but diffuse it over every part of the system, and you have the so-called pleasurable feelings of incipient freezing. It seems even to extend to your brain. Its inertia is augmented; every thing about you seems of a ponderous sort; and the whole amount of pleasure is in gratifying the disposition to remain at rest, and spare yourself an encounter with these latent resistances. This is, I suppose, the pleasurable sleepiness of the story books.

"I could fill page after page with the ludicrous miseries of our ship-board life. We have two climates. A pockethandkerchief pocketed below in the region of stoves, comes up unchanged. Go below again, and it becomes moist, flaccid and almost wet. Go on deck again, and it resembles a shingle covered with linen. I could pick my teeth with it.

"You are anxious to know how I manage to

stand this remorseless temperature. It is a short story, and perhaps worth the telling. The 'Doctor' still retains three lupines, remnants of better times—silk next his skin, a tooth-brush for his teeth, and white linen for his nose. Every thing else is arctic and hairy—fur—fur—fur. The silk is light and washable, needing neither the clean dirt of starch nor the uncomfortable trouble of flat-irons. It secures to me a clean screen between my epidermoid and seal-skin integuments.

"I try to be a practical man as to clothing and the etceteras of a traveller. All baggage beyond the essential, I regard as *impedunerita*, and believe in the wisdom of Titian Peale, who, when preparing for an exploring tour round the world, purchased—a tin cup. For the sake of others condemned to cold winters, I give in detail my dress, the result of much trial, and I think nearly perfect.

"1. Feet. A pair of Lisle thread socks, covered by a pair of ribbed woolen stockings, rising above the knee and half way up the thigh. Over these a pair of Esquimaux water proof boots lined by a sock of dog-skin, the hair inside: the leg of dressed seal hide; a sole with the edges turned up, and crimped so as to form a water-tight cup; the furred edge of a dog-skin sock inserted as a lining; and some clean straw laid smoothly at the bottom, which forms the elastic cushion on which you tread.

"2. Legs. A pair of coarse woolen drawers, and a pair of seal-skin breeks over them, stitched with rein-deer tendon.

"3. Chest. A jumper or short coat, double, of seal-skin and reindeer fur. This invaluable article I got at Disco on my fur journey, obtaining a good number besides for men and officers. It consists of an innerhooded shirt of reindeer skin with the hair inside, reaching as far as the upper ridges of the hips, so as to allow free swing to the legs, and fitting about the throat very closely. It is drawn on like the shirt, and except at the neck, is perfectly loose and unbinding.

"4. Head. Our people generally wear fur caps. I wear an ear-ridge or tiara, so to speak, of wolf-skin. Excellent is this Mormon fur! Leaving the entire poll bare to the elements, it guards the ears and forehead effectually: in any ordinary state of the wind above —15°, I am not troubled with the cold. Before I resorted to this, my cap was full of frozen water, stiff and uncomfortable, all the condensation turning to ice the moment I uncovered. When the weather is very cold, I up hood; when colder, say —40°, with a middling breeze, I wear an elastic silk night-cap in addition, one of a pair forced upon me by a certain brother of mine as I was leaving New York, drawn over my head and face, and lined with a mask of wolf skin. To prevent excessive condensation, I cut only two eye-holes and leave a large aperture below the front of the nose for talking and breathing."

Dr. Kane thus describes the approach of day after their long Arctic night of 86 days:

"For some days the sun-clouds at the south, had been changing their character. Their edges became better defined, their extremities dentated, their color deeper as well as warmer; and, from the spaces between the lines of stratus burst out a blaze of glory, typical of the longed-for sun. He came at last: it was on the 29th of January.

"Going on deck after breakfast, at eight, I found the dawning far advanced. The whole vault was bedewed with the coming day; and except Capella, the stars were gone. The southern horizon was clear. We were certain to see the sun, after an absence of 86 days. It had been arranged on board that all hands should give him three cheers for a greeting; but I was in no mood to join the sallow-visaged party. I took my gun and walked over the ice about a mile away from the ship, to a solitary spot where a great big hummock almost hemmed me in, opening to the south. There, Parsee fashion, I drank in the rosy light, and watched the horns of the crescent extending themselves round toward the north. There was hardly a breath of wind, with the mercury only at —19°, and it was easy therefore to keep warm by walking gently up and down. I thought over and named aloud, every member of our little circle. . . . . My thoughts were torpid, not worth the writing down; but I was not strong, and they affected me. It was not good 'Polar practice.'

"Very soon the deep crimson blush, lightening into a focus of incandescent white, showed me that the hour was close at hand. Mounting upon a crag, I saw the crew of our ship formed in line upon the ice. My mind was still tracing the familiar chain of home affections, and the chances that this or the other one of its links might be broken already. I be-thought me of the Sortes Virgiliana of my school-boy days; and I took a piece of candle paper pasteboard, cut it with my bowie knife into a little carbine target; and on one side of this I marked all our names in pencil, and on the other a little star. Presently the sun came: never, till the grave-sod or the ice covers me, may I forego this blessing of blessings again! I looked at him thankfully with a great globus in my throat. Then came the shout from the ship,—three shouts,—cheering the sun. I fixed my little star-target to the floe, walked backward till it became nearly invisible: and then, just as the completed orb fluttered npon the horizon, fired my salute! I cut M. in half, and knocked the T. out of Tom. They shall draw lots for it if ever I get home; for many, many years may come and go again, before the shot of an American rifle signalizes in Baffin's Bay the conjunction of sunrise, noonday and sunset."

RUM AND LIBERTY.

A correspondent writes as follows:

"The great objection we have to a Prohibitory Liquor Law in this section, is the fact that it invades the private rights of the citizen. The Law has no right to say what we shall eat or drink. It partakes too much of the nature of the old "Blue Laws" of Connecticut for a free people. Your efforts to suppress vice and to ameliorate the evils of society are highly commendable, but I cannot conceive how any law, which would compromise the inestimable blessings of Liberty, even for such noble purposes, can be tolerated. I have not yet seen an argument to convince me that the Maine Law would not have that effect. Set the precedent of invading the principles of civil liberty, and there is no telling where to stop."

The rest of our correspondent's letter is about of the same sort, and therefore we omit the rest. If the writer has not yet seen any argument to convince him that the principles of Liquor Prohibition are in harmony with true Republican Liberty, he will probably be obliged to go unconvinced till he shall have ocular demonstrations of their operations. We have nothing so new and forcible to offer that can reach his case, and therefore we must let him run second best.

But since this is the only string our opponents have left to harp on, we shall offer a few suggestions for our correspondent's benefit, and for those who think like him.

It is a fact which has been proven a thousand times, that from thirty to fifty thousand men and women die annually, in this country, from the effects of intemperance—that nearly all the crimes and all the suffering from poverty is owing to the same fatal traffic. Not less than four or five thousand human beings fall by the hands of rumsellers in this State. Within one year it became our sad duty to record no less than fifteen or sixteen deaths, which intemperance had caused within the vicinity of this Borough. Does Liberty require us to offer up our brothers on the altar of Bacchus? Suppose the sale of any other article should cause half the desolation and mischief which liquor does, would it not be forbidden? Don't these cavillers know that druggists are forbidden to sell poisonous drugs indiscriminately?

Suppose a merchant would sell a kind of adulterated flour which would swell up, and bloat, and make men stagger, and crazy, and devilish, and finally kill them, as liquor does, would people consider it a violation of liberty to stop the sale of it by law? Suppose butchers would sell a species of meat that would make those who use it paupers, criminals and vagabonds, to *half* the extent liquor does, would not the whole community cry out for a law to prohibit it? The man who defends the sale of such articles on the ground of *Liberty*, would be hooted down as a maniac. The people would demand the suppression of the sale of such articles, for the sole purpose of saving the lives and happiness of the people. Now, if the community may demand safety against the sale of such articles, we desire to know why we may not demand protection against the injuries of the liquor sale. If the one is consistent with liberty, the other must be too, for there is no difference in the principle whatever. Government and laws are established for the purpose, and the only purpose—of protecting the property, and of securing the happiness of the whole community. Whatever the public good requires, therefore, individuals must concede. How does it happen that a turnpike or railroad company can run their road right through a man's farm against his will? Simply because the interests of the community are believed to need such a road through such a section of country.

According to the principle laid down by our opponents, a man would be allowed to erect a powder magazine against the house of his neighbor, or in the heart of a town or city, but the law most emphatically says *no!* lest it may blow up and kill some of the people. A man might set any sort of a public nuisance on his own property, but the law very properly removes it, and makes him pay a penalty for it. According to the doctrines of our opponents, this is a violation of liberty, too, yet they do not complain of that.

Again: It has been demonstrated in every variety of manner, that to the liquor traffic is owing an immense portion of our taxes. The expenses of the criminal court, the expenses of jails and almshouses, which mainly arise from the liquor sale, cost the people of Pennsylvania at least one million of dollars. This cannot be denied. Add to this about two millions more, which the State loses indirectly through drunken legislators—who make extravagant appropriations, and who carry on a game of public plunder and we have about *three millions*. We really do not believe this estimate to be overrated. By means of treating, bad men get offices, who could never be elected if the people could be kept sober enough to think, and we positively believe that the rum traffic costs the tax payers of the State no less than $3,000,000, annually. Will any one contend that it is a violation of liberty for the tax payers to protect themselves against this enormous taxation? Does liberty require the farmers to submit to burdens so heavy and so needless? Do men love liberty because it imposes heavy burdens on their shoulders? We rather guess our forefathers had a different idea of liberty, when they went to war against the taxes of the Stamp Act.

Suppose the sale of any other article should cause so much taxation—or half as much—would the people think that *Liberty* required them to submit to it? Why, gentlemen rummies, liberty is no curse to the people, and the very fact of the

iquor sale being a curse, is a proof that it is inconsistent with liberty? Whatever is injurious to the community, or to a portion of the people, is a violation of liberty, because all persons have a right to protection and happiness, which the rum traffic destroys. Men love liberty because it secures justice and happiness to all alike. It makes all persons equal before the laws, and restrains any person and any business which tend to injure the rest of the people. What right have the liquor sellers to reduce tens of thousands of innocent and helpless women and children to squalid poverty and distress, disease and starvation, to destroy the best men of our country, to debauch and demoralize our youth, to corrupt our government, and to load the people with onerous taxes? What right have the few to enrich themselves at the expense, and to the injury of the many? Does liberty require all this? If this be so, then we were mistaken with regard to "the blessings of liberty." It must be a curse instead of a blessing, and men are fools for cherishing and idolizing it.

But this absurdity is too bald and palpable to pursue it any further. Ten years after this, when the liquor traffic shall have been totally exterminated, when all classes shall have fully realized the blessings of Prohibition, when rum and its horrid consequences shall only be remembered to be abhorred, these objectors will be ashamed to acknowledge that they were ever so short-sighted, so blind as to deny its beneficial effects. Any law, the effects of which are just and equal upon all classes, which relieves the poor and distressed from suffering and misery, which raises our fallen and degraded brethren to the dignity of manhood, which shuts up the brothels and dens of wickedness, from which the nightly carousals and maddened imprecations rend the air and destroy the peace of the community, which prevents crime, which empties jails and poor-houses, and relieves the burdens of the people, is an inestimable blessing to any State. All this it has done in the Eastern States where it has been tried. It will do the same good here. Does not our correspondent think that the people of the East know something about liberty, as well as they in their section? In the land where the tocsin of American Liberty was first sounded, where the people are ever alive to every good work, whether scientific, moral, or political, they know something, depend upon it, about liberty; and what *they* have found to be so beneficial, we may try too. There is not a position that the advocates of liquor can maintain by fair argument, and therefore it becomes them, as reasonable men, to give way. Whatever is true can be vindicated, and whatever is false must go to the wall.—*Olive Branch.*

The truths which we least like to hear are those which it is most our interest to know.

THE CROSS.

In the cross of Christ I glory,
Towering o'er the wrecks of time:
All the light of sacred story
Gathers round its head sublime.

When the woes of life o'ertake me,
Hopes deceive, and fears annoy,
Never shall the cross forsake me,
Lo! it glows with peace and joy.

When the sun of bliss is beaming
Light and love upon my way,
From the cross the radiance streaming,
Adds more lustre to the day.

Bane and blessing, pain and pleasure,
By the cross are sanctified;
Peace is there that knows no measure,
Joys that through all time abide.

In the cross of Christ I glory,
Towering o'er the wrecks of time,
All the light of sacred story
Gathers round its head sublime.

S. S. Journal.

SUMMARY OF NEWS.

Foreign Intelligence.--The British Mail Steamship America, from Liverpool on the 16th ult., arrived on the 28th.

The Crimean expedition sailed on the 4th ult. The fleet musters 25,000 sailors and 3000 cannon! The land force, conveyed in 700 transport ships, embraces 74,000 troops, of which there are 20,000 English, 35,000 Turks, and 10,000 Egyptians. The English squadron left Varna to join the expedition on the 3d inst. The French troops under General St. Arnaud, and the Turks sailed on the 5th, to join the British off the mouth of the Danube.

The debarkation of this monster expedition would take place at Point Baba, where there is 15 fathoms depth of water. Once landed, the troops will proceed to entrench, and next aim to defeat the Russians in the field, and if successful, push on to the great stronghold Sebastopol.

From the sea, the fort of Constantine, mounting 110 guns, will be the principal object of attack.

The arrangements for the defence are also of the most extensive and stupendous character. Besides a full garrison in the city, there is a large number of troops in the camp, and many of the ships in port have been converted into fire-ships. A new levy of ten men in the thousand, has been ordered throughout the western part of the Empire. Prince Menschikoff will conduct the defence. It was thought that the expedition would arrive before Sebastopol on the 10th ult.

Four thousand Austrians had entered Bucharest and were formally received by Omar Pasha.

The Russians have evacuated Brailow and Galatz, leaving the passage of the Danube free.

The English fleet in the Baltic has been recalled to England.

The accounts from Erzeroum, dated the 17th, state that the Russians having abandoned Bajazid, it was again occupied by the Turks.

An English courier from Tabriz at Erzeroum, on the 17th, had announced that the road was entirely free between those cities.

There is a complete rupture between Persia and the Porte.

Prussia has informed the Germanic Diet that she never bound herself by the guarantees demanded by the Western Powers, and is resolved to remain neutral.

The Four Powers express themselves satisfied with the armed neutrality of Austria.

England,—The accounts of the harvest throughout England, as well as from the continent, continue to be most cheering.

The cholera continues its ravages in London, the deaths from this disease during the three weeks ending on the 8th ult., amounting to four thousand.

Telegraphic experiments were recently made at Portsmouth, with perfect success, at a mill-dam five hundred feet across, by which, with an operating battery on one side, and the corresponding dial on the other side, a telegraphic message was conveyed through the water without the aid of connecting wires. An electric wire from each side was submerged, terminating in a place constructed for the purpose.

France.—The military exercises continue at Boulogne.

The cholera is rapidly abating in Paris. A new loan of 400,000,000 francs is proposed.

Belgium.—Serious disturbances have occurred at Brussels, on account of the high price of bread, the price of wheat at the same time being low. The Civic Guard had been called out to maintain order, and a proclamation issued by the Burgomaster, forbidding more than five persons to assemble at one place in the public streets, and ordering the cabarets and other places of public resort to be closed at 11½, P. M.

Spain.—Republicanism is reported to be extremely active in Spain, and another outbreak is considered as approaching. The Republicans are well organized throughout the kingdom. A programme of the intended movement is secretly circulated, and the Marquis of Albaida is recognized as the head of the movement, and keeps himself concealed.

Queen Christina has arrived at Lisbon, where she is to embark for France.

The Indian mail had arrived at Trieste, bringing dates from Calcutta to 8th mo. 12th, Shanghae to 7th mo. 15th, Canton to 7th mo. 20th.

Trade in India was favorable, but in China very dull. The greatest confusion exists there. The Insurgents had taken several places near Canton, and were threatening that city. The foreigners are protected by the factories and the ships in port.

Commodore Perry had arrived at Hong Kong. A letter from Commodore Perry to the Secretary of the Navy, states that he has examined the ports of Simoda and Hakodadi, which are to be open to United States' vessels; and that, with respect to geographical position, convenience of ingress and egress and suitability for all the purposes required, they cannot be surpassed. The authorities and people have manifested the utmost friendship, and the ships have been promptly supplied with such articles as the country could furnish.

A telegraph line has been constructed across Hindostan, from Calcutta to Bombay, a distance of 1200 miles. The first dispatch was transmitted by the line on the 18th of the 5th month.

The wreck of a steamer, supposed to be the City of Glasgow, was passed at sea, on the 18th of the 8th month, by the barque Mary Morris, from Glasgow. The hull was iron, and the machinery was remaining in her. The wood-work was entirely burnt.

Mexico.—Advices from Acapulco, say that General Alvarez, at the head of 2800 troops, entered the city of Yatela on the 4th ult., the government troops having evacuated the place on the previous day. The rebel chief is pushing forward for Chilpanzingo; and, as all the government troops had been withdrawn from Guerrero for concentration at the capital, except fifteen men left at Fixela, it was confidently expected at Acapulco that he would reach his destination in a few days. His ultimate design is to march against the capital.

Count Boulbon was executed on the 12th of the 8th month. Further defeats of the insurgents were reported. The revolution is represented as gradually making progress, and it was reported that Monterey was in possession of the rebels.

A terrible storm visited the coast of Texas on the 18th ult., raging for four days, and destroying an immense amount of property. Several vessels and many lives were lost. The town of Matagorda was totally destroyed except three houses. The crops of sugar-cane and cotton were nearly ruined.

Havanna.—General Concha, the new Captain-General of Cuba, landed at Havanna on the 21st ult.

California.—The steamship Prometheus, from San Juan, arrived at New York, on the 26th ult., with San Francisco dates to the 1st.

A Telegraph Company to connect Stockton with Sonora, has been organized. The towns of Mokelumne Hill, French Corral, Campo Seco and St. Louis have all been nearly or quite destroyed by fire. It is stated that the English, French and Russian governments have agreed not to disturb each other's possessions on the Pacific. The first public county school celebration took place 8th month 22d, nine hundred and thirty-six children being present.

A series of extensive mercantile forgeries have been discovered at San Francisco.

Oregon.—Great improvements have been made throughout Umpqua valley, during the past year. Saw mills, grist mills, and good substantial dwellings are going up in all parts of the valley.

Two ocean steamships ply regularly between Portland and San Francisco, and six river steamboats run between that and other towns on the river. An extensive valley of granite rock has been discovered within five miles of Portland. Gold has been discovered near the Dallas. The light-house at Cape Disappointment is completed.

A party had succeeded in accomplishing the ascent of Mount Hood, which they ascertained to be 18,361 feet in height. The mountain is volcanic, smoke being seen to issue from its summit. The summit is crescent shaped, and very narrow.

Domestic.—The new steamship City of Philadelphia, which left Liverpool for Philadelphia on the 30th of the 8th month, was stranded at Cape Race, on the 7th ult. The vessel, it was thought, would prove a total loss. The passengers and crew were all saved, and the cargo was being landed in a damaged condition. At the time of the disaster, she was a little over eight days out from Liverpool.

There were 341 deaths by yellow fever in New Orleans during the past week. At Savannah, the epidemic appears to be subsiding, and has broken out in Darien, Georgia.

FRIENDS' REVIEW.

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ORIGINAL AND PRESENT STATE OF MAN.

BY JOSEPH PHIPPS.

(Continued from page 51.)

However public a person Adam may be accounted, and however his posterity might, without a Redeemer, have been by any thought chargeable with his sin, though I am unable to conceive how any man should deserve condemnation for what he could not help; yet our Saviour having paid the price of our redemption, by tasting death for every man,* there cannot be anything chargeable to Adam's descendants, merely on account of his transgression, exclusive of their own. Original sin, therefore, in that sense which implies guilt in them for his offence, I apprehend has no foundation in truth. Nor, was it really so, could any ceremonious performance of men, or even all the water of Jordan, wash it away. All exterior forms, however mistakenly exalted, or celebrated amongst mankind, are but outward and visible signs, and altogether ineffectual towards any real change or reformation of the subject. And respecting little children who are taken away before they have personally offended, they cannot in equity be chargeable, but may with just confidence be reigned, as perfectly safe in the arms of their Saviour, who declared, "Of such is the kingdom of heaven;"† and also told his followers, "except ye be converted, and become as little children, ye shall not enter the kingdom of heaven."‡

The vital part of man's religion and duty stands, principally, in a right attention to, and a faithful obedience of the manifestation of the spirit of Christ in the heart and conscience. He who pays due and constant regard to this, is in his measure a follower of Christ, and has, in some degree, the reality of Christianity in him; live under what mode of profession, or in what part of the world soever he may. For who is a servant of Christ but he that willingly obeys him? Is he who willingly acts according to his verbal precepts, a follower of Christ; and is not he who, without the knowledge of these, with equal willingness follows the leadings of his spirit, also his servant? Of this spirit the truly virtuous and religious amongst the gentiles were, in degree, partakers; "for," saith holy writ, "when the gentiles which have not the law, do by nature the things contained in the law, these, having not the law, are a law unto themselves; which show the work of the law written in their hearts; their conscience also bearing witness, and their thoughts the meanwhile accusing or else excusing one another."*

The words *by nature* here, I apprehend, are not to be understood as if the apostle intended the gentiles became virtuous by any goodness in their fallen nature, which must be the same as all other men's. The context shows, he was here distinguishing between those who enjoyed the ministration of the Mosaic law, and those who had it not; and he useth the expression, by nature, in the same sense as if he had said, without an education under the law; and proceeds to show, that though they had it not, yet they practised the substance intended by the law. This showed not, that their own hearts were their law, but as the apostle explains it, that the work of the law was written in their hearts, and that they had a part in the new covenant; in reference to which it is said, "I will put my law in their inward parts, and write it in their hearts."† Though they were without the law of Moses, they were not without law to God. For, by receiving and retaining the divine impressions in their consciences, they were under the law to Christ, or subject to the manifestation of his spirit in their hearts; and in proportion to their obedience, partakers of the nature of the divine principle within them. By the internal operation of this nature, it was that they became reformed in heart, and rectified in life and practice, so far as they were so; or as the text has it, enabled "to do the things contained in the

*Heb. ii. 9. †Mat. xix. 14. ‡Ibid. xviii. 3.

*Rom. ii. 14, 15. †Jer. xxxi. 33.

law." Originally disordered, and actually depraved, their own nature as men could never have led and empowered them to this; for since the primary lapse, it is prone to evil,* and true reformation and religion arise not from that disordered and corrupt ground. They come not by nature, but by grace. They are the fruit of that seed universally sown in every heart, by the great and good Husbandman for that end. Were it not for the notices and powers communicated by this internal principle, man must have continued to proceed in the increase of corruption, irreligion and misery; as appears too evidently by the conduct of such as disregard it. Not by following their own nature therefore, but by obedience to the inward law of the divine nature written in the heart, the conscientiously virtuous among the gentiles, as well as others, were enabled to perform the things, or just morals, contained in the Mosaic law; and thereby to evidence in their measures, the effectual operation and authority of the divine lawgiver within them.

The gentiles, therefore, partaking of the law written in the heart, cannot properly be said to be excluded from all share in the new covenant, or dispensation of the gospel. The gospel, taken in its full extent, is the revelation of the love and mercy, and the offer and operation of the grace of God, through Christ, to fallen man, in his natural and corruptible state, in order to his restoration and salvation. It is not wholly contracted into the mere tidings; but including these, goes deeper, and essentially consists in the thing declared by them; the power of God administered to the salvation of the soul.† By this the outward coming of Christ is rendered truly and fully effectual to each individual. Those who believe in, and obey him in his inward and spiritual manifestations, by which the gospel is preached in every rational creature under Heaven, may come to be partakers of his life, and be saved by him from the second death of eternal misery, though providentially incapacitated to know the exterior history of his incarnation, &c.

That virtuous and devout gentiles were approved of God, appears in the case of Cornelius;‡ for we find that before his reception of historical and verbal Christianity, his sincere devotion, and reverence toward his Creator, and charitable acts to the needy, "came up for a memorial before God," who also now taught Peter, verse 15, the gentiles he had thus cleansed were no more to be esteemed common or unclean than the believing Jews, and gave him of a truth to perceive, "that God is no respecter of persons; but in every nation, he that feareth him, and worketh righteousness, is accepted with him."§

Hence it appears, that those who conscientiously obey the spiritual manifestations of Christ in them, are internally, though not by outward profession, his disciples and followers, and truly believe in him so far as he is revealed to them; for obedience is the certain proof of a right faith. And I make no question, that those in any part of the globe, who, from invincible obstacles, have not the opportunity of historical Christianity, in their obedience to the spiritual appearance of Christ in their hearts, are accepted, and partake of the benefits of his death. Why should they not be as capable of receiving advantage by the sacrifice of Christ, as disadvantage by the fall of Adam, whilst they are equally strangers to the history of both? But certainly, those to whom the sacred writings are providentially communicated, are under double obligation, since they are favored with that additional instrumental advantage; and it will tend to their greater condemnation, if they believe not unto obedience. For, however high the profession of such may be, they are but imperfect, superficial, ineffectual believers, who hold with the external part, and experience not the internal: Christians in name, but not in deed and in truth. It is essential to us who have the scriptures, to believe both in the outward coming, and inward ministration of our Saviour; resigning to him, and trusting in him, with that faith of the operation of God, which works by love to the purification of the heart, and is the saving faith of the gospel.

Complete Christianity has both an inside and an outside; a profession or bodily appearance, and a life and virtue, which is as a soul to that body. Those who are in possession of both, are complete Christians. Those who have the inward part without the outward, though incomplete in that respect, will in the sight of perfect equity, certainly be preferred to such as have the latter without the former; and it would be well for all who have the history, and profess the Christian religion, yet walk contrary to its requirings, could they change conditions at last with such conscientious gentiles. Let those who are so deeply affected with absurdity, as to believe or imagine that infinite wisdom, goodness and equity, has confined salvation to such of his creatures as happen, without any choice of their own, to inhabit particular spots of the globe, are formalized after a peculiar manner, or entertain one particular set of articles and opinions, let such duly consider the following texts. "Verily I say unto you, I have not found so great faith, no not in Israel; and I say unto you, that many shall come from the east and west, and shall sit down with Abraham, and Isaac, and Jacob, in the kingdom of heaven; but the children of the kingdom," by education merely, "shall be cast out into outer darkness; there shall be weeping and gnashing of teeth.* "After this I beheld, and lo, a great multitude, which no man could number, of all nations, and

* Rom. viii. 18. † Rom. i. 16.
‡ Acts. x. 2, 3, 4. § Acts x. 34, 35.

* Mat. viii. 10, 11, 12.

kindreds, and people, and tongues, stood before the throne, and before the Lamb, clothed with white robes, and palms in their hands; and cried with a loud voice, saying, Salvation to our God, who sitteth upon the throne, and unto the Lamb!"*

Real Christianity consists not in the profession of any framed articles of belief, nor in the practice of signs and ceremonies, however displayed with exterior pomp, or whatever significance may be fancifully attributed to them by their supporters. Form and profession make not a real Christian, but the putting on of a new nature. "They that are Christ's, have crucified the flesh with the affections and lusts."†—"If any man be in Christ, he is a new creature, old things are passed away; behold all things are become new, and all things are of God."‡ The necessity of regeneration, the power by which it is effected, and the co-operation of God and man therein, are all included in that text; "If ye live after the flesh, ye shall die; but if ye through the spirit do mortify the deeds of the body, ye shall live. For as many as are led by the spirit of God, they are the sons of God."§

The new birth is not brought forth in particulars imperceptibly. The new man is renewed in knowledge;‖ in a certain and sensible experience. The soul in whom it is going forward, has an internal sense of it through its whole progress, and must keep a steady eye thereunto, that it may go forward. "We all," says the apostle, "with open face beholding as in a glass, the glory of the Lord, are changed into the same image, from glory to glory, even as by the spirit of the Lord."¶ By looking at the deceitful beauty of temptation men fall into sin, and by keeping a steadfast eye inwardly unto Christ in spirit, with humble resignation to him, and earnest desire after him, man finds preservation, and gradually advanceth from one degree of grace to another, till he experienceth a renewal of the Divine likeness upon his soul, and an inward translation out of sin, darkness and death, into Divine light, life and holiness; and thereby, in conclusion, from anxiety and misery, to peace and felicity.

The natural man may polish and adorn himself with variety of literature, arts and breeding; but in his best accomplishments, he is but the natural man still, which the apostle declares, receiveth not the things of the spirit of God, neither can he know them.** This is the natural condition of all men, before the work of renovation is begun in them; and seeing all stand in need of divine grace to effect it, and that "God will have, or willeth, all men to be saved, and to come unto the knowledge of the truth;"†† so, "the grace of God that bringeth salvation, hath appeared to all men, teaching us," by its convictions, "that denying ungodliness and worldly lusts, we should live soberly, righteously, and godly in this present world."* Thus, "the mighty God, even the Lord hath spoken, and called the earth, from the rising of the sun unto the going down thereof."† All the personal instructions, and writings of the prophets, apostles and their cotemporaries, taken in their full extent, have never been any thing near so universal amongst mankind, as this grace and power of God; for it always hath been, and is present to every individual in all nations, and throughout every generation.

He who is given for a light to the gentiles, and God's salvation to the ends of the earth,‡ not only dispenseth of his grace universally and individually, but even waits to be gracious. "Behold," saith he, "I stand at the door and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me."§ This is Christ in spirit, who proclaimeth, He that hath an ear let him hear.

Query. But if man in his fallen estate be dead, how can the dead hear?

Answ. When the Saviour called "Lazarus, come forth!"‖ the dead was quickened and immediately obeyed. The voice of him who is a quickening spirit¶ is a quickening power. "The hour is coming, and now is, when the dead shall hear the voice of the Son of God, and they that hear, shall live."**

Query. What is meant by his standing at the door?

Answ. His wonderful condescension, patience and long forbearance, in waiting upon the soul of man, as for an entrance; that as he is a rational creature, he may be prevailed with willingly to open his heart to his Redeemer and receive him.

Query. How doth Christ in spirit knock, or call?

Answ. By influencing the soul in its seasons of quietude, so as to excite inclinations and desires toward good; and also, at other times, by distressing it with the painful sensations of guilt and remorse, for its sinful pursuits and practices.

Query. How shall man open to him, and receive him?

Answ. By resigning his attachment to self, and the propensities of sense, and humbly adhering to the voice, or present manifestations of the spirit.

Query. How doth the Lord come in and sup with man, and make him a partaker of his supper?

Answ. When the spirit of Christ is received by the soul in faith, love and due submission, he proceeds by degrees to set it at liberty from

* Rev. vii. 9, 10. † Gal. v. 24. ‡ 2 Cor. v. 17, 18.
§ Rom. viii. 13, 14. ‖ Col. iii. 10. ¶ 2 Cor. iii. 18.
** 1 Cor. ii; 14. †† 1 Tim. ii. 4.

* Tit. ii. 11, 12. † Psal. l. 1. ‡ Isa. xlx. 6.
§ Rev. iii. 20. ‖ John xi. 43. ¶ 1 Cor. xv. 45.
** John v. 25.

the bondage and influence of corruption; for, "where the spirit of the Lord is," in possession, "there is liberty;"* and when he hath brought the soul into a proper degree of purification, he sheds the comfort of his love into it, and makes it a partaker of the communion of saints, which is inward and spiritual. This is the true supper of the Lord. He who participates of this, discerns and tastes the Lord's spiritual body, and experienceth it to be meat indeed, and his blood to be drink indeed.†

To be continued.

Brief notice of JOSEPH WATSON, *of Cockermouth, an Elder, who died 28th of 12th month, 1853, aged 68 years.*

This dear friend, whose peaceful close we are recording, filled, for many years, the station of an Elder in the Church, well esteemed, fully alive to its duties and responsibilities, and mindful of the apostolic exhortation, "Take good heed to yourselves, and all the flock over which the Holy Ghost hath made you overseers."

He had very humble views of his own Christian attainments, and was fearful of any merit being ascribed to the creature, often expressing, with much feeling, that to him belonged nothing but blushing and confusion of face: "To the Lord alone belongeth righteousness." During a protracted illness, and gradual prostration of bodily strength, he had at seasons to experience depressing feelings, and some mental conflicts; but, through all, he found a sure refuge in the free mercy of God in Christ Jesus, which enabled him to hold fast his confidence, and to possess his soul in patience, and in meek and hopeful trust. On one of these occasions, he was heard thus to supplicate: "O my Saviour, be thou my rock and my refuge! Thou art riches in poverty, a never failing help in every time of need."

At another time of great exhaustion, he calmly observed to his surrounding family, "The doctors can do nothing for me, but there is a Great Physician who can. Yes, 'there is balm in Gilead, there is a Physician there;'" and then he fervently prayed, "O God! send thy guardian angel to conduct me across the billowy waters; and when I pass through the dark valley, enlighten me with thy countenance, and land me on that happy shore, where all is peace and bliss for evermore." Again, when in great suffering, he exclaimed, "Oh! what shall I do?—rest myself on the bosom of Jesus."

Reviving a little, he gave explicit directions respecting some outward arrangements, and then added, "I have nothing more to say, nothing more to think of, but my adorable Redeemer; and I believe I can fully adopt the language, 'My dear partner will be cared for, my children provided for, and there is a place prepared for me,—a place of rest!'" Then, addressing his dear wife and children, he said: "When this does take place, I know it will be painful to you, but hope you will be resigned with a Christian resignation."

To a near relative he said: "I have often to traverse dreary deserts; but, at other times, I am favored with sweet glimpses of Canaan. I wish we could all be more concerned to number our blessings than to murmur at our trials; how much better it would be for us." After sending messages of love and encouragement to his absent friends, he thus supplicated for himself, "O be pleased to send *me* a little help out of thy sanctuary, my gracious Saviour! Help is laid upon Thee. Assist me to bear all, until thou art pleased to say, it is enough." Again, "Grant me a little of thy peace, O Father, and faith and patience; O, my sweet Saviour, whether in life or death, in pain or otherwise, enable me to say, Thy holy, blessed will be done."

Whilst often concerned to approach the divine footstool as an humble supplicant for pardon and forgiveness, a clear sense of the mercy of God in Christ Jesus extended to him, prompted the ejaculation, "Praises, praises! O to praise, adore, magnify, and extol Thy name, who, with the Son of thy love, alone art worthy through the countless ages of eternity!"

Twelfth month, 23rd. In the evening, after a time of great suffering, he said, "I am afraid I am not yet sufficiently brought down into the valley of humiliation."

Early the following morning he was engaged in supplication, that his sins might be blotted out, and his confidence a little renewed. How comforting to the weary, exercised pilgrim, to feel in the time of extremity, that the prayer of faith is still regarded with acceptance by a compassionate Lord and Saviour! In the evening, he said, "I have now a pleasant prospect; I feel a little encouraged. Amidst all our trials and sufferings there is One who is able to save, and mighty to deliver to the uttermost. To think of the love of our dear Saviour! to come down to die for us poor sinners" After a few more conflicts of nature, a few more trials and provings of faith, the near prospect of the heavenly City opened before him, when he thus gave utterance to his feelings: "No more pain, no more suffering; but all joy, peace and harmony. All singing praises to the Lord God and the Lamb. No need of the sun, no need of the moon, no need of the stars, for the glory of the Lord doth lighten it, and the Lamb is the light thereof."

A while afterwards, he said, "I have been favored with a glimpse of the saints, clothed in white garments, and I feel that through adorable mercy, I shall be permitted to join them in singing eternal praises."

After sending messages of Christian counsel to some dear friends, he said, "I do feel desirous of not saying too much, but I do not wish to carry anything away with me that I ought to express.

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* 2 Cor. iii. 17. † John vi. 55.

ve a hope, that I may, through the unbounded
cy of God in Christ Jesus, my adorable Re-
ner, and Intercessor with the Father, be re-
ed into rest; but mind, it is *all* through the
cy of God in Christ Jesus; I have nothing, it
ll in mercy."

When rapidly sinking, he was heard to say,
, where am I?—on my heavenward journey!"
a little before his close, he thus supplicated,
lmighty Father, may it please thee to take me
hyself; but O, give me patience to bear all,
to wait thy time." Soon after he peacefully
ed away.—*Annual Monitor.*

IDIOCY IN MASSACHUSETTS.

h Annual Report of the Massachusetts Schoo
r Idiotic and Feeble-minded Youth. 12mo.
p. 33. Boston.

n a recent article on the subject of "Idiots
their Instruction," we gave a brief summary
he measures that have been adopted by seve-
States in the Union for the improvement of
unfortunate, and hitherto, almost entirely
ected class. The Report before us by Dr.
uel G. Howe, President of the Massachu-
s School for Idiotic Youth, is a valuable docu-
t, presenting not only a variety of interest-
facts, but many important general views, to
h the experience and sagacity of the writer
rd an eminent authority.

s we have already stated, the number of pu-
in this Institution in January, 1853, was
y-seven. Fourteen have been since admit-
and nine discharged, making the present
ber forty-two, of which thirty one are bene-
ries of the State, and eleven are private pu-

Two out of the nine discharged were
tly improved, but the others did not receive
considerable benefit. These gave little hopes
mprovement when admitted into the School,
were retained long enough to show the des-
te character of their case. Still the princi-
s adopted, never to rely upon first appear-
s—some cases which promise most at the
mencement do not improve at all—while
rs that seemed hopeless turn out remarkably
at last.

is worthy of notice that most of the dis-
ged pupils had for years been subject to se-
and oft recurring fits. This symptom, how-
, does not preclude all hope of improvement,
veral affected in this way have obtained a
anent cure, while others are decidedly bet-
han they were. Although the pupils are
oung, they do not show the characteristic
gth and activity of youth. Their general
dard of health is low. This is easily ac-
ted for. They usually come of "poor
," and that which is deeply tainted with
ula. For the most part, one at least of their
nts was of feeble structure, or in an un-
thy condition either of body or mind.—
Formed of such imperfect materials, many of them cannot resist ordinary exposure after birth, and die either in infancy or in early childhood. Numbers while yet in tender years are destroyed by epilepsy and kindred disorders. Others are so weakened by fits, by gluttony, by self-abuse, by drugs and other pernicious influences, that they cannot resist an ordinary attack of disease, and die young. Few reach maturity; fewer still survive to old age.

In an investigation made by Dr. Howe a few years since of the antecedents of three hundred and fifty-nine congenital idiots, several facts were elicited which will deserve the attention of intelligent philanthropists. "It was found that almost all these came of very poor and feeble stock—stock such as, in animals, farmers would never breed from. It was found in every case except four—that is, in three hundred and fifty-five out of the three hundred and fifty-nine cases—that the parents were closely related by blood; or that one or the other of them had a decided hereditary tendency to mental derangement; or was of a marked scrofulous habit of body; or was impaired in health by disease; or by intemperance, or by sensual excesses—so that the idiocy of the child was clearly explicable upon physiological principles."

"In the matter of intermarriage of relatives," says Dr. Howe, "my experience with various classes of children goes to show that nature protests against it, and sometimes with terrible vehemence. Where both parties are of sound constitutions, and without marked tendency to any particular form of disease, the liability to infirmity among the *immediate* offspring is small. Where one party is of unsound constitution, the liability is greater. Where both are unsound, it is very great. Where one party has a constitutional tendency to a particular form of disease, and the other either has no such tendency, or a tendency to some other form of disease, the diverging tendencies seem to correct each other, so that the liability is not great; but where both have the same constitutional tendency, then the danger is so great that some kind of infirmity is almost sure to appear in some of the offspring."

In regard to the general principles on which the School is conducted, Dr. Howe gives the following judicious statement:

"When we find a child whose mind is not developed at the usual period, or is developed very imperfectly, that is, a child who seems to be more or less idiotic, we infer that there must be structural and radical defect in some part of that child's bodily organization, or else some obstruction in the performance of its functions. We infer this just as a watchmaker, who finds a watch keeping time badly, infers that it was not made right, or else that its "works" are out of order. If there is any important misconstruction or defect, the difficulty is in the very orga-

nization of the child, and we cannot remove it; we can but partially remedy it. We cannot, like the watchmaker, put in a new spring or cog, for we have no creative power. If, however, the parts are all well formed, and all in their places, then it is only the functional operation that is deranged, and we may hope, as the watchmaker does in respect to a dirty, but well-made watch, to remedy the evil. We must not shun or flinch this materialistic view. It is the only sound one, and those who would treat idiotic children successfully, must act upon it trustfully and fearlessly. They are weak who deny it. It stands manifest. It is an ordinance of nature; and it is characterized, like every other ordinance, by divine wisdom and benevolence.

Nor is it important that teachers alone should admit this principle. Parents, in the true interest of their children, should understand it, and act accordingly. It has already been remarked that parents are usually slower than others to see, and when they see, slower to admit the idiocy of a child. Sometimes, when the fact is too manifest to be concealed even from the partial eye of affection, they keep the little ones out of the way, and lose precious years in inaction. There is no reluctance to admit that it is sick, or puny, or subject to fits; but any mental deficiency is blinked out of sight. Among numerous cases where parents come to consult us about a child, there is rarely one where they admit frankly, at the outset, that it is idiotic. They always begin a great way off, and approach the subject gradually, saying that the child cannot do this or that; cannot understand one thing or another; but then they state eagerly something else that it can do, or can say, and they apologize for what it cannot. They beg us not to suppose that the poor thing is an idiot; but especially not to suppose that it was born so. We know what they mean, and how they feel, and can usually infer the truth from their efforts to conceal it.

The greater reluctance to admit the fact of mental than of bodily infirmity is so general as to be interesting psychologically. It is not conventional; it springs out of the very nature of man, and shows his disposition to esteem more highly things spiritual than things material. The mother weeps for the bodily infirmity of her child, but she blushes for his mental infirmity. The tear is natural, and the blush is not all conventional.

Now if it were generally understood that the mental deficiency or peculiarity is usually the direct consequence of bodily imperfection, and that this imperfection is subject to hereditary laws of descent, the infirmity might, perhaps, be of less frequent recurrence; and when it did occur, the parents would be spared some unnecessary pain, and would resort at the earliest moment to the proper treatment of their unfortunate offspring."

Hence it is important to begin with attempts to improve the general health. The curative tendency of nature should be kept constantly in mind, in the treatment of idiotic children.

"The growth and strength of the brain depend upon the health and vigor of the great central organs of the trunk. If these are in full vigor, they affect the brain favorably, which consequently attains its maximum of power, and the person feels particularly bright; but if the great organs are in any way embarrassed in their functions, the brain partakes of the embarrassment, and the man who owns it becomes stupid. We frequently and plainly see this in every day life. We find a man who seems to stand upon the dividing line between average sense and stupidity. During youth and early manhood his body is in vigorous condition, and his brain, stimulated by fresh blood, is then at its maximum activity, if not of power, and the man shows average ability. But when the period of greatest intensity of the automatic functions is passed over, the brain slackens in its action, the mental manifestations diminish, and the man is said to be a weak man, if not a fool, long before he dies."

To show the close connexion between physical causes and moral results, where none would be suspected by the casual observer, Dr. Howe cites the following interesting case, which occurred among his pupils:

"W——, a lad of ten years old, was brought to us because he could not be taught in common schools, nor governed by common methods. There was nothing in his appearance to indicate any mental deficiency, or any bodily defect or ailment. On the contrary, he was a bright looking, hearty, active little fellow. He was well formed in all respects. His flesh was hard and elastic, his skin clear, his eye bright, and his bearing and actions showed that he was full of the elastic vigor of youth. He showed no sign of imbecility, or deficiency of any particular faculty. He conversed well, and seemed to be docile and affectionate; nevertheless, he could not be taught by the common methods, and he was, moreover, the very incarnation of mischief. He had a genius for tormenting people, and it manifested itself in a thousand ingenious and striking ways. He seemed possessed of an evil spirit, which would not be exorcised by any prayer, nor subdued by any rod. It continually prompted him to mischief; and it was feared that, as he grew older, he would become dangerous to be left at large.

Now, but for one additional symptom, it would have seemed absurd to attribute this boy's perversity of disposition, and of behaviour, to any physical cause. He would have been whipped as a naughty, wicked boy; and when grown older have been punished, perhaps, as a perverse criminal. This additional symptom is the occurrence, at irregular periods, of severe fits of an epileptic character. The spirit suddenly rends him; he falls down; is convulsed, and

ter a few moments' struggle, becomes e mischievous imp that he was before. is a clear indication of physical affection rain, or some part of the nervous sys-, whether structural or functional, has been ascertained. It was, however, covered, by close watching, that he had t of slyly chewing and swallowing bits l, straw, strings, or anything that he rce down his throat. Every effort was break up this habit, but in vain. No s could prevail with him to forego it; ing could prevent him from indulging ire mask was fastened upon his face, n off only at meal times; but even then, ched for a moment, he would contrive a straw or crooked stick under the mask his mouth. Of course every one of ligestible substances remained for an in-ime in the alimentary canal, and caused , which extended to the brain, and produce fits.

his boy was so intelligent and apparently al, that this habit of swallowing sticks like might be set down by unreflecting as only another sign of his perverse dis-

But the boy swallowed these sub-because he felt at the stomach an irre-raving for them; and this craving was, , only a symptom of a morbid condition rain. He could no more stop the cra-n he could prevent a fit. He had less resist the craving than the toper, the ter, or the smoker has to resist the cra-the favorite stimulus, for his moral l never fully been developed, and could ppealed to."

e practical operation of the school the is to arouse the attention of the pupils, to the forms, and other qualities of ob-The next is to teach them the names by jects are called. This, in fact, is teach-uage, but idiots do not pass beyond the limentary part of language, because they comprehend any thing more than the forms, and sensible qualities and attri-objects. "When it comes to that sub-eal transition from language expressive alities and attributes of material objects, ge expressive of immaterial and moral they stumble at the very threshold. may, perhaps, make the transition per-ough, from the pleasure of tasting sweets, ure in the society of another, to say, ndingly, I love John or Mary; possibly John or Mary is sweet—good—kind; he stops; or if, as we are sometimes does not stop here, but goes on to ac-more complex parts of language, then longer an idiot."

of the pupils, then, use language in the nplex and subtle forms. A few make l the common parts of speech. Six use substantives only. Seven are speechless, or use only interjectional expressions. A few can read simple sentences and comprehend them. Some pronounce words which they see pointed out, without really knowing the meaning. Arithmetic is constantly studied, as an excellent gymnastic exercise. Some idiots are quick at figures. Dr. Howe's remarks on this subject are pointed:

"Ciphering, said an eminent philosopher, is done in a small corner of a man's brain, and he might have added that it may be done in a small corner of a very small brain. Men of quick parts are sometimes so deficient in the faculty of numbers that they can hardly understand simple arithmetical processes; and some are even perplexed about reckoning change for money. On the other hand, there are persons of less than general average ability, who have what seems to be an intuitive perception of the relations of numbers, and who can see at a glance the result of intricate combinations, which ordinary persons can arrive at only by long and laborious ciphering. Some of these mathematical prodigies, as they are called, not only have no other faculty well developed except that of numbers, but even this ceases to work after they pass the period of youth; and from being tolerably bright, they become intolerably stupid. Such cases go to confirm the notion of the independence of the faculty by which we perceive the relations of numbers.

A few years ago, when one of these prodigies was at the height of his renown, he was examined by Mr. G——, a rude but very able mathematician, who tried in vain to perplex him by arithmetical questions. These were solved instantaneously and correctly, as Mr. G—— was obliged to acknowledge, after a quarter of an hour's work, with slate and pencil, upon each of them. He then examined him a little upon other subjects, and being asked whether the youth would not make a great mathematician, he replied contemptuously, 'No! he will never be anything but a thundering cipherer!'"

About half the pupils study geography. One class can name the great divisions of land and water, the mountains, the rivers, and the like. They can give the names of States, and tell what is the capital of each. With an expert teacher they can make a recitation that excites the admiration of a charitable audience. Linear drawing and writing are taught to all who are capable of learning. "The change which has been brought about in many of the unfortunate children is very great. Their dirty and disorderly habits have been corrected. They can take care of themselves in respect to many wants which formerly had to be ministered to by others. They can dress and feed themselves with much more readiness and propriety. Some are beginning to be useful in many ways. Nothing, however, need be added upon this matter to what has been said in former reports, except that there is a

gradual and steady improvement. This must be obvious to those who knew the former, and see the present condition of the pupils. Many who were formerly noisy, dirty, gluttonous, violent and unmanageable are now quiet, tidy, temperate, docile and obedient."

The admirable management of the Massachusetts School will be perceived from our abstract of the President's Report, which no one can read without a high appreciation of his generous philanthropic efforts and a deep interest in the fate of the unfortunates to whom his labors have been so energetically devoted.

FRIENDS' REVIEW.

PHILADELPHIA, TENTH MONTH 14, 1854.

It has been with unfeigned regret that the Editor of Friends' Review has found himself compelled, in the performance of the service which he has undertaken, to expose the evidences of weakness and dissension, which, during several years, have disturbed the harmony and diminished the influence of our once peaceful Society. In the preparation of the notices which his editorial duties required, care has been taken to publish nothing which was not supported by vouchers, *known* to be respectable, and *believed* to be entirely reliable; and rather to cover with the mantle of charity, than to exaggerate the errors of opinion or practice which it became necessary to bring into view. While entertaining no doubt of the soundness of the principles which he has always advocated, during these troublous times, he willingly accords to others the right of private judgment which he claims for himself.

Fully believing that the existing difficulty, which is evidently producing such lamentable fruits, is not owing to any contrariety of sentiments in regard to the fundamental doctrines, or even to what may be deemed the minor testimonies of our religious society, but to misunderstandings and misconceptions of the sentiments and designs of each other, gladly would he employ his influence, small though it must necessarily be, to pour oil on the waters, and to incite our friends to a calm and candid examination of the ground on which they respectively stand. If we trace our present dissensions to their source, we shall probably find them, to use the energetic language of Johnson, "founded inconceivably in emptiness and darkness." But emptiness and darkness, though negative qualities, may be traced to a positive cause. In this case, that cause must be a departure, on the part, at least, of some of the disputants, from the love by which the primitive Christians and the early members of our religious society were conspicuously distinguished. The writer of the "short history of a long travel from Babylon to Bethel," informs us, that one of the elders remarked to him, upon his notice of the harmony prevalent at the latter, that "there could be no contention, except where two spirits were striving for the mastery."

Confidently believing that the spirit and power which raised up the religious Society of Friends in the beginning, rendering them conspicuously a light in the world, and the pioneers of moral improvement, are as able to restore the primitive harmony now, as they were to collect our predecessors into one harmonious body, the Editor takes the liberty to admonish his friends to the renewed cultivation, in themselves and others, of those dispositions which are promotive of harmony and peace; and that while they endeavor to uphold the order and discipline of the Society with the firmness and constancy which the nature of the case may demand, the admonition of the Apostle may be duly regarded. "Brethren, if a man be overtaken in a fault, ye which are spiritual restore such an one in the spirit of meekness; considering thyself lest thou also be tempted.

INDIANA YEARLY MEETING.—Letters from a valued correspondent have furnished a summary of the proceedings of this body during the first four days; from which the following is selected for the information of our readers. Further particulars will probably be given when the printed minutes come to hand.

At the opening of the meeting on Fifth day, the 28th, minutes or certificates for the following friends, from other Yearly Meetings, were produced and read, viz., Nathaniel Sands from New York, John Scott from Baltimore, William G. Johnson from North Carolina, Elizabeth Meader from New England, and her companions Thomas and Ruth Gifford. The general printed epistle from London, and Epistles in MS. from London, Dublin, New England, New York, Philadelphia and Baltimore were received and read, none from North Carolina having come to hand. Eight thousand copies of the London general epistle were directed to be printed for distribution. A committee, as usual, was appointed to prepare essays of epistles in return.

The account of the proceedings, in relation to the Yearly Meeting of Ohio, as given in the Review last week, is fully confirmed. We are also informed by women Friends, who were present, that the report of the joint Committee, relative to Ohio Yearly Meeting, was adopted in the women's meeting by an unusual expression of approval and without a dissenting voice.

On Sixth day the 29th, after reading and adopt-

ing the report respecting Ohio, the meeting proceeded to the consideration of the state of society. The disclosures of the Quarters may be deferred till the printed minutes appear.

On Seventh day 30th, an application from five of the Quarters, viz., Blue River, White Lick, Western, Concord and Union, requesting the privilege of holding a yearly meeting at or near Plainfield, Indiana, to commence on the Second day preceding the third First day in the Ninth month, to be called Western Yearly Meeting, was taken into consideration, and a committee was appointed to visit the Quarters from which the request came, and report to the meeting next year their judgment, whether the request ought to be acceded to.

By the report of the Boarding School Committee, it appears the average number of pupils during the winter was 85, and during the summer 61; and that the school has sustained itself, besides affording a considerable amount for repairs. The price of boarding and tuition is advanced to $50 a session.

The committee appointed last year, on the revision of the discipline, made a report proposing some changes in regard to grave stones, the proceedings in relation to marriage, and the effect of marrying out of the order of Society. The consideration of this report was continued into the session on Second day, when it was adopted, to take effect when copies of the new discipline, of which 10,000 were directed to be printed, should be received by the monthly meetings.

From the report of the Committee on Education, it appears that there are within the Yearly meeting 8,911 children of a suitable age to attend school, being 64 more than the number reported last year. Number of monthly meeting schools 112; other schools taught by Friends 150; number of children taught in the former 3904: number taught in the latter 3861; number receiving no education 7; number of First day schools 137.

The subject of discouraging our children and youth from the use of tobacco, which was noticed in the above report, introduced the meeting into a lively exercise, and an earnest desire was expressed by many Friends, that the use of this offensive article might be discouraged and finally abandoned. Its injury to health, its cost, its filthiness, and its being generally the product of slavery, were reasons assigned for its exclusion.

By information received after the foregoing was chiefly prepared for the press, we learn that the Yearly Meeting came to a solemn and satisfactory close on Third day, after a session of about five hours continuance; returning minutes being given to the Friends in attendance from other Yearly Meetings, and epistles addressed as usual.

ANNIVERSARY OF THE UNION BENEVOLENT ASSOCIATION.

This Society will hold its Annual Meeting at the Musical Fund Hall on Third day evening next, the 17th inst. Addresses will be delivered by eminent speakers.

INDIAN CIVILIZATION.

The Committee are desirous of engaging a well qualified Friend, as teacher of the school at Tunesassa; also, one to aid in carrying on the farm, superintending the school, &c. Persons who may feel concerned to engage in either of those stations, are desired to make early application to Joseph Elkinton, 377 south 2nd st., or Thomas Evans, No. 180 Arch St. Philada., or to Ebenezer Worth, near Hamorton, Chester county, or to Thomas Wistar, Fox Chase, Philadelphia co., Penna.

Philada. 9th mo. 20, 1854.

HAVERFORD SCHOOL.

A Teacher is wanted in the Academical Departments of this Institution. To a member of the religious society of Friends, fully competent to prepare students to enter on a collegiate course, with tact and experience in the government of a school, a highly favorable position is offered.

Address, THOMAS KIMBER, No. 50 North Fourth street.

Ninth month, 1854. 4t

MECHANICS, INVENTORS AND MANUFACTURERS!

$570 IN CASH PRIZES.

Volume 10 of the "SCIENTIFIC AMERICAN" commences on the 10th of September. It is chiefly devoted to the advancement of the interests of Mechanics, Inventors, Manufacturers and Farmers, and is edited by men practically skilled in the arts and sciences. Probably no other journal of the same character is so extensively circulated, or so generally esteemed for its practical ability. Nearly all the valuable Patents which issue weekly from the Patent Office are illustrated with Engravings, and the claims of all the patents are published regularly in its columns as they are issued, thus making it a perfect scientific and mechanical encyclopedia of information upon the subjects of Mechanical Improvements, Chemistry, Engineering and the Sciences generally. It is published weekly in quarto form, suitable for binding, and each volume contains four hundred and sixteen pages of reading matter, several hundred engravings, with a full and complete index. Its circulation of the last volume exceeded 23,000 copies per week, and the practical receipts in one volume are worth to any family much more than the subscription price.

The following Cash Prizes are offered by the Publishers for the fourteen largest lists of subscribers sent in by the 1st of January, 1855:

$100 will be given for the largest list; $75 for the second; $65 for the third; $55 for the fourth; $50 for the fifth; $45 for the sixth; $40 for the seventh; $35 for the eighth; $30 for the ninth; $25 for the tenth; $20 for the eleventh; $15 for the twelfth; $10 for the thirteenth and $5 for the fourteenth.

The cash will be paid to the order of the successful competitor immediately after the first of January, 1855.

TERMS.—One copy, one year, $2; one copy, six months, $1; five copies, six months, $4; ten copies, six months, $8; ten copies, twelve months, $15; fifteen copies, twelve months, $22; twenty copies, twelve months, $28, in advance.

No number of subscriptions above twenty can be taken at less than $1.40 each. Names can be sent in at different

times, and from different Post Offices. Southern and Western money taken for subscriptions.

Letters should be directed, postpaid, to

MUNN & Co., 128 Fulton St., N. Y.

☞ Messrs Munn & Co. are extensively engaged in procuring patents for new inventions, and will advise inventors, without charge, in regard to the novelty of their improvements.

MEMOIRS OF JOSEPH JOHN GURNEY.

[Continued from page 55.]

On the 2d of the 8th month, 1809, Joseph John Gurney completed his 21st year. A few days afterwards he writes:

I am just come of age. I feel it a striking period, and am thankful to the Almighty giver of all good things, that he has vouchsafed to bring me into it, through a path of peace and prosperity.

Most merciful Father, succor thou the weak-hearted. Help me, for I know that I am a sinner, and that of myself I cannot stand. I thank thee for all the spiritual blessings wherein thou hast mercifully vouchsafed to lead me unto this age, and I pray thee that they may daily increase, so that I may be truly born again of thy Spirit, that I may become, in all things, devoted unto thee, as a little child, in simplicity and submission of soul; that no impurity may lead me away from thy paths, which only are the paths of pleasantness and peace; but that I, and all of us, in union of spirit, may receive the one faith, and hold it fast, and so walk in activity and watchfulness, that we may be ready, at thy call, to consign ourselves into thy hands, that we may live the life and die the death of the righteous; even in Christ Jesus the Lord.

In the autumn of this year he was deprived of his beloved father. The whole family assembled at Earlham on the occasion of his funeral, which was rendered additionally touching by the few words of solemn thanksgiving, which his daughter, Elizabeth Fry, was strengthened to utter at the side of his grave; being her first public offering in the ministry. To this Joseph John Gurney alludes in a memorandum penned a few days after the funeral.

"Marvellous are thy works, O God, most merciful, thou King of Saints! Accept thou the thanksgiving of our hearts." May I be enabled heartily to join in this prayer, which was pronounced by dear Elizabeth, at my father's grave! Is it not indeed marvellous? He who was my greatest pleasure, and greatest stimulus in life, the constant object of every day, whom I fondly hoped to have retained with us yet many years, is gone for ever.

While he was on his death-bed I was seized with the scarlet fever, which, though not severe, has thrown my feelings into a distressing maze, from which they are only now beginning to recover. Yet shall I ever look back with joy, to Wednesday, the 25th, the day before I was ill, and during which I attended him constantly. It was a day of joy. His mind, which has passed through the deepest contrition, on that day rested in the assurance of hope, rested on the mercy of God through Jesus Christ.

How unspeakably great has been thy mercy O God, in thus preparing his soul for the last stroke of thy providence. May we also be mercifully led to an end as blessed, through lives of purity, charity and peace!

His objects in life are thus reviewed in his Journal:

November 19th, 1809. Launching afresh into life as I now am, under totally new circumstances, and in a situation wherein I shall always be obliged to act for myself, I feel the various objects of my life crowding upon me so thickly, as to render it absolutely necessary to make a proper and strict arrangement of time.

My objects are these: 1st. Prayer, reflection, and waiting upon God. 2dly. My studies. 3dly. The bank. 4thly. The business devolving on us by my father's decease. 5thly. The poor. 6thly. Bodily exercises. 7thly. Recreation and social pleasures.

Let the regular time allotted for the first head be when I first rise in the morning, and last before I lie down to sleep. Also the time of public worship, which I desire more and more to prize and turn to account. Let me also throughout the day, wherever I am, and whatever I am doing, be mindful of the Lord, and from time to time, silently turn my soul to him in prayer, doing all in the name of the Lord Jesus. . . .

January 7th, 1810. . . . In reviewing myself during the last quarter, I humbly trust that the deeply affecting scenes it has presented, and carried away forever, have left somewhat of a right impression upon my soul—have in some measure brought me nearer to the fountain of light and life. Yet many have been the imperfections in my conduct during that period. It is not only in particular actions, but in the *spirit* of every action, great or small, that I want and desire an improvement. To wear in all things the spirit of Christ Jesus; and to do all in his name. In this general *spiritual* manner of acting, which is something I know but cannot describe, I desire to make dear Elizabeth my example. . . .

As he became increasingly drawn towards the principles of the Society of Friends, many of his allusions to his feelings on this subject are peculiarly interesting and instructive. "My course in religion," he writes, in his Journal, "is a matter of great weight to me. It is my indispensable duty to stir myself up to greater diligence, to more earnest investigation. Above all," he emphatically adds, "may I never fail to *watch and pray*. For I believe he will guide us, if we look to him as the Shepherd of the flock."

The example of his sister Elizabeth Fry, as well as of his sister Priscilla, who, like her, became a decided Friend and a minister of the

spel, strengthened his growing convictions. at the influence of the other members of the mily who resided at Earlham, as well as of ny other estimable persons with whom he was timately associated, tended in an opposite di- tion. This peculiarity of his position should t be overlooked by those who would trace the adual course of his mind. The change was to m emphatically a work of conviction and of ith.

July 1*st*, 1810. During the last week I have rived some spiritual advantage, by God's grace, m the preaching and influence of Friends, rticularly Priscilla Hannah Gurney and Ann owley. I attended the Quarterly Meeting roughout, with much satisfaction and peace of nd; and I trust I am more and more desirous subjecting my will to that of my heavenly ther. At the same time I am not yet a be- ver in the peculiar pretensions of Friends; r has anything which I have witnessed this ek, tended to make me so. Yet if it be the ll of God, to bring me more nearly to them, I rnestly pray that no countervailing dispositions my own may stand in his way. This day I going to London. Most merciful Father! ant me thy protection during this journey; at I may, in no one thing, disobey thy heavenly ll; but that I may cautiously and diligently ep in the path, wherein thou wouldst that I uld walk.

September 2*d*. . . . I have been a good deal der the influence of Friends; and am more are of their opinions, and better understand eir system than before. I have also great ubts about the sacraments; and am at this ment perfectly uncertain, whether it will or ll not, be required of me to become more of a iend. It would indeed be difficult to the out- rd man. It is [the] path of [the] cross. I mbly desire that the Lord may be willing to lp me through all external and spiritual con- ts, with which it may please him to visit me, at I may become victorious over myself, in atever way it may be required of me, through e Spirit and grace of Christ.

January 6*th*, 1811. . . . I believe I may say at my desire to live under subjection to the ly safe Guide is increased. May He be pleased render this desire effectual. I have had some werful doubts on my mind, whether or not it s my duty to adopt the phraseology of Friends; ether in not doing it, I was not paying some- ng like a false tribute to other people. I de- e that I may not drive away these, or any ier scruples, and yet that I may be favored th a clear discernment of what is really my ty. At present, as such a step would involve ge consequences, and as the thing itself is not w very forcibly on my mind, I believe I may t till I have more closely investigated the dif- ences which exist between Friends and others. r this purpose I wish, (D. V.) to read Barclay and Hooker, and to renew a diligent search into the Scriptures. But in this research, I know how important it is not to lean to my own powers of understanding, nor to suffer in my own mind any thing like sophism, but to be willing to be moulded, even as the Lord would mould me. . . I pray that I may be quite independent of all the world, doing simply that which is RIGHT.

May 19*th*. I am this day going to London, chiefly for the purpose of attending the Yearly Meeting of Friends: also with much business on my hands.

It is my earnest desire, that I may keep myself alive, whilst I am there, to a humble, religious and diligent state; that I may remember that I am only an inquirer, and that I may conduct my inquiry under the wing and protection of Almighty God. Above all, I desire that nothing human may influence my judgment, that my eyes may be open to the truth, my heart sensible of the life of the gospel, and my whole soul brought under subjection to the Author of all good; and may he be pleased graciously to regard the extreme weakness of his servant, to lighten his eyes, confirm his steps, and finally accept him, for the sake of his ever blessed Redeemer!

July 14*th*. In May I went to the Yearly Meeting of Friends. It was an interesting time, and I think wholesome to me in many ways. In the first place it afforded me a fresh stimulus, on general grounds, to seek the Lord with all my heart; and secondly, it introduced me to a more particular acquaintance with the Society. I thought, some time since, I was advancing to a greater agreement with this most excellent religious body; but I now feel a little thrown back; but this is at a time of general weakness.

I can, in theory, agree with them in much of their doctrine of spiritual guidance; but I fear greatly that my practice is contrary to the precepts they build upon it. If it be true, that there is this living power which will direct us, under all circumstances, in the sure path which leadeth to life, O what a happiness to know it; and what a misery to be without it! O that the Lord would be pleased to give me this holy gift in larger measure, and to bestow upon me a heart to follow and obey him.

I also think that Friends have reason on their side with respect to the ministry; because I can hardly conceive any other authority for the ministry, than the direct gift of the Spirit. . . Their testimonies about oaths and war put them, I think, upon very high ground; and their ecclesiastical discipline is very admirable. I also think there is some reason in their minor testimonies, about plainness of speech and dress. Indeed, I have felt so much about the former, that I have adopted their modes in some degree. How far the reason of the thing will bear me out I know not; but my having made such a change, should induce a state of watchfulness and prayer,

in a far greater degree than is at present my portion. If it be the Lord's pleasure that I should adopt these things, may I be enabled to do so with all Christian boldness. Let me not be afraid of approaching my Saviour in solemn waiting to know his will. With respect to the sacraments, I own they are matters of great doubt; may I use all my efforts to discover the divine will respecting them!

O blessed Lord and Saviour, who willest not the death of a sinner, but rather that he should turn from his wickedness and live, redeem me by thy holy power and Spirit from the lusts, cares and affections of this life; and be thou pleased, O Lord, to centre my soul on thee, the eternal rock of salvation; that I may, with fuller purpose of heart, dedicate myself to thy service, which is perfect freedom.

Whilst Joseph John Gurney's religious convictions were thus gradually drawing him into a narrower path in connexion with the Society of Friends, his heart was becoming increasingly enlarged in Christian concern for the welfare of others. He had already warmly interested himself in the formation of a Lancasterian School in Norwich, an institution which long continued to have his effective support. The establishment of an auxiliary Bible Society in that city, was an object into which he now entered with youthful ardor. The General Meeting for its formation was held on the 11th of the 9th mo., 1811.

John Talwin Shewell, in a letter to a friend, dated Ipswich, 9th mo. 13th, 1811, says: . . . The opening of the Auxiliary Bible Society at Norwich has been delightful and most satisfactory in every respect, and we have returned much encouraged to do likewise. . . . The union of all denominations of Christians, in this great and glorious work, was very interesting; and has left an impression upon the minds of most present, not likely to be soon effaced. At five we adjourned to Earlham Hall to dinner, where we sat down to a bountiful entertainment, thirty-three or thirty-four in number, a mixture of different sects and persuasions, eminent for their parts, their piety and their virtue. Words cannot adequately express the delightful feeling that reigned; so pure in its nature and object, it seemed somewhat like a foretaste of that blessed communion which the just of all generations shall finally partake of. Soon after the cloth was removed, our dear friend, Elizabeth Fry, knelt down in supplication, in a most sweet and impressive manner imploring the divine blessing upon the present company, upon the peculiar labors of the day, and for the general promotion of truth upon the earth. On her rising, the Secretary, Joseph Hughes, observed in a solemn manner—"Now, of a truth, I perceive that God is no respecter of persons, but that in every age and nation, those who fear him and work righteousness, are accepted of him"—and the conversation becoming more general, flowed on in so pleasing and edifying a strain, as surely "ha less of earth in it than heaven."

After tea, most of the company still remaining we again assembled, and that chapter of Isaia being read which begins, "Arise! shine, for th light is come, and the glory of the Lord is rise upon thee," the Foreign Secretary, C. F. Stein kopff, in his usual affectionate and simple manne knelt down in extempore supplication, and w all retired to rest. We left this interesting an peculiar group with feelings of regret, mingle with a belief, that he who is guiding them i different ways, no doubt for purposes of his ow glory, will conduct them to peace and happines as his wisdom sees best, for although they d not "walk by the same rule," they "mind th same thing," and appear all equally earnest t follow their Guide and Pattern in all simplicit and lowliness of mind.

The simplicity and deep Christian importanc of the objects of the Bible Society attache Joseph John Gurney warmly to it, and hence forward it ranked amongst the objects nearest t his heart. The anniversaries at Norwich becam connected with Earlham by associations whic imparted to them a peculiar interest. The larg dining room at the Hall, which had been bui by a former occupier for electioneering purpose was now, to use Joseph John Gurney's word "devoted to the friends of Christ and his pr cious cause." Here, for a full quarter of a cen tury, a large company of Christians of variou denominations, the party sometimes amountin to eighty persons, were accustomed to meet o the day of the anniversary, many of them re maining as guests in the house for several days to attend other meetings usually held about th same time. His beloved daughter, in a shor sketch written during the brief interval betwee his decease and her own, thus vividly recalls he impressions of these anniversaries:

"From the time that my dearest father pu me as a little child on the table at dessert t look at a party of 90, (the largest we ever had until they were discontinued, I looked forwar to them as a great treat. But they were, fo better reasons, occasions of extreme interest, an I have no doubt were the means of great good i uniting many in Christian fellowship, who woul otherwise have known each other only by name

Though my father steadily maintained his ow views as a Friend, he was always ready to giv a warm welcome to the individuals who cam down to attend the meetings of the Missionar and Jewish Societies, which were held in th same week with that of the Bible Society. H treated the missionaries and agents with th greatest kindness, and helped them in those part of their objects in which he could do so consist ently with his principles, especially in the dis tribution of the Hebrew Scriptures to the Jews and in the schools of the missionaries. He cer tainly had a remarkable power of showing lov

l friendship towards his fellow Christians, ile he always openly acknowledged and main- ned his own opinions on particular points. A re complete illustration of this part of his aracter there could not be, than in his mode conducting the very large parties at Earlham, which I am speaking. There were always ee dinner parties on the 3d, 4th and 5th days the week of the meetings. His brothers-in- r (my uncle Buxton and my uncle Cunning- m) were generally his helpers on such occa- ns, and invited whom they pleased; and cer- nly the dining room filled on those days was common sight. There were persons of all nominations; among the rest, many of the rwich Friends, most of them indeed, on one the three days. It was so different from a rty called together for mere amusement; so e a feeling pervaded the whole, while he, as ster, was wonderfully enabled to keep up the ie of conversation, so that I should think it ver sank to a mere chit-chat level. My im- ssion is that while he greatly felt the responsi- ity of these occasions, he most truly enjoyed m, having often around him those whose con- sation was a feast to him, such as Wilberforce, neon, Legh Richmond, John Cunningham, l many others. I never saw my dearest father k more beautiful, than he did at the bottom those long tables As soon as the cloth was re- ved, he would extract from his guests their ied stores of information in the most happy nner. Thus the time was turned to account, l I have no doubt these days were often very fitable to many, as it was his most earnest de- e they should be. He was careful to be at- tive to guests of every degree, and was par- ularly kind to those whom, from their position life or otherwise, he thought liable to be over- ked."

His watchful endeavors to maintain, with ady consistency, his own religious principles s not the least striking feature of these anni- sary meetings. To this they doubtless owed small measure of their peculiar interest, and ny who have been privileged to meet there recur with genuine satisfaction to the sweet l tranquillizing influence that has appeared to side over the large and varied party, when the eliness of conversation has been succeeded by calm of an impressive silence; and they have en permitted to feel, amidst all outward sepa- ions, something of that communion which sists between the members of the "one fold," der the "one Shepherd." "Very sweet and emn," he writes in his Autobiography, "have family readings and other religious opportu- ies been found at these times. It has been a lying point, a point of union to many, in this rld of uncertainty and dispute." Rare indeed re the circumstances in which so many indi- luals, separated by so many differences of cha- ter and position, could be thus drawn together as to a common centre. Rarer still was that peculiar combination of learning, talent and refinement, dignified by the graces of the humble Christian, and exercised under the powerful influence of Christian love, which was required in the host who could give the tone to so varied an assemblage, making the occasion of their meeting at once delightful and instructive.

His convictions in favor of the principles of Friends were now gradually deepening, though it was his lot for some time longer to struggle with many conflicting feelings. It is instructive to mark how strongly he continued to feel the discovery of the truth to be chiefly, or indeed only important, as it affected his practice; how the earnest disciplining of his heart in righteousness appears, through all, as his primary object.

November 10th. . . . When I wrote my last review, I had been under strong impressions from Friends; these impressions were increased by all that passed about the time of my uncle's funeral. Henry Hull, Ann Burgess and Elizabeth Robson were in Norwich. The first a most excellent simple-hearted American, was, I think, very deep in his religious experience; wonderfully devoted to his master's service, and embracing a large and orthodox view of religion; but, for my own part, I was chiefly impressed by the ministry of Ann Burgess, which, on one Tuesday morning, in particular, was delightfully encouraging to me, when I was in a state of doubt about my religious course. I was now plainer in my dress and using Friends' language in part.

[To be continued]

INTERMENTS IN CITIES.

The following circular shows that the subject of interments in large and populous cities is claiming the attention of the British government; and that our English brethren have in consequence thought proper to look toward such provision for disposing of their dead as circumstances may require. It has always been an object with our religious Society, to have the repositories of our departed friends under our own control, as a necessary means of securing the the simplicity and solemnity, in the interment of our dead, which the nature of the case demands.

Whatever diversity of opinion may prevail respecting the effect of cemeteries, in populous cities, on the health of the inhabitants, there can be little doubt that a growing aversion to such locations as the last retreat of the human race, is sufficiently obvious; and the citizens of Philadelphia may reasonably anticipate a closing of these repositories, within the populous districts of the city, before many years more shall have

passed. As the price of land within and adjacent to the limits of the city may be expected to advance with the progress of population, a prudent foresight would suggest to the various denominations, and particularly to the Society of Friends, the expediency of securing suitable locations for the interment of their dead, before the cost becomes too great to be incurred.

At a Meeting for Sufferings, held in London the 4th of 8th Month, 1854.

The Bills which have from time to time been introduced into Parliament, in reference to interments in populous places, have engaged the attention of this meeting and its Committees; and efforts have been, on several occasions, assiduously made on its behalf to obtain modifications of the proposed enactments.

The Legislature having now, by successive enactments relative to burials, both in the metropolis and throughout the rest of England,* authorised the Queen in Council, in cases in which it may be judged desirable with reference to the public health, to direct the closing of the existing burial-grounds, and regulate the formation of new ones; and these Acts having already been put in force on several occasions, this meeting thinks it desirable that the attention of Friends generally should be turned to some of the practical bearings on the subject.

An Order in Council is requisite both for this authoritative closing of existing burial-grounds, and for restraining the opening of new grounds in a town or district, and in such Orders a future day is named from which the order is to take effect. It is, moreover, expressly provided that the burial-grounds "of the people called Quakers, used solely for the burial of the bodies of such people," shall not be included in any such general Order, unless expressly mentioned therein.

As, however, the interval is short between the issuing of the Order and the time mentioned for its taking effect, and as it may occur that on the issuing of such Order our members may be invited to join with their neighbors in taking prompt measures for supplying the deficiency of accommodation occasioned by the closing of existing grounds, it seems desirable that Friends should have previously well considered the circumstances in which they may be placed, and be prepared for the course which it may be most advisable to pursue.

It is not unlikely that the members of other religious bodies will, in many, if not in most instances, avail themselves of the public cemeteteries already formed, or hereafter to be formed, and which will probably become much more general throughout the country.

Such a course will, however, it is apprehended, be perceived by Friends to be open to objection and difficulties as a substitute for their separat burial-grounds.

The providing of separate burial places, wher interments might be conducted with due solemn ity, and at the same time with perfect simplicity formed a very important feature of the religiou arrangements of our forefathers. The supe stitious distinction between what is termed co secrated ground and unconsecrated gound, an the use of various ceremonial and formal obse vances in public parochial burials, were prom nent causes of the provision of separate places interment. But in addition to the avoidance these serious objections, positive advantages hav we believe, in many ways, flowed from the di tinct character of burials among Friends in thei own grounds.

The use of distinct burial-grounds for ou members and those in profession with us is calcu lated to preserve simplicity in the mode of co ducting interments, and it has an important bea ing on the upholding of our testimony agains worldly conformity in various respects.

These occasions have often proved times great solemnity, in which true spiritual worshi has been performed, and Gospel ministry has bee freely exercised, and in which neither restrictio of time nor the distraction of surrounding object has operated to dissipate the mind. And w believe that we should not be overstating th case, if we were to add that the possession separate places of interment has proved in prac tice more consonant to the best feelings of th connexions and descendants of the deceased, a well as more satisfactory to the members of ou Society at large, than any other arrangemen could have done.

We are aware that the difficulty as to the di tinction between what is called consecrated an unconsecrated ground is obviated in a large num ber of the public cemeteries, and it may b thought by some that part of the other difficultie above alluded to may be guarded against by pu chasing and using a distinct portion of a gener cemetery. We fear, however, that with suc a course of procedure many of the latter difficu ties would practically be found to exist in fu force, and that other disadvantages not immediat ly foreseen may also result from it. We woul therefore, strongly encourage our Friends, i their several Meetings wherever it can be accon plished, still to provide distinct burial-groun for their own use; and where this cannot be im mediately done, we would advise them seriousl to consider whether they cannot submit to son inconvenience in resorting to more distant buria grounds not likely to be closed.

It should be borne in mind with what zeal an liberality our early Friends made provision for th object; and we believe that an adherence in th respect to the practice almost invariably pursue

* 15 & 16 Victoria, cap. 86, and 16 & 17 Victoria, cap. 134.

y them, and by those who have succeeded them own to the present time, will be found most xely to conduce to the continuance of simplicity our mode of conducting interments, and to the roidance of the accompaniments too commonly tached thereto by the vain customs of the world, well as to guard against any infringement of ir Christian testimonies on the subjects of wor-ip and ministry, on such occasions.

JAMES BOWDEN,
Recording Clerk.

ME FACTS IN REGARD TO IRISH EMIGRATION.

The N. Y. Journal of Commerce says Ameri- has contributed most successfully to the re-very of Ireland from that, at one time, hope-ss state of depression, disorganization and de-adation, which made her once the curse and e shame of England.

"During the last seven years, this country has en receiving the poor Irish at the rate of about 20,000 a year. About a million and a half of r pauper population has, during that short pe-od, found a home in our happier land—of that ry population which could scarcely find subsist-ce of any kind in their own country, and hich was felt as an incubus, and did indeed nstitute a canker upon the United Kingdom. e gave them liberty, protection, and a comfort-le livelihood—blessings to which they had, in great measure, been strangers all their lives efore. We afforded them the opportunity not ly of helping themselves, but of assisting also eir poor relations and friends whom they had ft behind. The amount of money sent back om this country to Ireland by her poor emi-ants, for the assistance of their connections ere, is one of the most striking phenomena hich her strange case presents. It is ascer-ined, through the medium of Anglo-American nking houses, that from the year 1848 to 1853, e amount has gone on gradually increasing om about two millions and a half to upwards seven millions a year! A return now before makes a total of £4,351,000 sterling for that eriod—the amount of the last year alone of the turn being £1,404,000 sterling, or upwards of ven millions of dollars. Thus, in five years, ve these poor people been able to save out of eir earnings, and send back to the Old Coun-y, about twenty-one millions and three quarters dollars. A calculation has been made that, pposing these sums to have been sent over by e emigrants of six months' or twelve months' evious dates, it amounts to about twenty dol-rs transmitted by each emigrant—a sum quite fficient, with that which is known to be trans-itted by private hands, to defray the whole st of emigration—so that America not Ireland, actically pays the expenses of Irish emigra-n to the United States. Thus, in a two-fold, gree are we aiding in the recovery of Ireland from the sad condition into which she had sunk."
—*Independent Herald.*

A FRIGHTFUL SCOURGE.

Mr. Gladstone in a public address recently, in Liverpool, made the following digression upon the Eastern Question and the horrors of war:

"When we speak of a general war, we do not speak of a real progress on the road to freedom—a real progress in the advancement of human intelligence. These may sometimes be the intentions—rarely, I fear, are they the results of war. When we speak of a general war, we mean the face of nature stained with human gore—we mean the bread taken out of the mouth of millions—we mean taxation indefinitely increased, and trade and industry wofully diminished—we mean heavy burdens entailed upon our latest posterity,—we mean that demoralization is let loose, families are broken up, and lust stalks unbridled in every country which is visited by the calamity of war. If that be a true description of war, is it not also true that it is the absolute duty of the government to exercise for themselves that self command which they recommend to others, and that they should labor to the uttermost for the adoption of every honest and honorable expedient which may be the means of averting the frightful scourge."—*Late Paper.*

CONTENT.

Fierce passions discompose the mind
As tempests vex the sea;
But calm content and peace we find
When, Lord, we turn to thee.

In vain by reason and by rule,
We try to bend the will;
For none, but in the Saviour's school,
Can gain the heavenly skill.

Since at his feet my soul has sat,
His gracious words to hear;
Contented with my present state,
I cast on him my care.

"Art thou a sinner, soul?" he said,
"Then how can'st thou complain;
How light thy troubles here, if weighed
With everlasting pain!

"If thou of murmuring would'st be cured,
Compare thy grief with mine,
Think what my love for thee endured,
And thou will not repine.

"Tis to appoint thy daily lot,
And I do all things well;
Thou soon shalt leave this wretched spot,
And rise with me to dwell.

"In life my grace shall strength supply,
Proportioned to thy day;
At death thou still shalt find me nigh,
To wipe the tears away."

Thus I, who once my wretched days,
In vain repining spent;
Taught in my Saviour's school of grace,
Have learned to be content.

NEWTON.

SUMMARY OF NEWS.

Foreign Intelligence.—By the British Mail Steamship Canada, which arrived at New York on the 6th inst., Liverpool dates to the 23d ult. have been received.

Telegraphic accounts from Bucharest and Vienna announce that the allied forces landed at Eupatoria, on the 14th ult., without meeting any resistance, and had commenced their march towards Sebastopol. Every means have been used by Prince Menschikoff to render Sebastopol impregnable. The heights in the rear of the city are encircled by redoubts and trenches, are armed with 18 batteries and defended by 18,000 men. The garrison of Sebastopol had been only 10,000 strong, but it was reported that reinforcements had since been thrown in from Odessa, while the fleet in the harbor was manned by 15,000 sailors. Between Sebastopol and Balaklava are five strong forts sufficiently garrisoned, and the road from Balaklava to Yalta is rendered impassable and partly mined.

The evacuation of Wallachia and Moldavia by the Russians is complete, the rear-guard having crossed the Pruth.

In Asia the Russians had been surprised by Schamyl, and forced to retreat into the mountains after a feeble resistance, leaving a large quantity of booty and some officers of high rank in the hands of Schamyl, who had advanced to the Kour with a force of 18,000 men, and the Russians have been obliged to relinquish the prospect of conquest in Turkish Armenia.

Accounts from Constantinople have been received in England, to the effect that the Czar had consented to accept the four propositions of the Western Powers, and that an armistice would be the consequence, but the news wanted confirmation.

A private letter from Athens states that the Greek Government has despatched an agent to Constantinople with letters to the Allied Powers, wherein that Government acknowledges its many offences against the Sultan, appeals to his generosity, and proposes to grant a treaty of commerce to the Porte, as an indemnity for the late insurrection.

The *Journal de Constantinople* contains a notice, inserted by the Perssian Ambassador, contradicting the report of a rupture between Persia and the Porte.

Spain.—All the electoral committees of Madrid have adopted the programme of the liberal union. The government has ordered the dissolution of the Juntas of Corunna, Creuse, and Lugo, for having organized a central junta in Galicia. Madrid continues perfectly quiet. Cholera is in the city, but does not spread rapidly.

Sardinia.—The questions at issue between the Prince of Monaco and the Sardinian Government, have been mutually submitted to the arbitration of M. Drouyn de 'Lhuys. The Prince wishes to retain possession of the town and port of Monaco, and he proposes to cede to Sardinia the cities of Menton and Rochebrune for a sum of 4,000,000 francs, or 200,000 francs annually. He require also, that the Sardinian garrison of Monaco sha be replaced by French troops. The Sardinian minister in Paris is not satisfied with these propo sitions. M. Drouyn de 'Lhuys has not yet mad known his decision.

England.—The cholera is raging with grea violence in London, the deaths from this caus alone, during the week ending 9th mo. 9th, havin been 2050, and from all causes 3413, being 216 more than the aggregate of the correspondin week of last year. In addition to the cholera, a epidemic prevails, supposed by some to be simi lar to the Black Death which desolated Europe in the 14th century, but no reliable account of it progress can be obtained, the London press being silent on the subject, in accordance, it is said with official request.

West Indies.—The new Captain-General Concha, has gone vigorously to work, in execution of the duties of his office. He has relaxed the censorship of the press, removed from office a large number of the former incumbents, and appointed others more trustworthy in their stead, and has ordered the walls that surround Havanna to be extended four miles on every side, where new defenses will be erected. He has, also, published a circular, in which he says that the slave-trade must and shall be abolished.

Cholera, at last accounts, was abating in all the islands where it had prevailed. Grenada and St. Lucia had suffered severely, the number of deaths from this disease in the former, numbering 3735 in a population of 32,691; and in the latter 1100, or nearly one-twentieth of the entire population.

Mexico.—Late accounts from Mexico state that the insurgents had divided into guerrilla parties, and had succeeded in capturing the city of Linaks and several smaller towns. Other advices state that the forces of the insurgents were totally dispersed, and that the revolution was at an end.

Texas.—The coast of Texas has suffered greatly from a most violent gale, which commenced on the 18th, and continued until the 21st ult. Matagorda was almost completely destroyed, nearly every house being prostrated or unroofed. Much injury was done, also, to the vessels in port and along the coast, and a number of persons were drowned.

California.—The steamship Northern Light from San Juan, arrived at New York on the 8th inst., bringing dates from San Francisco to the 16th ult. The town of San Juan is being rebuilt by the inhabitants.

The general election in California took place on the 16th ult. Denver and Herbert, anti-Broderick, were elected to Congress. The news from the mines continue favorable. The Chinese were arriving at the rate of from five hundred to a thousand per week. The overland emigrants were also arriving, but in smaller numbers than in previous years.

Domestic.—The yellow fever appears to be subsiding in New Orleans, and the other southern cities. During the week ending on the 2d inst., the deaths from this cause in New Orleans were 269, and only 45 deaths by this disease occurred at Savannah, during the past week.

As late as the night of 9th inst., no tidings of the Arctic had been received. This vessel is now reported to be lost. The E. K. Collins' steamer, on her way from Saulte St. Marie to Cleveland, on the night of 8th inst., took fire and burned so rapidly that twenty-three persons were either burnt to death or drowned.

FRIENDS' REVIEW.

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ORIGINAL AND PRESENT STATE OF MAN.

BY JOSEPH PHIPPS.

(Continued from page 68.)

Mankind are not left to Satan, nor to their own ts, nor to live without God in the world. A y is cast up. A means is provided. Besides natural, and traditional consciousness of mere ral good and evil in every breast, God hath a ine witness in the heart of each individual, ich will truly manifest right and wrong in consciences of those who faithfully adhere reto, afford light and power to set them free m the mists of prepossession and prejudice, l become to them a safe conductor, and an e supporter in the paths of religion and vir-.

What instructor can we have equal to this st intimate witness? A monitor so near, so nstant, so faithful, so infallible! This is the eat gospel privilege of every man: the advan-ge of having it preached day by day in his own art, without money, and without price, yet th certainty. Is it reasonable to conclude, this e, true and awful discerner, should be less an divine? Can any person, upon serious con-leration, imagine it to be the nature of the len man himself? Is there the least probability at anything so corrupted and clouded, should clearly and instantly distinguish, and would e heart of man, which is declared by inspira-n to be deceitful above all things, and desper-ely wicked,* so faithfully reprove itself? ould that which delights in its own indulgence, d is impatient of restraint, act in daily control its own inclinations? Is it the property of il to do good? Here is a just criterion. That hich is natural leads according to nature; that which is spiritual according to the spirit. These are distinguished in scripture by the terms flesh and spirit,* and are truly said to war against each other in man. As sin wars against the spirit to destroy the soul, the spirit wars against sin to save the soul.

Let me query with you who, instead of embracing in humility, love and thankfulness, this upright principle as divine, are exerting your abilities to depreciate and revile it. Whilst you confess it distinguishes right from wrong in your own breasts, by its approbation of the first, and rebuke of the last; can you thus acknowledge it to be infallibly good, and, at the same time attribute it to yourselves? "I know," saith Paul, "that in me, that is my flesh," or belonging to my nature, "dwelleth no good thing."† Is your nature in a better condition than his was? Is there any good thing in yours, yet was there none in his? He confessed he had none as man. I presume you have no more than he had. Whence then this quick and righteous discriminator appearing in your consciences? You will not say, it is of Satan; it must therefore either be of man, or of God. For the reasons above hinted, it cannot be of man; it must therefore be of God. Wonderful is the mercy, and great the advantage to every man, that God himself, according to the scriptures, thus condescends to be the teacher of his people,‡ by the manifestation of his spirit in every heart; and certainly it ought to be accepted and observed with the greatest reverence and thankfulness.

The increase and operation of this living principle becomes a new life in and to the obedient soul, quickening and refreshing it with a sense of divine love, strength and comfort. This life being begot and brought forth by the holy spirit in the willing mind, is called a birth of the spirit, and being its new production there, it is styled the new birth; and seeing our first parents, immediately upon their creation, were favored with this spiritual birth in them, and lost it by disobedience; the renewal of it, both in themselves and in their posterity, has taken the terms of regeneration and renovation, or the birth of divine life renewed in man. Being inheritors of spiritual death in Adam, or in the fallen state

*Jer. xvii. 9.

*Rom. vii. 23. Gal. v. 17 †Rom. vii. 18.

‡Isa. ii. 3. and liv. 13. Jer. xxxi. 34. John vi. 45, and xvi. 13. 1 Thes. iv. 9. John ii. 27.

and nature, we can only be born again to life in Christ, by the power and virtue of his holy spirit, who is the resurrection and the life.*

Every productive power brings forth its own likeness; the evil spirit an evil birth, and the good spirit a birth answerable to its goodness; and as every natural birth admits of a growth, so doth this spiritual birth in the soul. Our Saviour represents its gradual progression, in those similes of the increase of the mustard-seed, the process of leaven, and the springing up of living water into everlasting life.† The apostles Peter and John also show the several gradations experienced amongst the believers, under the similes of new-born babes, children, young men and fathers.‡ There is likewise not only a progression from the lowest of these states to the highest, but even that of fathers admits of continual advances, as Paul witnesseth; who, though he truly asserted that the law of the spirit of life in Christ Jesus had set him free from the law of sin and death,§ yet he was sensible of higher degrees of attainment still before him; and therefore, after he had been thirty years in the apostleship, he makes this acknowledgment: "Not as though I had already attained, either were already perfect, but I follow after, if that I may apprehend that for which also I am apprehended of Christ Jesus. Brethren, I count not myself to have apprehended; but this one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark, for the prize of the high calling of God in Christ Jesus."‖

Those who treat this doctrine, of the necessity of man's being renewed, led and guided by the spirit of his Maker, as a disparagement to human reason, put the highest indignity upon the supreme wisdom, goodness and power. The dignity of human nature consists not in self-sufficiency. The most exalted of created beings neither exist nor act independent of their Creator; much less man, who in his primitive purity was made lower than the angels.¶ He stands in continual need of divine help; and his true dignity consists in being, by his reason, above all inferior creatures, capable of consciously receiving that assistance, and of being thereby preferred to, and preserved in a blessed union and communion with his Maker. It cannot be any lessening to an inferior, to be directed and guided by a superior being; especially by the supreme Lord, and sole author of all existence, infinite in excellency, power and wisdom, and immutable in glory. Endued with his spirit in any degree, the creature is raised above the highest elevation of its own nature; and the more it is clothed with it, the more it is dignified and exalted.

No created being, by its natural powers, can rise above its natural sphere. To reach a sublimer station, it must be assisted by strength superior to its own; a power equal to the height of its ascent. It is only when the Sun of righteousness sheds forth its quickening beams upon the spirit of man, that the poor worm is capacitated in reality, to take wing and mount above its sublunary limits, towards the regions celestial.

Some writers of the epicurean cast, have imagined it beneath the divine greatness, for the sovereign Lord of all, to stoop so low as to make man a peculiar object of his notice and regard. To such as mistake those sure marks of degeneracy, pride and haughtiness, for greatness of soul this may seem reasonable; but in him to whom pride is an abomination,* and as distant from his similitude as darkness is from light, it cannot have any place. What it is not below him to create, it cannot be beneath him to regard proportionably to the end he made it for; and seeing man was created for a purpose of his glory,† and to partake of his felicity, it would derogate from his wisdom and goodness, to suppose he should look upon it as below him to enable man to answer the great ends of his creation; which he could not by any means do, without a competent assistance from his Maker. Pride was the cause of the degeneracy of angels, and its natural consequence is the destruction of peace and felicity to all that entertain it. By being something in our own conceit, attributing any good to ourselves, or aspiring above our place and due order, we centre in pride and arrogance. Created beings may be guilty of this; but it is impossible to that all-perfect existence, who is infinite, omnipotent, and immutable.

This visible world demonstrates, it was made by an Omnipotent power, and is preserved by the same power. Without power it could not be made; and as Thomas Sherlock justly observes, "That which owes its very being to power must depend upon the power that made it, for it can have no principle of self-subsistence independent of its cause."‡ What doth not necessarily exist, must both be originally created, and continually upheld by the power that made it. It had no being before its creation. It cannot retain its being against the will of its Creator. Its existence and support stand equally in the power of its Maker; without whom it was nothing, could never have existed, nor can continue its existence.

It was made by his power, is preserved by his power, and upon the withdrawment of his power would dissolve and evanish into its original nothing. There is no medium between self-existence and dependence on its cause; therefore a cessation from it, of the power that made it, is annihilation to it. Thus, as all created things were made, and still subsist solely by the energy of the Creator's will and power, he must necessarily, whilst they exist, be omnipresent with

* John xi. 25. † Luke xiii. 18. 21. ‡ 1 Pet. ii. 2.
§ Rom. viii. 2. ‖ Phil. iii. 12, 13, 14. ¶ Heb. ii. 7.

* Prov. xvi. 5. † Isa. xliii. 7.
‡ Discourse on Providence.

hem, in them, and through them; therefore annot be ignorant of any thing relating to hem, nor unconcerned about them, or any part f them.

The continual interposition and superintendnce of the spirit of God, was always requisite to nan, both to preserve him whilst in innocence, nd to recover him from under his fallen estate, y governing the effects of natural causes; and o counteract the wiles, and oppose the influences f the evil spirit. Therefore the great Mediator or, and Redeemer of men, was from the beginning, not only incarnately and corporeally given or a propitiation for the sins of the whole world, o be testified, or verified, in due time; but he as also as universally given, in a spiritual manner, to be a witness, a leader and commander."* 1. He is spiritually given for a witness, to testify against sin in every breast, by his smitings here for evil conceived or committed. 2. For a leader and commander, to such as pay due regard to his convictions, by turning from iniquity o him that smites them, and cleaving to him in hat faith and love he produces in them. These he leads in a cross to all the corrupt nature, and empowers them to follow him in the regeneration. This is the true doctrinal cross of Christ.

To be continued.

MEMOIRS OF JOSEPH JOHN GURNEY.

[Continued from page 77.]

In a letter dated Lynn, 1st of January, 1812, J. J. Gurney remarks: We began with Norwich, where there were more than 1500 families containing readers, entirely without the Scriptures. Many of these have already been supplied by the Society for Promoting Christian Knowledge, and I hope that when our distribution is effected, no great deficiency will remain. Our school at Norwich has taken up still more of my time than the Bible Society. It is already brought into excellent order, and I am at last pretty confident of its ultimate success.

I heartily unite with thee in the sincere desire, that while we are looking to the good of others, we may not be neglecting ourselves. May we all be advancing in obedience to the will of God, and in the knowledge of his Son, Jesus Christ:—the latter is the consequence of the former. "He that hath my commandments and keepeth them, he it is that loveth me; and he that loveth me, shall be loved of my Father, and I will love him, and will *manifest myself to him.*" This text affords great consolation to those who are very sensible, as I own I am, of the darkness which surrounds us here. If we humbly endeavor to do our Master's will, he will *manifest himself* to us. I humbly hope and pray, that this new year may bring us both nearer to the Fountain of living waters. I write it with a deep impression of my own instability; but may we, through divine assistance, not be "of them who draw back unto perdition, but of them that believe to the saving of the soul."

Saturday, 8th February. . . . I have great doubts whether I have not disregarded Quaker scruples to my hurt. May I be enabled simply to perform the Lord's will in this and all other respects; and may it please thee, O Lord, to strengthen me in that which is right, and to shine once more upon my wandering mind. Let me remember, that it is the very purpose of multiplied trials, whether little or great, to loosen our hold of this world, and to fix our prospects upon the world which is to come.

April 12th, Sunday. . . . To-day has through mercy been peaceful and refreshing. Read life of Penington with Priscilla before breakfast; walked to Norwich; two very reviving meetings. . . . May the good impressions given this day continue with me for my benefit during the week to come. 17th. [After alluding to a religious visit from his uncle Joseph Gurney and another friend, he remarks,] I have felt that if ever I go forth in the Lord's service, I must first pass through tribulations and deep trials of faith. . . . I am conscious of my own manifold past transgressions; I am conscious of the instances in which, I believe, I have fought against the Lord's Spirit; and am truly conscious of my present weakness and ignorance. I believe, I may add, that I feel a simple and sincere desire to be actuated by his grace in the heart, to bow before him and to do his will, whithersoever he may be pleased to lead me.

May 17th. [After alluding to a Bible meeting at Fakenham] There is great danger lest self should be exalted in these public matters. I desire to be preserved from this danger. May the Lord yet be pleased to guide me, though I have, indeed, to confess myself a poor wandering sheep.

To-morrow I intend going to the Yearly Meeting. . . . My wish is—1st. To stand fast, on fundamentals, in general Christianity. 2d. To conform to Friends wherever it may appear my duty. 3d. To seize this opportunity of laying my heart open to God; to get upon good ground; to expose my chaff to the fire.

June 6th. Returned this day from London, where I have passed eighteen busy and interesting days. The Yearly Meeting, which engrossed me almost entirely, has been interesting, and I hope profitable. I have been enabled to unite with Friends in their spirituality, and have thought I had reason to be satisfied with their mode of spiritual worship. The first few days were to me a season of humiliation and peace; little communication with particular individuals, but great satisfaction in observing generally the striking manner in which the character of Christ, and the doctrine of the cross, were frequently brought forward.

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*Isa. lv. 4.

July 12th, Sunday. . . . I desire to thank my God for his unmerited blessings this day; during which I have experienced the necessity of humiliation and watchfulness; a willingness to obey the Lord, and a humble desire to be led about and instructed by him. The principal point in my mind, is the necessity of greater and more complete integrity. A questioning, whether it may not soon be right for me to conform, in other little matters, to the habits of Friends.

Sunday, July 26th. Another week passed in considerable indolence, the effect of visiting far from profitable; very little done, and this morning my mind very low. Yesterday I went to ——'s, and doubted whether it was not my duty to go into the room with my hat on. I did not do it, and believe it was not absolutely required of me; still I was afraid of trusting the impression on my mind.

In a letter to one of his sisters under the last date, J. J. Gurney says: Every day's experience serves to prove that the Lord leads his children by different ways to the same end. For my own part, though just now faint and discouraged, and feeling with more than common force the obstructions which my nature is opposing to divine grace, yet I believe I am moving on slowly, and in a line somewhat diverging from thine. Far as our external paths may diverge, if we each can but be faithful to the light given us, I believe our hearts and our religious sympathies will always remain strong and near.

I am much and increasingly under the power of some of the minor difficulties which Friends have to bear; my judgment is also increasingly accordant with them on some very important points, particularly about ministry. I have been engaged lately in reading the Bible, with the desire of forming a scriptural view of the mode of the influence of the Holy Spirit, and I must own that, whether it be a warped mind, or whether it be the truth, the result of my researches is much in favor of the opinion of Friends. At the same time I do not mean to say that I have not many doubts. I only wish that I more watchfully and completely acted up to the knowledge given.

The entry in the Journal which follows, written upon his 25th birthday, a few days after he had penned the foregoing letter, is the first which is dated according to the usage of Friends.

First day, 8th mo. 2d, 1812. I believe I may rejoice in having had the assistance of the Lord in the past week. On sixth day, on my return from Cromer, I made up my mind, I humbly trust, with the divine blessing, to conform more entirely with Friends in plainness of speech and apparel.

Many years later, in his Autobiography, he thus reviews this important period of his life:— "I am not sure of the precise time, but I think it was very soon after my father's decease, and after a visit from my dearest sister Fry to our family and meeting, that as I lay in bed one night, light from above seemed to beam upon me and point out in a very explicit manner, the duty of submitting to decided Quakerism, more particularly to the humbling sacrifice of 'plainness of speech, behaviour, and apparel.' The visitation was strong, but my will was stronger; I would not, I did not comply; putting off what appeared to me almost unbearable, to a more 'convenient season.' I was then rather more than twenty-one years old, and the morning sacrifice was not bound to the horns of the Lord's altar with the integrity, boldness, and simplicity, which the case required. Many persons might say that, taking into view the danger of imagination in such measures, I did well in resisting this call. After a space of nearly thirty years, full of variety of experience, I am not of this judgment; for I believe that nothing is more profitable than the ready obedience of faith, and nothing more dangerous than the contrary. In my own case, the effect of irresolution was a painful state of spiritual weakness; and when at last I made the sacrifice, it was but lamely done, and under circumstances of still greater humiliation to the pride and vanity of my own heart than it would have been at first. In the mean time I enjoyed some very precious religious privileges, two of which deserve to be particularly recorded. The first was a visit to our meeting from our friend Ann Jones, (then Ann Burgess.) I was powerfully affected and subdued under her ministry, almost, if not quite constrained to surrender at discretion by the love of Christ. The second was an attendance at the Yearly Meeting, to which, in despite of my youth and lapelled coat, I was appointed representative. I well remember insisting in our Quarterly Meeting, on the reading of the advice of the Yearly Meeting respecting what ought to be the character of representatives, by way of showing myself unfit, but the Friends prevailed. . . The Yearly Meeting was to me, in this as in other years, an occasion of inexpressible solemnity—I hope of edification.

Soon after my return home, I was engaged to a dinner party at the house of one of our first county gentlemen. Three weeks before the time was I engaged, and three weeks was my young mind in agitation, from the apprehension, of which I could not dispossess myself, that I must enter his drawing room with my hat on. From this sacrifice, strange and unaccountable as it may appear, I could not escape. In a Friend's attire, and with my hat on, I entered the drawing room at the dreaded moment, shook hands with the mistress of the house, went back into the hall, deposited my hat, spent a rather comfortable evening, and returned home in some degree of peace. I had afterwards the same thing to do at the Bishop's; the result was, that I found myself the decided Quaker, was perfectly understood to have assumed that charac-

and to dinner parties, except in the family le, was asked no more."

'o some readers such an incident may appear ost inexplicable. That true religion leads in- o wayward eccentricities may be readily ad- ted. Yet if there be, as every believer in New Testament must acknowledge, a reality he being and guidance of the Holy Spirit, it ot surely be denied that, under such a gui- e, adapted as it is to all the varieties of in- dual character and circumstances, there may ases in which the awakened soul is con- ined to do or to leave undone, things which, ther times, and under other circumstances, be felt to be matters of indifference. The kings of imagination, leading into the ever ing forms of "will worship, and voluntary ility," have been doubtless, at times, mista- for divine illumination. But it is not imag- ion—it is the work of the Holy Spirit alone— h, whilst calling for the sacrifice, humbles soul, draws it from evil, and establishes it oliness; which, apart from the excitement, inspire living faith in Christ, true love to , and simple resignation to his will in all gs. And shall the errors of a misguided y, or the mistakes even of good men, lead to doubt the truth or the safety of his hea- y direction when so evidenced? To the re- us mind the view here presented of the ng disciple, but a few years before conspicu- for his elegant accomplishments in the ball n, now made willing, in obedience to the call apprehended duty, to "become a fool" ngst his former acquaintance for the sake of Divine Master, cannot fail to furnish matter rofitable reflection.

The wearing of the hat in the house," con- es Joseph John Gurney, "is not my prac-

I have no wish to repeat what then hap- d; but I dare not regret a circumstance h was, under the Divine blessing, made the ns of fully deciding my course, and thus of itating my future progress. Here I would rve that when scruples on points of a reli- s and practical nature are well founded, they e the test of time and experience. This has completely the case with me, as it relates ainness. Never have I regretted the change h I then made; never have I doubted, that hat direction precisely, lay my appointed se of religious duty. I might have taken a e dazzling course in the world, or even in 'religious world,' but I believe that, in ortion to my willingness to be circumscribed in these somewhat humiliating boundaries, been, in fact, the scope both for usefulness happiness. Let it always be remembered, the restraints of the Spirit are most abun- ly recompensed by its blessed liberty."

he passage in the Journal under date 8th th, 2nd, after recording his decision as above ed, closes with the following reflections:

In thus entering more completely into a small society of Christians, I feel satisfied on the ground of believing that they hold the doctrine of Christ, in many respects, more in its original purity than any other sect. At the same time, my judgment differs from them in some particulars; I think I may say, it does about the sacraments; and I *seem* to see how much Friends would be improved, by a more extensive knowledge and profession of the great offices of a Saviour's love. I also think, that there is a danger in the Society of laying too great a stress upon trifles. Thus impressed, I hope I shall ever be able to stand upon a broad basis, whereon I can heartily unite with all Christians.

I desire a catholic spirit; a truly humble and dependent mind; an increase of faith, hope, watchfulness, and knowledge of Scriptural truth.

This day completes my 24th year. I can with sincerity return my humble and hearty thanks to the Author of all good, that he has been pleased graciously to look upon one who has greatly sinned. May he still preserve me upright and free from error. May he lead me and all of us in the way of life everlasting.

They who have accompanied Joseph John Gurney thus far, conversing with his most retired thoughts, may have been not unfrequently reminded, how gradual is often the growth of conviction; how varied are the phases which the mind assumes during its progress; and that even after the judgment has ripened on some points, there may be others, hardly less important, which remain to be matured under the influence of increased light and experience. In further illustration of this remark, it may not perhaps be unfitting to close the present chapter with a striking passage of the journal, written many years later, 8 mo. 1st, 1840, where he thus sums up the convictions of maturer years:—

"I own no priesthood, but the priesthood of Christ; no supper in worship, but in spiritual communion with him and his followers at his own table in his kingdom; no baptism, as an introduction to the hopes and citizenship of the Christian believer, but that of the Holy Ghost;" adding emphatically; "I heartily crave and pray that the blessed principle in me of light and life and love, (even the perceptible operative influence of the Spirit of Christ,) may consummate its victory."

The following reflections from Joseph John Gurney's Journal, were written in his twenty-seventh year.

2*d mo.* 27*th*, 1815. In the autumn of 1810, I was forcibly impressed with its being my duty to use the language of Friends. I resisted this impression, which was graciously repeated about seven months afterwards, when I yielded to it; and since that time I have been drawn pretty close to the Society in religious sentiment and habit. I believe that this resistance has been one of my great errors in life; and that

want of timely obedience to clear manifestations [of duty] has probably been one cause of my vision having been so long and so much obscured.

In my sense of religion I am somewhat clouded; and I still feel the power of silent waiting to be a principal, if not *the* principal desideratum. Nevertheless I hope to remember that I am a traveller; that heaven is the object of my journey; and that my Saviour is my master, leader, and counsellor. The objects which life presents are the duties in which I have to seek to know and execute his will. These objects are much the same as formerly, though a little varied and altered in their proportions. I shall consider it an unspeakable favor if the Lord will enable me to eye him in all that I do; and if he will graciously keep me more abased in my own eyes than my proud heart would have me be. . . [May] the practical result of my retrospection be a deeper feeling that I deserve nothing; and a more constant, and ardent, and faithful aspiration, for the grace which availeth to sanctification, redemption, and eternal life!

There were, perhaps, few among his immediate connexions by whom he was, at this period, more cheered and assisted in his religious course than his uncle Joseph Gurney his father's younger brother, and a minister in the Society of Friends. "He had," says Joseph John Gurney in his Autobiography, "as much of native charm of character about him as any person I have ever known; and was a man of original thought, always prepared to look at the 'other side of the question,' when any point was presented to him, and particularly when it was strongly urged. We lived on the most easy and happy terms together, and I was in the uniform practice of dining with him at least once a week."

2d mo. 6th, 1814. I have been of late in the practice of waiting, morning and evening, in silent attempts at worship. Though sensible of much weakness in it, I have experienced some beneficial result, and desire to persevere in this important duty. . . In my many communications with my beloved uncle, I have lately remarked the weight of sound and real sense to be observed in all he says. O for that true wisdom profitable for this world, as well as for that which is to come.

2d mo. 12th. . . My endeavors to wait on God in silence have increased. I desire that they may increase, and that in patience I may possess my soul. I have felt this afternoon a willingness to fill any station, however low, in religious society; but to fill any, to be in any degree the servant of Christ, I must fairly bear the cross and the yoke. How often have I flinched from bearing it! May I be led therein, by the power of the Lord my God.

4th mo. 24th. I long to be so ordered by the prevailing influence of the Divine Spirit, that the tendency to creaturely activity and self exaltation which is still strong in my mind may be utterly destroyed.

5th mo. 1st. . . My expedition to Yarmouth is worth remembering. As I rode thither on the outside of the coach, reading parts of Romans vii. and 1 Corinthians xiii, I was favored with more insight into the truth, than is often my lot. The depravity of human nature, the purpose of redemption, and the extent and tendency of love, were in some degree opened to my view, and sweetly impressed on my mind. The latter part of the 7th of Romans appeared to me, contrary to my former opinion, to describe a state of one without grace, and I felt it clearly applicable to my own condition. O may I be delivered by the prevalence of the true principle of divine life, even in Christ Jesus, my Lord.

In the 5th month of this year, he attended the Yearly Meeting in London; where he took part in a deeply interesting deliberation upon a case involving the important question whether Friends, as a body, could sanction the promulgation of Unitarian doctrine.

The appellant, a man of talents and education, was disowned for subscribing to the Unitarian Book Society. He had appealed to the Quarterly Meeting for London and Middlesex, which sustained the judgment of the Monthly Meeting. J. J. Gurney was clerk of the committee of the Yearly Meeting, which heard the case, and made a report unanimously confirming the disownment. "Against this decision, the appellant made his final appeal to the body at large, consisting of about 1200 men Friends, of various ages and conditions, without any written creed, and without any human president. Then, indeed, came on the trial of the Society's faith, the great question being immediately before us, whether orthodox Christianity or Unitarianism was the belief of Friends. The appellant's speech was long and insinuating, calculated to amuse the young and perplex the old. The reply of the respondents was plain and luminous, and accompanied by abundant evidence, selected from the writings of the early Friends, of the uniform adherence of the Society to the doctrines of the Deity and Atonement of Christ. These extracts were compared with the notes of the Unitarian New Testament, and it soon appeared that the contrast between them was as palpable as between day and night. After the appellant had replied, both parties withdrew, and our large assembly was left to form its decision on the vital and all-important question. A solemn silence overspread the whole meeting, and continued for a considerable time uninterrupted. At length Wm. Grover arose; an elderly man, as remarkable for his clearness of mind, as he was striking from his pleasing and venerable appearance. In a single expressive sentence he pronounced his judgment against the appellant. After him our elder Friends rose one after

ıer, all with the same sentiments in their ıhs; then Friends in the middle stages of then the young, the more and the less se-, the plain, and those whom we somewhat ıically call the gay. I never heard so many, various Friends speak to any point in our al assembly; and, blessed be the name of whom alone we acknowledge to be our Sa- and our Head, all were of one accord. I lmost ready to question whether 1200 men, ered together without previous concert, from any different places; persons of such vari-ages, circumstances, and characters, were before known to manifest, on a theological ct, so perfect an unanimity."

[To be continued]

REMARKABLE FREAKS OF LIGHTNING.

EWBURYPORT, Friday, Sept. 8, 1854.—One e most remarkable freaks of lightning ever n in this vicinity, and the most singular we read of, happened in Byfield on Wednesday ing last, during the thunder storm. The e of Mr. Henry Rogers, located upon a t eminence, entirely free from trees or shrub- was struck by lightning and almost totally oyed, without the slightest injury to the tes. As near as we could judge, the light- entered the roof, near the centre, and tore from on each side about one-third part of whole surface. The house was one story, lirectly beneath this place was a bed on h were asleep three children. So near were to the roof, that the posts of the bedstead within a foot of the boards, which were vn to the ground, north and south. The ge then passed to the east part of the house, ng off the entire end, and throwing frag-s over forty-eight yards into a neighboring ; it then entered a bed room, split the head foot boards from a bedstead occupied by two g men, shattered the posts, tearing the r from the walls, thence passing into an- room, taking from under a feather bed, on h was lying Mr. Rogers and wife, a straw and scattering the straw in every direction. very pane of glass in the house was broken, some of the fragments thrown thirty-six in a southerly direction. The lightning separated, taking a southerly and northerly se, passing through a barn in which were als and a quantity of hay, thence along the , splitting from a rock upon a stone wall a e weighing twenty pounds, throwing it e ten feet into the road, and passing into the n. Mrs. Rogers was the only person awake. heard the report, which she says was very , and saw the destruction going on, which represents as bewildering and incomprehen-. The lightning must have passed within a inches of the heads of the young men, as the and foot-boards, which were shattered, could not have been more than that distance from their heads. Everything in the house was in the most singular confusion. Articles were passed from one room to another, cards from a rack were found behind a mirror which hung opposite, a piece of meat which hung in the cellar-way was found on the second floor, and a pouch of powder was found perfect in the road. The stove was shattered and broken, crockery ware driven in all directions, fragments of furniture pierced the partitions, and everything mysterious in its disposition. The clock was stopped at three minutes to eleven, the pendulum was displaced, and has not been found. Had a keg of powder exploded in the cellar, it would not have made a more perfect wreck. But yet, strange as it was, not one of the seven inmates was injured. A scientific friend, whom we induced to visit the spot with us, enjoins upon us to present it as one of the most remarkable illustrations of the protection afforded by a feather bed from the effects of lightning, as it is his opinion that this alone saved them from instant death.

Crowds of people have visited the spot, and are still going, and the house is looked upon here as one worthy of the attention of the curious. —*Boston Traveller.*

HERRING FISHING AT THE SOUTH.

A correspondent of the New Haven "Register," gives an interesting account of the herring fishery, as practiced in the eastern part of the Carolinas. The herrings which are taken there, he says, are of a different species from those which are used in New England—being larger and less savory. They make their appearance shortly after the run of shad commences, although their grand run, as it is termed, does not take place until considerably later in the season. They always go in shoals, and, unlike the shad, do not confine themselves to the deep water of the river, but enter the shallowest branches of sluices emptying into it. The fact of the herring taking the branches, where they may be easily caught, induces the inhabitants to watch the waters pretty carefully throughout the fishing season, and when a shoal enters a branch or inlet, the news is soon spread from house to house, and a motley assemblage of all ages and colors soon gathers on the banks, each individual being armed with his deep hand net. As soon as the main body of the shoal appears to have entered, they fall to work and fill up the mouth of the branch with brush, or throw logs across the more shallow places, to keep them from returning; and the poor fish have no alternative but to submit gracefully to their inevitable death, death in the present, and a frying pan in the prospective. Sometimes several thousand fish are captured thus in the course of a single hour. It is customary when the herrings enter the branch, for the person making the discovery to spread the news

among his neighbors, so that all may stand an equal chance.

FRIENDS' REVIEW.

PHILADELPHIA, TENTH MONTH 21, 1854.

During the seven years which have elapsed since the early numbers of the Review were offered to public acceptance, the Editor has never felt the delicacy and the responsibility of his position more sensibly than when he found himself subjected to the painful necessity of exposing the dissensions, and consequent weakness, which have sometimes marked the proceedings of our assemblies. When we behold political associations, formed ostensibly for the attainment or promotion of worldly interests, falling into contention, and charging each other with motives of action which are not reconcileable with integrity of purpose, we feel little surprise; for we scarcely look for anything else. But when we learn that assemblies, professedly convened for the promotion of peace and righteousness in the earth, have been distracted by party excitements; well may we inquire, with tremulous anxiety, whether these are the instruments or the means by which the reign of the Prince of peace is to be established among men.

It may be safely assumed, that no person who entertains a proper regard for the interests and reputation of our religious society, can indulge an inclination to expose to public view a portrait of any of those proceedings, more highly colored than truth and soberness demand. If we duly regard the lessons which the experience of the last thirty years has inculcated, we shall be very cautious of giving countenance to professed expositions of the measures of our larger meetings, when those expositions are published *anonymously*. The case and the characters are of too serious a nature to be assailed by writers who are afraid or ashamed to appear in their proper garb. And may we not confidently believe, that the writers of anonymous pamphlets frequently indulge in the use of expressions, if not of positive assertions, to which they would not willingly affix their names? Testimony, whatever shape it may assume, where no responsible voucher can be found to sustain it, can at best only stand on the level of common fame; and the proverbial character of common fame is too well known to need repetition.

In the London Book of Discipline and Advice, page 69, we find the following paragraph: "Anonymous books, pamphlets and papers reflecting darkly on Friends, are testified against; and it is desired that no such book, pamphlet or paper be written, published or privately handed about by any under our profession. 1718." This advice appears to have been issued an hundred and thirty-six years ago; and the memories of many who are still in the vigor of life, will doubtless recall the burden and annoyance to which many Friends, particularly those who were regarded as prominent and influential in the Society or their neighborhoods, were subjected by the inundation of anonymous pamphlets, professedly designed to cast light on the questions by which some parts of our Society were agitated; and it is devoutly to be hoped, that the readers of the Review may be careful not to give countenance to any proceedings which may be calculated to introduce a new inundation of similar character.

MARRIED, at Honey Creek, Howard co,. Ind. 14th of 6th month last, SHAIDLOCK NEGUS, of Iowa, to ANN K. BENBOW; and at the same time and place, NATHAN HOBSON to ABIGAIL C. MENDENHALL.

——, on the 27th of the 9th month, 1854, at Friends' Meeting House at New Hope, Greene co., Tennessee, SAMUEL B. DILLON, son of James Dillon, to RACHEL HAMMER, daughter of Aaron Hammer.

——, at Friends' Meeting, (Sixth st.) on Third day, the 10th inst., EDWARD SNOWDON to ANNA J., daughter of the late Joseph Dixon.

DIED,—In Union County, Indiana, on the 20th of Eighth month last, JUDITH STARBUCK, widow of Hezekiah Starbuck, in the 88th year of her age, a member of Salem Monthly Meeting, Indiana.

——, on the 7th of 8th mo. last, BEULAH, daughter of Nathan Hunt, of Henry co., Ind., and a member of Duck Creek Monthly Meeting, in the 18th year of her age.

WEST-TOWN BOARDING SCHOOL.

The Winter Session of the School will commence on Second-day, the 6th of Eleventh month next. The pupils will be conveyed by railroad to West Chester, where conveyances will be in waiting to take them and their baggage to the School, on the arrival of the morning and afternoon cars, on Second day, the 6th, and Third day, the 7th of Eleventh month. The cars will leave the depot, south side of Market street, above Eighteenth street, (formerly Schuylkill Fifth,) at half-past 7 o'clock, A.M., and 3 o'clock, P.M. The agent of the School will be at the railroad depot, on Second and Third day *afternoons*, and will furnish pupils with tickets, and accompany them to West Chester. Those who go by the *morning* train, will be furnished with tickets by a person in attendance. To those who procure tickets as directed, the fare from Philadelphia to the School, including baggage, will be one dollar, which will be charged to the scholar at the School. All baggage should be distinctly marked Westtown, and with the name of the owner, and should be sent directly to the railroad depot.

The West-town office is at Friends' bookstore, No. 84 Arch street, where all small packages for the pupils left before 12 o'clock on Seventh-days, will be forwarded. *All letters* for the pupils and others at the School, should be sent by *mail*, directed

West-town Boarding School, West Chester P. O., ester Co., Pa. Postage should be *prepaid*, and ckages should be distinctly marked and put up a *secure manner*, so that their contents will not liable to be lost by handling. The stage will ve West Chester during the *Winter Session*, for School, on Second, Fourth and Seventh days, the arrival of the *morning* cars from the city, l from the School to West Chester on the same ys, to meet the morning cars to Philadelphia. e fare for each passenger to and from West ester *by the stage*, will be 25 cents. When cial conveyances at other times are provided at School, an extra charge will be made.
West-town, Ninth mo., 1854.

INDIAN CIVILIZATION.

The Committee are desirous of engaging a well alified Friend, as teacher of the school at Tunesa; also, one to aid in carrying on the farm, perintending the school, &c. Persons who may l concerned to engage in either of those stations, desired to make early application to Joseph inton, 377 south 2nd st., or Thomas Evans, No. Arch St. Philada., or to Ebenezer Worth, near morton, Chester county, or to Thomas Wistar, x Chase, Philadelphia co., Penna.
Philada. 9th mo. 20, 1854.

HAVERFORD SCHOOL.

A Teacher is wanted in the Academical Departnts of this Institution. To a member of the igious society of Friends, fully competent to pare students to enter on a collegiate course, h tact and experience in the government of a ool, a highly favorable position is offered.
Address, THOMAS KIMBER, No. 50 North Fourth eet.
Ninth month, 1854. 4t

CHANICS, INVENTORS AND MANUFACTURERS!

$570 IN CASH PRIZES.

Volume 10 of the "SCIENTIFIC AMERICAN" commences the 10th of September. It is chiefly devoted to the adcement of the interests of Mechanics, Inventors, Manurers and Farmers, and is edited by men practically led in the arts and sciences. Probably no other journal he same character is so extensively circulated, or so gene- y esteemed for its practical ability. Nearly all the valu- e Patents which issue weekly from the Patent Office are strated with Engravings, and the claims of all the patents published regularly in its columns as they are issued, s making it a perfect scientific and mechanical encyclo- ia of information upon the subjects of Mechanical Imvements, Chemistry, Engineering and the Sciences gene- y. It is published weekly in quarto form, suitable for ding, and each volume contains four hundred and sixteen es of reading matter, several hundred engravings, with a and complete index. Its circulation of the last volume eeded 23,000 copies per week, and the practical receipts ne volume are worth to any family much more than the scription price.

The following Cash Prizes are offered by the Publishers the fourteen largest lists of subscribers sent in by the 1st anuary, 1855:

100 will be given for the largest list; $75 for the second; for the third; $55 for the fourth; $50 for the fifth; $45 the sixth; $40 for the seventh; $35 for the eighth; $30 the ninth; $25 for the tenth; $20 for the eleventh; $15 the twelfth; $10 for the thirteenth and $5 for the fourth.

The cash will be paid to the order of the successful comitor immediately after the first of January, 1855.

TERMS.—One copy, one year, $2; one copy, six months, five copies, six months, $4; ten copies, six months, $8; ten copies, twelve months, $15; fifteen copies, twelve months, $22; twenty copies, twelve months, $28, in advance.

No number of subscriptions above twenty can be taken at less than $1.40 each. Names can be sent in at different times, and from different Post Offices. Southern and Western money taken for subscriptions.

Letters should be directed, postpaid, to
MUNN & Co, 128 Fulton St., N. Y.

☞ Messrs Munn & Co. are extensively engaged in procuring patents for new inventions, and will advise inventors without charge, in regard to the novelty of their improvements.

The subjoined communication, from a valued correspondent, our readers will observe, discusses the question on grounds which the editor purposely declined examining. This is unquestionably an important part of the subject, and it will, no doubt, be duly considered by Friends of other Yearly Meetings, when required to decide which of the bodies in Ohio they will recognise as the genuine Yearly Meeting.

For Friends' Review.

OHIO YEARLY MEETING.

In the editorial remarks in Friends' Review of 9th mo. 23d, on the appointment of clerks in Ohio Yearly Meeting, I find the following sentences:—"The question, therefore, which of the bodies claiming the name of Ohio Yearly Meeting is the genuine one, is intimately connected with the appointment of clerks. * * * * The Friend upon whose appointment or continuance the voice of the Meeting was given, must be the genuine clerk of Ohio Yearly Meeting; consequently the body which recognises him as its clerk must be the Yearly Meeting."

As the assembly was divided by an irreconcilable difference of opinion and action, in relation to a matter of Discipline, of vital importance to the general unity and harmony of the Society of Friends, into two portions or parties, the first question which arises is,—which portion was qualified to express "the voice of the Meeting?"

Suppose B. Hoyle, on 2d day, had not only recognised T. B. Gould as a member of the Society of Friends, but had also officially acknowledged him as such by reading his certificate; and suppose further that all the representatives approved of the action of the clerk, and on 3d day proposed his continuance as clerk, and that this proposition was approved by a general expression from one portion of the Meeting, would that expression be "the voice of the Meeting," and B. Hoyle the genuine clerk of Ohio Yearly Meeting, and those who recognised him as clerk the genuine Yearly Meeting? The history of Baltimore Yearly Meeting in 1827 and 1828, and the proceedings of the other Yearly Meetings in relation to it, answer these questions in the negative. The position of Baltimore Yearly Meeting previous to the separation in 1828 was thus described in The Friend, vol. 2, p. 45:—"It seems to have been the intention of the

rulers of the Yearly Meeting, that all *discussion* should be confined to the meetings of the representatives,—that all business likely to call forth a contrariety of sentiment should be kept out of the Yearly Meeting, with a view, as was expressed by some of them, to preserve the entire *neutrality* of Baltimore Yearly Meeting,—to prevent any separation from taking place, and to maintain it as an *isolated, independent* association of Friends."

In 1828, it appears that Baltimore Yearly Meeting was opened in the usual manner, and the clerks were appointed as in former years. Persons disowned within the limits of other Yearly Meetings were allowed to attend, and other proceedings took place which were regarded by a portion of the meeting as a violation of the order and discipline of the Society. "As there was a number of the members," says The Friend, vol. 2, p. 32, "who wished to continue their connection with the society, they had no alternative but to meet in a different apartment in order to hold Baltimore Yearly Meeting agreeably to its original institution. Invitation was given to Friends in the two meetings [near the close of the sitting on Fourth day afternoon] to convene on 5th day morning, at the McKendrian school house, where they accordingly met to the number of sixty-six men and eighty-four women. . . . The meeting appointed a clerk and an assistant, and a committee to draft a minute explanatory of the situation in which they were placed." The body thus constituted was acknowledged by all the other "orthodox" Yearly Meetings as the genuine Yearly Meeting of Baltimore. Those who remained in the Meeting house numbered 340, and their clerk had been appointed by the "voice of the meeting," yet *they* were not recognised as Baltimore Yearly Meeting, nor was *he* considered the genuine clerk by the other Yearly Meetings. "The Friend," in reference to these proceedings, says at p. 54, vol. 2—"It matters not how large the number may be who violate the Compact, break down the established constitution, and *disregard the terms on which a right of membership in the Society of Friends can only be held.* If it be nine-tenths, nineteen-twentieths, or ninety nine-hundredths, the principle remains the same. Membership can only be enjoyed so long as the prescribed terms of it are complied with. The moment an individual violates those conditions, he voluntarily forfeits his right; and if the whole number of persons constituting a meeting act thus, they as fully and completely cease to be members of the society as any one of them would if regularly disowned by the rest. Numbers have no modifying influence upon the terms and principles of the association."

The decision, then, as to which of the bodies claiming the name of Ohio Yearly Meeting is the genuine one, rests mainly, not on the manner in which the clerks were appointed, (though it is highly satisfactory that the appointment of Jonathan Binns was orderly and constitutional,) but on the question whether B. Hoyle and those who supported him in recognising as a member of the Society of Friends an individual who had been regularly disowned by another Yearly Meeting, and who is the clerk of a body of seceders who have been officially disowned by all the other Yearly Meetings, except one,* thereby violated the Discipline of Ohio Yearly Meeting, "broke down the established constitution, and disregarded the terms on which a right of membership in the Society of Friends can only be held."

I am aware that the Editor of Friends' Review, in the article of 9 mo. 23, was considering the subject in a constitutional point of view *merely*, and had "no reference to the primary difficulty among Friends of Ohio Yearly Meeting;" but I believe the question, which body at Mount Pleasant should be recognised as Ohio Yearly meeting by the other Yearly Meetings, ought to be decided on the ground of the position it occupies in relation to those meetings, including, of course, New England Yearly Meeting, and under this view the case presents no difficulty.

S. R.

RAGGED SCHOOLS.

The following is extracted from an article published in the London Ragged School Union Magazine, under the auspices of the association of earnest philanthropists, who, with Lord Shaftsbury at their head, are laboring to improve the condition of the most degraded juvenile classes in London. The article in full, which is too long for insertion in the Review, may be found in the Rescue School Reporter, published in this city, under date of July 1st. Our readers will perceive that the part copied into this paper relates chiefly to the poverty and degradation existing in New York and Philadelphia, and to the laudable efforts which have been made, and are still making, to afford relief.

The labors of William J. Mullen, in behalf of the suffering population of the district in which he is located, are less known than they ought to be. But our readers will observe by this extract, that the true and all-prevailing cause of the misery and degradation, which have called into action so much philanthropic labor in our own, and in the mother country, is the consumption of intoxicating liquors; while the traders in these

* And this one declared that the manner "in which this separation was effected was not such as affords a precedent safe to be followed in the organization of a Yearly Meeting."

uors are permitted to scatter their poison, broad st, among us, the utmost efforts of such men Pease and Mullen, however laudable and ef- ient within a limited sphere, will furnish a very adequate remedy to the evil. Surely, every an who feels a proper regard for the welfare of e present and future generation, must willingly ercise his influence, in a peaceable and consti- tional manner, towards prohibiting the produc- n and sale of an article, so productive of misery d crime. ED.

Of the reality of rags and wretchedness in ew York, we have a most affecting proof in The History of the Five Points Movement," ocality in that city in melancholy accordance, to the physical and moral condition of its de- zens, with that of the "Seven Dials," or "St. les," in London. Aggressive operations were mmenced there in 1850, by an Episcopal clergy- n, as the "Centre Street Missionary," and the ults have been truly delightful. Mr. Pease n found all efforts to give instruction vain, m the famishing condition of the people from nt of employment, or from the prevalence of eft and debauchery, to which poverty power- ly goaded them. As to the children, he began h the little ones,—gave them some bread at aker's shop, and then enlisted them to come his school next Sunday, which was opened in room of what had been a *grog-shop*. Here otings and *peltings* assailed him, but he per- vered. He opened, also, a shirt-making estab- ment for the women, and paid them well; he nt and *dwelt* among the wretched inhabitants, a house from which he ejected the former in- nous occupants by law; began to receive those o were worthy of encouragement as regular *ployées* and boarders; and "here he brought m lanes and alleys, reeking cellars and rotten rrets, the lower strata of civilized humanity— e children of the Five Points. A Sabbath- ool was soon established; a day-school after- rds formed; and the house ere long began to ume the position of an industrial and benevo- t institution." Summing up the matter, Mr. ase says in his Report:

"Its object is the physical, social and moral formation of its members, and likewise that of e immediate community in which it is located. aims, too, at the suppression of houses of amy, and of open lewdness of action, even at e Five Points; also at securing civil protection its immediate poor and friendless, from the serable harpies that still infest that degraded ality. Its instrumentalities for securing these ects are *a bath-tub, a wardrobe,* (which is too en empty,) *a work-shop, morning and evening otion, prayer-meeting, a Sabbath-school,* and *ular Sabbath preaching;* likewise a temper- e meeting on Friday evening, which has been held weekly for over two years and a half. More than 2,000 signatures have been taken to the pledge. The House of Industry has had more than 800 regular inmates since its organization, from 500 to 600 of whom have been hopefully reformed, and placed in situations of independence and comfort. For the last six months it has averaged nearly 100 inmates. Its monthly expense is from $1,000 to $1,200, $250 of which is supplied by the Board of Directors, and the remainder provided by the institution, after paying its female operatives all they can earn over one dollar and twenty-five cents per week, which is reserved for board and washing."

Similar results have been achieved in a district in Philadelphia, apparently as hopeless in its condition as that just described. The power of "gentleness," of Christian truth and Christian wisdom, accompanied by the presence of the Divine Spirit, produce the same glorious harvest wherever they are employed. In Moyamensing, the district in Philadelphia last alluded to, in the winter of 1846, 3,000 persons were discovered by Mr. Mullen, a benevolent gentleman, in a state of abject destitution, over 2,000 of whom had never been in a place of worship, ignorant and vicious, "outcasts made up of all shades of complexion, but one bond of misery uniting them all." Industrial employment was provided, and at the end of the winter this had "cost only *thirty* dollars (£6) more than the avails of the labor." And now we learn that the "Moyamensing House of Industry and Ragged School" is a building containing baths and wash-houses, laundry, a manufactory of quilts, shirts, and various kinds of needle-work, as well as a large work-room for making mats and baskets, a room for carpet weaving and shoemaking, a good library, a nursery for the sick, a nursery for children, sixteen lodging-rooms for men and women, nine additional rooms as temporary homes for houseless families, a bakery supplying a batch of two hundred loaves at one time, a dispensary for medicines, a grocery store, officers' apartments, and a school room for one hundred children! Was the *multum in parvo* ever realized in this fashion before? or can any of our Model Homes in England be for one moment compared to such an establishment as this?

But we must now somewhat abruptly drop this interesting subject, to enable us to make a brief reference to another paper in the *Reporter,* entitled, "Juvenile Commitments—What is their Tendency?" from which it appears that—

"In the year ending December 31st, 1852, there were received into the Philadelphia county prison, 11,818 prisoners. Of these, 962 were vagrants, 5,821 disorderly. Among these were 52 described as *apprentices.* During one month (December,) 738 arrests were made by the city police. During five years previous, 39,651 prisoners were received, which, added to the commitments of 1852, make a total of *fifty-one thou-*

sand, four hundred and sixty-nine commitments in SIX YEARS."

This is a painful statement, but it becomes more so when we find that there are "unscrupulous magistrates," who, to secure the "costs and fees attending suits," commit to prison urchins of seven years old, and thus not only swell the catalogue of committals, but recruit the ranks of crime! No such practices prevail in this country. Instead of saying anything further ourselves, we give a place to the remarks of the *Reporter* on the above statistics of committals:

"This is a fearful estimate; but if we examine the dockets we shall find that by far the bulk of offences were such as arise from disorders in society, and that very few were actual felonies; and, on reflection, we may conclude nine-tenths of these commitments, with all the disgrace entailed, might have been prevented by proper municipal or State action, united with an effective system of reform, suited to the classes whence disorders principally proceed. Thus, in every year, 'breaches of the peace,' so called, form the majority of offences, and these almost invariably spring from the intoxication of the parties; the intoxication having been induced by the facilities for procuring strong drink, which are under *municipal authority*, and which might be destroyed by some wise *municipal legislation*. Again, 'vagrancy' is another great source of expense to the city, in commitments; and yet we, and others, are continually adducing evidence to show, that by affording means of employment and industrial education, the most idle and improvident can be imbued with personal ambition and habits of application. And it is more than probable that many of the actual felonies committed, if motive and necessities were allowed in extenuation, might add to the weight of society's responsibility, even as regards its felons."

It is worthy of notice that there is here special reference made to the necessity of legislation as to public-houses, as the great sources of intemperance, and *therefore* of crime. This is a subject which must command public attention ere long in England; there is a growing conviction, that, without reform here, all our labors in Ragged and Reformatory Schools must fail.

INDIAN LANDS.

Within the last forty years, the United States have extinguished the Indian title to four hundred and thirty millions of acres of land, at a cost of eighty-two millions of dollars; which lands, if limited to the present low government price of one dollar and a quarter per acre, have brought, if sold, into the treasury, the enormous sum of four hundred and fifty-five millions, five hundred thousand dollars more than the original cost.—THOS. L. MCKENNEY, 1846.

This, we observe, is about 19 cents an acre, or one-sixth of the price at which it is sold. The same writer informs us, that the average price paid to the Indians for their lands, does not exceed two cents and three-quarters an acre. See his memoirs, vol. 2, p. 104.

INDIANA YEARLY MEETING.

While the present number was passing through the press, a printed copy of the minutes of that meeting was received, from which the following is extracted. The conclusion, as far as deemed interesting to our readers, will appear in our future numbers.

Fifth day, 28th of 9th month.—Two communications in writing, addressed to this meeting, from two distinct bodies, each claiming to be Ohio Yearly Meeting of Friends, held at the usual time and place this year, are now received and laid before this meeting. By this, and other evidence, the meeting has come to the knowledge, (affecting our hearts with much sorrow) that a separation in that Yearly Meeting has taken place, and that two meetings, assuming that name and character, have been held; whereupon this meeting, in view of the painful importance of the case, unites in referring the consideration of the papers before us to the following named Friends, who are desired to peruse them, and obtain such other evidence in the case as may be had, and make a written report to next sitting, of their judgment, as to which of the said bodies should be recognized by this meeting as Ohio Yearly Meeting of Friends, and the communications thereof read accordingly.

Sixth day, 29th. The Friends appointed at last sitting on the documents received from Ohio, &c., now make report as below.

Report.

The Committee to whom was referred for consideration the communications received from the two bodies, claiming to be Ohio Yearly Meeting, Report: that we have met, and carefully read all the papers, in which are stated by the parties respectively, the causes and proceedings of the separation; and we have heard, furthermore, the testimony of two members of our own Yearly Meeting of Ministers and Elders, who were personally present at Ohio Yearly Meeting, and were eye and ear witnesses to what was done and said; and one, from that in North Carolina, who was present most of the time; and after deliberating on and fully considering the case, upon the evidence aforesaid, we are united in judgment that the meeting of which JONATHAN BINNS and JANE M. PLUMMER were Clerks, was, and is, the meeting which should be recognized as Ohio Yearly Meeting, by ours; and the Epistles and Communications of that body received, read, and responded to, accordingly.

We are furthermore influenced to come to this judgment by the following, amongst other reasons:

1st, Ohio Yearly Meeting has for several years past, by the influence of the party therein which now is organized into a separate body, with Benjamin Hoyle as its Clerk, refused and prevented the reading of the regular Epistles addressed to that Yearly Meeting by the Yearly Meeting in New England; and refused and prevented the answering of the same, and all Correspondence with the latter Yearly Meeting, without good and sufficient reasons, as we believe: declining religious fellowship with the body of Friends in New England, with which we are in correspondence; and refusing to receive and recognize Ministers from the limits of that Yearly Meeting, who have been travelling, as such, in the service of Truth, in Ohio, with regular Certificates and Minutes.

2d. They have recognized as members of our Society, and permitted to have a seat in the Yearly Meeting, and other meetings for Discipline, persons who have been disowned in New England; in both of which cases our friends who have appointed Jonathan Binns as Clerk, have constantly protested against such proceedings, and earnestly labored, but without effect, to maintain the fellowship and good order of our religious Society; and have finally felt themselves impelled, after much suffering and remonstrance against the disorders aforesaid, continued throughout several years, as aforesaid, to appoint a Clerk, and proceed with the regular business of the Yearly Meeting, without the unity of that party who caused the disorders complained of, and who recognize Benjamin Hoyle as their Clerk. The aforenamed disorders in the Yearly Meeting have also been the occasion of confusion and difficulties in some of their Subordinate meetings, by which the rights of members in New England have not been properly respected; the unity of Society has been greatly impaired, and its peace and harmony sadly broken.

Moreover, our Yearly Meeting, in its Epistles to Ohio Yearly Meeting, has earnestly and affectionately entreated that Yearly Meeting to resume their correspondence with New England Yearly Meeting, thereby recognizing the true body with which we correspond, as such; and they have also been earnestly and plainly warned of the probable consequences of such irregular and disorderly proceedings as aforenamed, by a Committee of Conference of five of our American Yearly Meetings, in their "Address to Friends" —a copy of which was sent to Ohio Yearly Meeting by ours, with our Epistle, by a deputation from our Yearly Meeting; but the reading of which Address was refused by the party now claiming to be Ohio Yearly Meeting with Benjamin Hoyle for its Clerk.

Wherefore, for the foregoing, and other reasons, which for brevity's sake we omit, we propose that our Yearly Meeting decline epistolary correspondence with the body last named as with a regular Yearly Meeting of Friends; at the same time entertaining the desire that the members thereof may return again into the unity and fellowship of Friends, which they have lost, and become again laborers together with us, and our brethren in America and Europe, in the faith, and love, and fellowship of the Gospel.

Jacob Elliott,	William Pearson,
Elijah Coffin,	Harvey Derbyshire,
George Carter,	Daniel Williams,
Robert Furnas,	Miriam Carter,
John Pool,	Harriet Steer,
Joel Dixon,	Naomi Coffin,
William Crossman,	Anna Thornburgh,
Joseph Cox,	Delilah Stubbs,
Nathan C. Hoag,	Jemima Burson.

Ninth month 29*th*, 1854.

The foregoing Report having been read and considered, is very fully united with by the meeting.

Therefore, the communication received from Ohio Yearly Meeting, signed by Jonathan Binns as Clerk, was read, and referred to the attention of our Committee on Epistles.

Seventh day, 30*th*.—The meeting directs that the documents received from Ohio, signed by Benjamin Hoyle as Clerk, be returned to him, together with an extract of the proceedings of this meeting in the case.

A CONFESSION.

It was a remark of the Norfolk (Va.) Argus that "the class of writings from which the South has most to apprehend are school books and works of religious instruction."

The only way to remove those grounds of apprehension, is to give up all attempts at religious instruction, or else to publish books of a different kind from those now in print.

Which alternative is to be recommended to the enlightened citizens of Virginia, we are yet to learn. In our view, the religious instruction which would teach that a man is justified in the sight of God, in making merchandise of his fellow men and living upon the proceeds of their unrequited toil, is about equal to no religious instruction at all. A book, professedly religious, that would attempt to reconcile the holding of slaves with the principles of Christianity, would be a curiosity. We should like to see what kind of an argument could be made upon the subject. Why does not some reverend sophist of the "Church South" try his hand at it? It would be soon seen, we apprehend, that the religion that would be brought into requisition, would be some obsolete form of Paganism, or Mahomedanism, or Buddism, or some other ism not known to the orthodoxy of the present day, and in no one feature bearing even a semblance to that religion which teaches mercy, and peace and good will to men.

The recent split in the Methodist Church caused by the "peculiar institution," is one of the phenomena of the times, from which we anticipate important results. It is viewed by some of our northern people, as one of the most disastrous events to the cause of human liberty that has yet occurred. We do not, however, so regard it. For we are persuaded that the attempt to make religion and slavery agree, will be found impossible, even with those who were most angry with their brethren of the north for their refusal to affiliate with the holders of slaves. They will unquestionably strain hard to swallow the camel, but our word for it, it will prove too gross for them, and will stick fast in their throats, and keep their consciences in a fret. The upshot will probably be, that the Church South, left to have its own way, will work itself clear of the corruptions with which it is now attempting an impossible assimilation, and prove in the end a powerful lever in the great work of emancipation.—*Independent Register.*

THE HISTORY OF MODERN SLAVERY.

The traffic of Europeans in negro slaves was fully established before the colonization of the United States, and had existed half a century before the discovery of America. As early as 1441, Portuguese ships sailed as far south as Cape Blanco, in Africa, and returned with Moors —not negroes—and these Moors were treated as strangers of distinction from whom important information could be obtained. And in 1443, Antony Gonzales, who had brought them to Portugal, was commanded to restore them to their native homes; he did so, and the Moors gave him not only gold, but "black Moors with curled hair for their ransom." It was thus that negro slaves were introduced into Europe; and negroes immediately became a lucrative traffic from this beginning, and "abounded in the city of Seville" before the enterprise of Columbus was conceived.

The maritime adventurers of these days, were bigots in religion and pirates in design. They regarded the wealth of the countries they might discover as their rightful plunder, and the inhabitants, if infidels, as their slaves. Indians from Hispaniola were imported into Spain—the coasts of America, like the coasts of Africa, were visited by ships in search of cargoes of human flesh, and all the convenient harbors of the Atlantic frontier of the United States have been entered by slave ships in pursuit of ship loads of Indians. Even the glory of Columbus himself did not escape the stain, for he enslaved five hundred native Americans and sent them to Spain to be publicly sold at Seville. The practice of thus kidnapping and selling the natives of North America into foreign bondage, continued for nearly two centuries. Even the articles of the early New England confederacy, class *persons* among the spoils of war, and the scanty remnants of several tribes, including the offspring of King Phillip himself, were all doomed to the hard destiny of perpetual bondage.

The English traffic in negro slaves began in 1562. John Hawkins, in the prosecution of a commercial enterprise, visited Sierra Leone to trade with the natives; and while there, by seductive descriptions of the genial climate and productiveness of the New World, he persuaded some of them to go there with him. The night previous to his sailing, a hostile tribe made an attack upon them, and he, with his crew, repulsed the assailants, captured many, and took them along as prisoners. He sailed to Hispaniola (Hayti) and there finding a profitable market, he sold into servitude not only the prisoners he had taken, but also those natives he had seduced by liberal and attractive representations to accompany him from Sierra Leone. Hawkins returned to England, and a complaint was preferred against him for this barbarous act; but he successfully excused himself, and even escaped censure, by pleading that he had taken these natives from heathenism and barbarism and placed them under the blessed influences of Christianity. The returns of this first English negro-trafficing voyage were so rich in sugar, ginger and pearls, that the second voyage of Hawkins, in 1567, was under the protection of Queen Elizabeth, she sharing in the profits thereof. The negroes were forcibly seized, their towns burned, and the most fiend-like atrocities committed, and in the hazards, profits and crimes thereof the sovereign of England participated.

It is a note-worthy fact, that at one time or another, every Christian potentate and Government has sanctioned the slave trade between Africa and America, save only the Pope of Rome. Leo X, whose pontificate was one continuous carnival, declared that "not the Christian religion only but nature herself, cries out against the state of slavery;" and Paul III, in 1537, imprecated a curse on the Europeans who should enslave "Indians or any other class of men." Spanish vessels sailing on a voyage of discovery, were each attended by a Roman priest, to prevent kidnapping. Ximenes, the celebrated Franciscan inquisitor of Ferdinand and Isabella, refused to sanction the introduction of negroes into Hispaniola, but the reason assigned for his refusal was, that the favorable climate would so largely increase their numbers as to lead to a successful revolt. A severe retribution long afterwards manifested his sagacity, for Hayti (Hispaniola) the first spot in America that received African slaves, was the first to set the example of African liberty!

The first attempt to traffic in African slaves by the American colonists occurred in 1645. A ship owned by Thomas Keyser and James Smith, the latter a member of the church in Boston, sailed for Guinea to trade for negroes, and returned with a cargo of human beings. The cry

"malefactors and murderers" was raised ainst them throughout Massachusetts; the act s officially denounced as expressly contrary to e "law of God, and the law of the country;" d after advice with the elders of the church, e representatives of the people bearing "witss against the heinous crime of man-stealing," *was ordered* that "the negroes be restored, at e public charge," to their native country, with a letter expressing the indignation of the eneral Court" at the wrong.

Conditional servitude, under indentures, existfrom the first in Virginia. In 1619, the king dered one hundred dissolute persons, in prison, be transmitted thither and distributed among e planters as servants. Oppression ensued, and en who had been transported at an expense of ght or ten pounds were often sold for forty to ty pounds. The supplying of white servants came a regular business, and there was a class persons in England called "spirits," whose siness it was to delude young people, servants d idlers, into embarking for America, as for a nd of spontaneous plenty. These servants came be an article of traffic—they were sold in ngland to be transported, and in Virginia were -sold to the highest bidder. Like negroes, they ere to be purchased on shipboard as men buy orses at a fair. So usual was this traffic in Engshmen, that the Scots who were taken in the ld of Dunbar were sent into involuntary servide in New England; the royalist prisoners of e battle of Worcester, the leaders in the insurection of Penruddock, were shipped to America slaves. And in 1685, a thousand of the galnt partisans of the Duke of Monmouth were ansported as felons to America, and influential ourtiers, with rival importunity, scrambled for em as a merchantable commodity.

This state of labor—this inhuman trade in the esh and blood of Englishmen, readily admitted nto the American colonies the introduction of frican servitude. And in the month of August, 620, fourteen months after the first representave assembly of Virginia, four months before e Plymouth colony landed in America, more nan a century after the last vestiges of heredirary slavery had disappeared from English soiety and the English Constitution, and six years fter the commons of France had petitioned for he emancipation of every fief—a Dutch ship rom Guinea entered James River in Virginia, vith a cargo of negroes, and planters bought hem—and this was the beginning of negro slavry in the English colonies.

In 1688, persons coming into the colony of Virginia, who were not Christians in their native country, were subjected to slavery, even if converted to Christianity afterwards; and the killing of a slave by his master was no felony. No law expressly authorizing slavery was ever enacted by any of the New England States. Connecticut, at an early period declared man-stealing a capital offence; and Massachusetts in 1703 laid a duty of £4 on every negro imported into the province, and in 1712 prohibited slave importation, but not the traffic with other provinces. Maryland established slavery on its first colonization, although settled by Roman Catholics, and though Pope Leo X. had declared that "not only the Christian religion but nature herself cries out against a state of slavery." And a law of the Maryland Assembly, in 1640, describes the people as consisting of all Christian inhabitants, slaves only excepted. In 1704, it was enacted that a white woman having a child by a negro should be punished with seven years' servitude, and the child doomed to servitude till thirty-one years old; and a white man having a child by a negress suffered the same penalty.

(To be continued.)

"Thy word is a lamp to my feet, and a lamp to my paths." Psa. 119: 105.

How blest thy creature is, O God,
When with a single eye
He views the lustre of thy word,
The day-spring from on high!
Through all the storms that veil the skies,
And frown on earthly things,
The Star of Righteousness he eyes,
With healing in his wings.
Struck by that light, the human heart,
A barren soil no more,
Sends the sweet smell of grace abroad,
Where serpent's lurk'd before.
The soul, a dreary province once
Of Satan's dark domain,
Feels a new empire form'd within,
And owns a heavenly reign.
The glorious orb, whose golden beams
The fruitful year control,
Since first, obedient to thy word,
He started from the goal,
Has cheer'd the nation with the joys
His orient beams impart:—
But, Jesus! 'tis thy light alone
Can shine upon the *heart*.

SUMMARY OF NEWS.

Foreign Intelligence.—By the Royal Mail steamship Europa, which arrived at Halifax, on the 11th inst., Liverpool dates to the 30th inst., have been received.

The latest dates from the Crimea were to the 19th ult. The Allies then held the road from Cape Baba to Simferopol Their main body was posted on a small river, north of a parallel with the Alma. The Russians were posted on the Alma. The whole force of the latter is said to be only 45,000 men. The Allies expect to commence their march, and to cross the Alma on the 21st. A rumor prevailed in Paris, that a battle between the Russians and the Allies, took place on the 19th ult., and that the Russians were forced to retire from the field. The Tartar population of the Crimea sympathize with the Allies, and twenty thousand of them had offered their services against the Russians, and had been accepted.

In Wallachia, the Turkish army was fortifying its positions to be ready to meet any attack which might be made by the Russians. Their pickets were pushed forward to the Pruth, and batteries

were being constructed on its right bank. They would also fortify Galatz. Only two battalions will remain at Bucharest, but small detachments will occupy the various points on the left of the Danube. The main body of the Russians in Bessarabia was concentrating near Ismail.

There is nothing important from Asia. Schamyl has effected a junction with his Lieutenant, and threatens an immediate attack on Tiflis.

A division of the Polish artillery had deserted from the Russian forces to the Turks.

Intelligence from the Baltic states, that the bombardment of Revel has been ordered.

In the White Sea, the British fleet have burned the thriving town of Kola.

Austro-Prussian notes were circulating among the German States, and a Russian note had been issued, calling upon Austria to define, categorically, what it means by German interests.

The Prussian note presented to the Diet promises a moral support to the four guarantees required from Russia, but urges a postponement of the subject.

England.—Capt. M'Clure and his crew of the Polar expedition, had arrived at Cork.

Spain.—The Madrid correspondent of the *London Times* asserts that the Spanish authorities hold proof of Pierre Soulé's connection with the insurrection. the information having been obtained from Soulé's negro servant. Soule was in Paris.

China.—The dates from Canton are to 8 mo. 5th. Canton was still besieged by the insurgents, and was expected to fall into their hands in a few days. For some time past the "Triads" in the province of Kwang-tung have been surprising villages, towns and cities, and plundering all within their reach. At the last dates they had concentrated at the populous city of Tatshan, and taken it with the assistance of the rabble of the town. This had caused such consternation, that numbers of the wealthy people of the city and vicinity, and even of Canton, were leaving for Macao and other places.

On the river, piracy existed to an unprecedented extent, threatening to put an entire stop to trade.

Borneo.—The rebellion of the Chinese settlers in Borneo against the government, has been subdued by the Dutch troops, who have captured the strong hold of the rebels, and obliged them to pay the expenses of the war, and the damages done by them to traders.

Nicaragua.—The revolutionists have obtained possession of the country, with the exception of the capital, where the war still rages, each party having half the town fortified. The city is the scene of continual conflicts, and is half in ruins in consequence.

Buenos Ayres.—At the last dates, President Urquiza was so ill that his life was despaired of.

Mexico.—Acapulco is again blockaded by two Mexican vessels. Gen. Alvarez, after taking Ayolta and destroying the fortifications, fell back on Providencia, in consequence of the breaking out of the cholera.

New Grenada.—A battle between the government troops and the revolutionists is reported to have taken place on the 23d ult., resulting in the defeat of the latter.

Isthmus.—The Panama railroad is finished and in operation, to the summit, leaving only eight miles of mule carriage, over a road which can now be easily traversed in about three hours.

The steamer Baltic arrived at New York on the evening of the 16th inst, with news from Europe, four days later than previous arrivals. A great battle is reported to have been fought in the Crimea. On the 21st ult., the Allies stormed the Russian entrenchments, after four hours fighting. The Allies are said to have lost in killed and wounded 2800 men, while the loss of the Russians is stated at 6000. The Russians under Menschikoff, rallied, and were a second time defeated on the 23d. Another rallying took place, and a third defeat was sustained. The Russians retreated into Sebastopol, which was beleaguered by sea and land. Fort Constantine was carried by storm, and blown up. The city and Russian fleet were bombarded by the Allies, and ten ships of the line burnt or sunk. Twenty-two thousand prisoners were taken, and the Russians loss in killed and disabled at Sebastopol alone, is estimated at 18,000. The last despatch reported that Menschikoff had surrendered, the French and English flags being displayed in triumph at Sebastopol.

The accounts, however, respecting these sanguinary transactions, are very conflicting.

Domestic.—A bed of Gypsum of the purest quality, 700 feet thick and many miles in extent, has been discovered at the head waters of the Wachita, Brazos and Red rivers.

The reported loss of the Arctic, mentioned in our last, proves but too true. On the 27th ult., about noon, she came into collision with the French screw steamer Vesta, in a dense fog off the banks of Newfoundland. She was soon found to be leaking fearfully; the pumps were set to work and the vessel headed for the land, supposed to be about fifty miles distant. Ineffectual efforts were made to stop the leak, and to lighten the vessel; but in less than an hour, the water extinguished the fires, and all hope was lost. The boats were speedily filled, principally by the firemen and sailors, leaving most of the passengers on board. The latter are stated to have behaved with great coolness and resignation, and manfully seconded the Captain and one of his officers, in their exertions to save as many as possible. A raft was constructed, but before it was finished the ship was evidently sinking, and as many as it could sustain rushed upon it, the remainder being carried down with the vessel. Captain Luce and a few others, after rising again to the surface, got upon fragments of the wreck, and after floating 46 hours, were rescued by a passing vessel.

Of the six boats launched, two reached the shore, and a third was picked up by a vessel bound for Quebec. The fate of the others is yet unknown. Of 233 passengers and 150 officers and crew, on board at the time of the disaster, only 21 of the former, and 54 of the latter, are known to have been saved.

The Vesta, though much injured, arrived safely at St. Johns on the 30th ult.

The returns thus far received of the late election, leave no room for doubt that the State has given a large majority against the prohibitory liquor law. James Pollock, the Whig and anti-Nebraska candidate for Governor, has been elected by a large majority.

FRIENDS' REVIEW.

A RELIGIOUS, LITERARY AND MISCELLANEOUS JOURNAL.

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ORIGINAL AND PRESENT STATE OF MAN.

BY JOSEPH PHIPPS.

(Continued from page 83.)

Now, O man! what is the great business of y life in this world, but to regain thy place in e paradise of God; to secure an everlasting es-lishment in that inheritance which is incor-ptible, undefiled, and fadeth not away?* To complish this, thou must be stripped of all at which unfits thee for an entrance. Whatever s been the cause of exclusion must be removed. hatever can have no place nor habitation there, ust be separated from thee, or thou canst not admitted. That which lets will let till it be ken out of the way. Whatever thou hast in thee about thee, that thou are attached to, in con-quence of the fall, all separate self and carnal nd thou must resign, or thou canst never know restoration. The gospel-axe, the power of the irit of God, must be laid at the root of the tree corruption in thee, that it may be extirpated, d the vine of life implanted in its room; that the heart, where the sinful nature hath shed poisonous produce, the engrafted word, which able to regenerate and save the soul, may urish, and bring forth its heavenly fruits;† om whence arise happiness to the creature, d praise to the eternal author of all virtue and licity.

The necessity of regeneration was not only eached to the people in the primitive times, it was actually experienced by the believers. clear and pregnant instance we have in 1 Cor. . 9, 10, 11, "Know ye not that the unright-ous shall not inherit the kingdom of God? Be ot deceived; neither fornicators, nor idolaters, or adulterers, nor effeminate, nor abusers of themselves with mankind, nor thieves, nor covet-ous, nor drunkards, nor revilers, nor extortioners, shall inherit the kingdom of God; and such were some of you: but ye are washed, but ye are sanc-tified, but ye are justified, in the name of the Lord Jesus, and by the spirit of our God."—Here the Apostle plainly testifies, that some Co-rinthian brethren, who had been of polluted hearts and vicious lives, were become regene-rated, made clean and holy; and shows this great change in them was wrought in the name or by the power of the Lord Jesus, which he explains to be, by the spirit of our God. The apostle Peter concurs with Paul in bearing the like tes-timony. "Seeing ye have purified your souls in obeying the truth through the spirit, unto un-feigned love of the brethren; see that ye love one another with a pure heart fervently; being born again, not of corruptible seed, but incorruptible by the word of God, which liveth and abideth forever."* To the like purpose might be added Eph. ii. 5,6; Col. i. 13—ii. 10, 11, 12, 13—iii. 9,10, with the 6th chapter of the epistle to the Romans, and many other texts.

The apostle particularly shows the nature and manner of this work in Romans viith and viiith; which for want of real experience of, many have been led to imagine were intended by him as only descriptive of his own condition at the time he wrote them; yet it is manifest they compre-hend diverse and even contrary conditions, which himself and others had experienced in their Christian progress, and which it was impossible he should be in at one and the same time; viz. a state of darkness and a state of light; a state of uncleanliness and a state of purity; a state of bondage and a state of liberty; a state of life and a state of death.

Chapter vii. 5, he saith, "When we were in the flesh," under the dominion of the carnal na-ture, "the motions of sins, which were" mani-fested "by the law, did work in our members to bring forth fruit unto death." Here he refers back to that state of sin and death they had for-merly been enthralled in but were now past; as fully appears by the next verse which saith, "But now we are delivered from the law, that being dead wherein we were held, that we should serve in newness of spirit, and not in the oldness

*1 Peter i. 4. † James i. 21.

*1 Peter, i. 22, 23.

of the letter. Verse 7 he returns to the former state again, and becomes more particular. "I had not known sin," said he, "but by the law." Before he became sensibly convicted in his own conscience, where the sense of the law was opened to him, he remained in his first state of natural blindness; yet he knew it not to be such, notwithstanding his learned education and legal strictness. Though dead as to any sense of divine life, yet he was alive in the spirit of the world. "For," saith he, "I was alive without the law once; but when the commandment came, sin revived, and I died."* Opposed by the internal administration of the spiritual law, which brought conviction, the sinful nature was afresh excited by the powers of evil, and sprung up as with new life and vigor, to obstruct his escape from it; "for without the law sin was dead."† That is, its nature remained quiet and undisturbed, enjoying its indulgence without interruption, till the law of life was administered against it. Then "the commandment which was ordained to life, I found," by the resistance of that nature, "to be unto death. For sin taking occasion by the commandment, deceived me, and by it slew me."‡ Or, darkened me, and brought a sense of death over me. It seems to have deceived him at first into the belief that the law brought forth death, because he found a sense of death ensue upon the convictions of this law; but death is the fruit of sin, which is condemned by the law. For saith he, "the law is holy, and the commandment is holy, just and good. Was then that which is good made death unto me? God forbid!"‖ He found it was that which so violently opposed it that produced death, and occasioned the condemnation of the law to come upon him, which discovered this death in him. This was permitted that sin might appear sin, and that by the convicting force of the commandment it might become exceeding sinful in his view, or be held by him in abhorrence. He then feelingly expresses the enthralled situation of this convicted, but unconverted state. "The law is spiritual, but I am carnal, sold under sin."§ That is, he found himself as really in captivity under sin, as those are to their purchasers who are sold into slavery. "For that which I do, I allow not."¶ I am convinced it is evil, and would gladly be delivered from it; but notwithstanding my convictions, am under its power and am unable to extricate myself. "For the good that I would, I do not; but the evil that I would not, that I do."** Yet, in patient submission and fervent cleaving unto God, some consolation attends this awakened condition; for, "If I do that I would not, it is no more I that do it, but sin that dwelleth in me. For I delight in the law of God after the inward man, but I see another law" or power "of sin which is in my members."* Thus prevented of what I love, and enthralled of what I hate, what a miserable slavery am I in! "O, wretched man that I am! Who shall deliver me from the body of this death?"†

He then, still personating one in this struggling situation, thanks God through Jesus Christ, for having brought him thus far on his Christian course and warfare that he could will to do good, though yet unable actually to perform it.‡ Hence he had a ground of thankfulness, in hope that he who had wrought the will in him, would also in good time perfect the deed by him. In conclusion, he proceeds to show, though this had once been his condition, he now experienced perfect deliverance from all the perplexing and afflicting circumstances of this, and the several exercising states he had formerly passed through, and had just been giving so lively a description of. "There is, therefore," saith he, "now no condemnation to them which are in Christ Jesus," as there certainly was, "who walk not after the flesh, but after the spirit: For the law of the spirit of life in Christ Jesus, hath set me free from the law of sin and death."‖ This again testifies his deliverance, and answers to that first cited, "Now we are delivered from the law," which condemneth for sin; that sinful nature, being dead wherein we were held, that we should serve in newness of spirit, and not in the "oldness of the letter."§ With these accords that of Colos. i. 12, 13. "Giving thanks unto the Father, who hath made us meet to be partakers of the inheritance of the saints in light: Who hath delivered us from the power of darkness, and hath translated us into the kingdom of his dear Son."

In the passages above cited from Rom vii. and viii. the experienced apostle evidently includes a representation of three very different conditions, in their course of progression and state of disparity from each other. First, a natural blind unconvicted state; which is that of darkness and death,¶ answering to the original chaos before light was brought forth. Second, a state of illumination and discovery, of conviction and internal warfare, in order to a complete conversion; which partakes of a mixture, and shows light and darkness in the act of separation, like that in Gen. i. 4. Third, a state of redemption from the power of sin, through purification, and translation into the spiritual kingdom of Christ; which is the state of the perfect Christian, and completes the new creation, wherein everything takes its due place and moves in its proper order. I now refer it to the intelligent reader, whether it is not an absurdity to imagine that these three diverse, and in some respects contrary states, should all subsist together at the same time in the same subject.

*Rom. vii. 9. †Verse 8. ‡Rom. vii. 10, 11. ‖Verse 12, 13. §Verse 14. ¶Verse 15. **Rom. vii. 19.

Rom. viii. 20, 21, 22, 23. †Verse 24. ‡Verse 25. ‖Rom. viii. 1, 2. §Chap. vii. 6. ¶Gen. i. 2.

By this representation, which contains a brief and comprehensive account of the new birth, the apostle shows to such as are young in the faith, what different states they have to pass through in that preparatory travel, and also reminds the regenerate of what they have witnessed, in the lines of their own experience. He describes the various steps and principal leadings of the holy spirit, till by its effectual operation the soul is rendered a new creature and introduced into the kingdom of God; which being inward and spiritual is entered in an inward and spiritual way. Hence it is clear, a man may acquire all the learning, and receive all the degrees that schools and colleges can bestow, with all the authority men can afford him, and may be strict in the practice of all the forms and exteriors of religion, and yet remain the natural man still.—These can bring him no nearer to true regeneration than he was the moment of his birth; for the new birth is the work of the holy spirit only.

Nothing but the spirit of holiness can make a man holy, for nothing can communicate what it hath not. Nothing can set men free from the power of sin and its wages, death, but the law or power of the spirit of life in Jesus Christ, individually administered. This, which turneth sinners into saints by a real purgation, and renders them, as to their inward state, new creatures, remains to be their light and leader, and the primary guide of their life and conduct, by its immediate manifestations in the heart, whereby it frequently brings scripture truths to their remembrance, and opens the sense of them profitably to their understandings, at the same time influencing the mind to a practice answerable.

Evident as it is that the apostle, in the foregoing scriptures, describes divers changes of condition, which through the operation and effect of the holy spirit he had certainly known and sensibly felt; yet some have appeared, even amongst the leaders of the people, who acknowledge, "The influence of God's spirit enables us to render him an acceptable service," but assert that it is in a way imperceptible to us; that the sacred writings are utterly silent concerning any sensible demonstrations of its workings within us; that they cannot be distinguished from the efforts of our own reason; that all pretences to it are suggested by an enthusiastic or distempered fancy; and that there never was a Christian with a cool head and a sound judgment, that in any instance of a change of life would presume to say which part of his reformation was owing to divine help.

The truly sound reformed Christian knows and acknowledges every part of his reformation is owing to divine help; and whoever propagate the above cited anti-scriptural doctrine demonstrate their ignorance of true regeneration, and that their wisdom is but the superficial wisdom of words; which can only enable them to make a show of knowledge, by talking about the things of God, without any right understanding of them. The pomp of science and the flourish of eloquence have no more alliance to truth than the pride of life. They belong to the wisdom of this world, by which God is not known; "For the world by wisdom knew not God."* All the knowledge of the natural man, the man whose nature remains unchanged, whether called Pagan, Jew or Christian, and whether it be styled philosophy or divinity, is the ineffectual ideal wisdom of this world: the vaunting head-knowledge. It is not the wisdom from above, by which alone God and the things of God are to be known; that is, experienced. These are out of the reach of arts, languages and sciences; and are discovered by the manifestation of the spirit of Christ in the heart. "In whom are hid all the treasures of wisdom and knowledge."† Yet though the world, by all its admired and celebrated wisdom, knows not God, there is a wisdom communicated by which he is known. "For God," saith holy writ, "who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face" or inward appearance "of Jesus Christ."‡ The apostle adds, "We have this treasure in earthen vessels;" we enjoy it now whilst in these bodies of clay, "that the excellency of the power may be of God and not of us."

This luminous and excellent power operates upon the humble thankful acceptor so as to open an understanding of what he reads, both in scripture and other experimental writings; often giving to feel that concerning which he reads, and rendering it of improving effect to him. But he who rejects the means can never attain the end. He who refuses or flies from the light of life, when it offers itself to him by reproof or conviction, not believing it to be of God, nor receiving it as such, stops its operation, prevents it from opening itself to him, and enlarging in him. For the unbelieving heart shuts up its own way,‖ and therefore remains insensible to the internal power of the Saviour.

What man upon earth can say he has not had convictions? Or that he has had them without any sense of them? Who could have a sense of them, and not distinguish it from the efforts of his own reason; not distinguish the reprover from the reproved? Unfelt convictions are impossibilities. In what manner is the work of reformation known, without any perception of it in progress? Did the apostle Paul so pathetically describe the painful states he had travelled through, and the opposite powers engaged within him, without ever having a certain sense of them? Or is the coolness of his head, and the soundness of his judgment now to be arraigned, and are

*1 Cor. i. 21. Ibid ii. 11. †Col. ii. 3.
‡2 Cor. iv. 6, 7. ‖Matt. xviii. 58. Mark vi. 5, 6.

his Christian experiences to be treated only as the issues of an enthusiastic or distempered fancy?

How could any witness repentance unto life, remission of sins, and the times of refreshing from the presence of the Lord, without an inward sense of them? Were all the cries, the pantings, and thirstings after the Divine presence, uttered by the sacred writers, without a sense of that want; and were all their triumphant rejoicings in the consolation of his presence, expressed under a total insensibility of it? Were the kindly fruits of the spirit, and the comforts of the Holy Ghost unfelt by those who enjoyed them? Who can affirm such absurdities? Where can such blind leaders bring their blind followers to? Those who turn their backs on the light must walk in darkness. It is the sole property of the spirit of Christ, the light of men, to make true discoveries to the mind, both respecting itself and every thing else that concerns it. Hence he is rightly styled the Sun of Righteousness; the same thing to the soul of man as the sun in the firmament is to his body. The one is the light without, the other the light within; and therefore is properly so denominated.

It is the unbelieving unrenewed man, unacquainted with the effectual operation of this heavenly principle, that unwittingly rejects and disparages it, and thereby contributes to keep both himself and others in blindness concerning it, and prejudice against it. "The natural man," saith the apostle, "receiveth not the things of the spirit of God, for they are foolishness unto him; neither can he know them, because they are spiritually discerned."*

What! saith the mighty man of reason, must I put out my eyes in order to see? Must I lay aside and renounce my reason, to obtain a better understanding? It is impossible, absurd, preposterous. Very true, and it is equally true that no such absurdity is required. It is neither right reason, nor the proper use of man's reason, that is objected to or advised against. For right reason is truth, and is ever correspondent with the inward motions of the spirit of truth; and man's rational faculty is what renders him capable of receiving Divine influence and instruction: without which it is impossible to conceive he could be a fit subject for it; and was his reason in such a perfect state as to merit the name of right reason, he would not stand in such absolute need of it. But it evidently appears, from the various biasses and prepossessions men are generally under, the weakness and mutability of their understandings, and the innumerable and irreconcilable differences amongst them, especially the learned and leading part of mankind, that human reason is far from being always agreeable to right reason, which is unchangeably true.—What is cautioned against, therefore, is the setting up of human reason above its due place in religion, making it the leader instead of the follower of revelation, the teacher instead of the learner; and esteeming it vested with a kind of self-sufficiency, independent of the direction and help of God's holy spirit.

We are not required to lay aside our understandings, either in order to, or under the influences of the spirit; but as prudent and docile scholars, to submit them to the necessary instruction and improvement of that infallible Master of infinite wisdom and knowledge, who is the universal teacher of his people;* that we might be enabled rightly to obey and worship him with the spirit and with the understanding also.† The spirit of God and a right understanding must infallibly concur.

As the light of the sun is so agreeably dispensed by the sovereign wisdom, that it does not put out or blind men's eyes, but assist, to the proper use of them; so the Divine illumination and influence is administered by the same wisdom, in such due degrees, that it neither banishes man's reason, nor deprives it of its utility; but restores it to its full and proper use in religion, by dispelling the fogs of prejudice and passion, giving it a clear sense of duty, and furnishing ability to perform it. The holy men of God were not deprived of their understandings, when they spoke and wrote as they were moved by the Holy Ghost,‡ but found them illuminated and highly improved by it. They were not used by the spirit as senseless machines, nor remained as vegetables, imperceptive of the virtues arising in, and enlarging them. Their faculties were brightened, and raised to a higher pitch of usefulness, than could ever have been reached by them whilst unassisted by the power of Divine grace. With good reason, therefore, has one of the inspired writers given us this necessary exhortation: "Trust to the Lord with all thy heart, and lean not unto thy own understanding."‖ And he further saith, "He that trusteth to his own heart is a fool."§

*1 Cor. ii. 14.

INDIANA YEARLY MEETING.

On Sixth day, Ninth month 29th, in concurrence with the proposal of the Representatives, the Meeting appointed Elijah Coffin as clerk, and Levi Jessup and Charles T. Coffin as assistants.

The consideration of the state of Society was entered into by reading the Queries and the Answers to them from the several Quarterly meetings.

During the progress of the reading of the Queries and Answers, the meeting was introduced into exercise on account of the deficien-

*Isa. liv. 13. xxxi. 34. John vi. 45. Heb. viii. 10, 11. and x. 16.
†1 Cor. xiv. 15. ‡1 Peter i. 21.
‖Prov. iii. 5. §Ibid. xxviii. 26.

es reported, and concerned brethren were engaged to labor in love for the edification of the body.

The diligent attendance of all our meetings or worship and discipline, engaged our attention, and the deficiencies in this particular, which re noticed in the Reports, have been cause of orrow, accompanied with a desire that greater edication may be experienced by those who are egligent.

The duty of maintaining Christian love owards one another, as brought to view in the econd Query, was appropriately spoken to; the ossession of this love would entitle us to be onsidered disciples of our Lord Jesus Christ, truth, and would undoubtedly preserve us om detraction and evil speaking one of another. We were affectionately exhorted to labor for an ncrease of experience in this Christian love, and the faith of the Gospel, which works by love, nd purifies the heart.

The diligent reading of the Holy Scriptures, nd the duty of instructing our beloved offspring the way of life and salvation, as referred to the Third Query, were pertinently spoken to; nd we were affectionately reminded of the many nd great advantages of faithfulness in this duy of instructing our children by precept and xample, with the assistance and under the inuence of the Spirit of Truth. We believe that uch Christian instruction would have a powerul effect over the minds of our dear youth in egard to their conduct at all times and in all laces; and that its salutary influence would rerain them from those disorders which have ometimes taken place in withdrawing from reigious meetings without any necessity of so doig, to their own loss, and the disturbance of those eetings. We are glad to note the attendance ith us at this time of a large number of ordery youth, whose sober conduct gives evidence of me careful instruction at home. A suitable arning against pernicious reading was also iven.

Other important matters brought to view in ne Queries, were subjects of remarks from exrcised Friends, tending to stir up to greater ithfulness in all our duties, religious and civil.

The Central Book and Tract Committee now ake Report as below, which has been read and eir proceedings approved. The Committee is ntinued and encouraged to persevere in their bors, and directed to report to next Yearly eeting.

The Monthly meetings are all directed to open bscriptions in seasonable time, to raise funds aid the concern, and forward what may be ised to Samuel F. Fletcher, Richmond, Indina, the Committee's Treasurer. They are also irected to consider, annually, whether some adtions may not profitably be made to their Liraries. They are furthermore directed to apoint active Committees of men and women Friends, calling on them to report at least once in the year; and making changes from time to time as the good of the work may appear to require.

Report of the Central Book and Tract Committee.

The Central Book and Tract Committee now present their fourth Annual Report.

First, as to Books.—In this department of our service, there has not been very much accomplished during the past year. We have received reports from the Committees of thirty-one of the Monthly meetings, by which it appears that attention has been given, on their part, to Books and Tracts, but the libraries in the meetings which have reported, have received but small additions in Books since last Report. Yet a few have procured additions according to their circumstances. The books on hand seem to be in active use in most of them. We have no reports from the committees of the other Monthly meetings, either on Books or Tracts. Five meetings having no Library, have been supplied from our depository with from ten to twelve volumes each, to assist and encourage them in setting up Libraries.

Second, as to Tracts.—The number of fifteen thousand of our Tracts, noted in our Report last year, as being in progress of publication, were issued soon after that Report, and large portions of these, and also of about twenty thousand, an acceptable donation from the Philadelphia Tract Association of Friends, were set apart, and forwarded, as suitable opportunities offered, to the committees of the Monthly Meetings. About eighteen thousand Tracts on Intemperance, Slavery, Dancing, Universalism, and some other subjects, have been purchased for distribution, and portions sent out in like manner.

A Tract on Scriptural Instruction, and First-day Schools, has been compiled, and a pretty large edition published, and portions sent forward for distribution among Friends. An acceptable donation of two thousand copies of a Tract entitled, "Guide to the Instruction of Young Persons in the Holy Scriptures," has been received from a friend, and forwarded for the use of schools and families.

The Committees of the thirty-one Monthly meetings afore-mentioned, almost all report active attention to the distribution of Tracts. Much the larger proportion of the Tracts distributed have been circulated among Friends, but nearly all the Committees have distributed some amongst others, in their vicinity, and while travelling. They further state that they believe they could distribute more to advantage.

Seventh day, 30th. From the report of the Boarding School Committee, the following is extracted:—

The whole of the money directed by last

Yearly Meeting to be raised to pay the indebtedness of the Boarding School, has been received; and that debt is paid off.

The Superintendent's Report shows the following state of the resources and liabilities of the school:

Resources.

Due for board and tuition, books and stationery,		$219 97
" from other sources,		74 05
Produce of farm and garden on hand,		397 25
Provisions,	" "	138 00
Books and Stationery,	" "	140 00
Cattle and hogs,	" "	173 00
130 cords of wood, at 60c. per cord, on hand,		78 00
Cash on hand,		275 44
		$1,495 71

Liabilities.

Due to officers and teachers,	$937 78	
" on other accounts,	240 95	—$1,178 73
Balance in favor of the School,		$316 98

Owing to a further advance in the price of provisions, &c., since last Yearly Meeting, we have thought it right again to raise the price of Board and Tuition, and have fixed it at $50 per scholar for the ensuing session.

We have received, by the liberality of a member of our own Yearly Meeting, a donation of six hundred and ninety dollars, for the purchase of an engine, boiler, forcing pumps and fixtures, for the furnishing the school buildings with water, sawing wood, washing and drying clothes, and for other purposes; which has been purchased at a cost of $800, has been put up at the school, and is partially in operation. We have also received further donations, amounting to about two hundred dollars, which have been used in the purchase and putting up of said engine; and notwithstanding it is partly in operation, it will yet require an additional outlay of four or five hundred dollars to bring it into complete usefulness; but when we consider the great advantage that must result to the institution, not only in the accommodation and comfort of the officers and students, by a plentiful supply of water, in the different parts of the building, but also the great safeguard that it would be against fire, we cannot doubt but that the friends of the institution will readily contribute what may be required to complete the object. In connection with the above, it is the design shortly to fit up in the Girl's department a bathing-room, to be supplied with both cold and hot water, for which object there is a donation of two hundred dollars.

It is not the expectation of the Committee to bring upon the Yearly Meeting any debt for the above improvements; but to prosecute them as means may be received for that purpose.

Second day, 10th mo. 2*nd*. The consideration of the Discipline, as reported to this meeting at last sitting, was resumed and proceeded with to the end, all the emendations and alterations, proposed by the Committee, being brought to view; and the meeting having considered the same, now unites in adopting the Book (as reported, with the emendations, alterations, and additions) as our Book of Discipline, and directs the printing of the same for the use of Friends of this Yearly Meeting; to take effect from and after the time of the reception thereof by the Monthly meetings respectively; Whereupon we appoint four Friends to have 10,000 copies printed, and a suitable number put in binding; to pay the expense thereof by draft on our Treasurer; and report to next Yearly Meeting. They are directed to cause 8,000 to be put up in boxes or parcels for the Quarterly meetings respectively, and the Friends appointed on the early conveyance of the Minutes, are desired to lend their aid in procuring the early delivery of the boxes or packages, to the Quarterly and Monthly Meetings.

The following paragraph appears in the report of the Committee on education.

Friends were also desired to consider the importance of being correct examples to their children in conversation. It is much to be lamented, that while we are concerned to bear a testimony against those unscriptural departures from the form of sound words, which are common in the world, we should permit that testimony to be weakened, by suffering the excellence of our language to be impaired, by the common use of the pronoun *thee*, instead of *thou;* by provincialisms, *by-words*, and other improprieties, which careful attention might enable us to avoid.

To be continued.

For Friends' Review.

REMARKABLE PROPERTIES OF WATER.

It was after viewing the wonderful changes that are constantly going on in the great laboratory of nature, that the poet Cowper exclaimed,

> "All we behold is miracle; but seen
> So duly, all is miracle in vain."

The mind cannot grasp, at one view, all the innumerable processes embraced even in a single view of the landscape around us, every one of which, taken alone, evinces as striking a proof of design, as the most perfectly constructed pieces of mechanism, for example a watch or a steam engine, show that they were really the result of human thought and ingenuity. The perfection and finish of the sap-pores of a straggling weed, when examined by a powerful microscope, are, however, incomparably more perfect in their structure and finish, than the most elaborate work of art; yet these instances of creative skill, which lie scattered about us in the thickest profusion, fail entirely in exciting our wonder and admiration—"Seen so duly, they are seen in vain."

A single dew drop on a blade of grass,—as a representative of the liquid element which everywhere refreshes nature, and is collected into rivers and seas, contains within itself properties of an extraordinary character.

Take, for example, its power or capacity of *capillary attraction*. It may seem a trifling matter that water will ascend a minute glass tube above the natural level, or that this same attraction will enable a sponge to hold a portion within its pores, without running out. Yet on this single property the very existence of the human race depends. Without it, the soil would not retain the rains that fall upon it, which would constantly run down through it like water through a sieve, and leave the whole arable surface of the earth as barren as the African desert. Vegetation would cease; brooks and rivers would lose the gradual supplies which the earth now affords them; all plants would die from a want of nourishment, and man, and all the larger animals at least, would perish.

The effects of heat and cold on water are of an interesting and remarkable character. *Expansion in freezing* is one of these. Nearly all other bodies contract in size by a reduction in temperature. The freezing of water forms an exception, as every one may know who has seen vessels split by the formation of solid ice within them. Now this property may at first view seem almost *accidental*. It exerts, however, a most important influence on the pulverization of soils. The water which every where pervades them, when converted to ice, crowds the particles of earth asunder, and, on thawing, the whole mass becomes more completely mellowed than could be effected by the most perfect artificial instrument. But this is not the most important result. Without it, the great mass of our lakes and rivers would be converted to solid ice; for if the ice did not expand, and become lighter than the water, it would sink to the bottom as fast as formed, beyond the reach of the summer's sun, and thus by the addition of successive portions, the whole would become permanently frozen, and thus derange a large portion of the existing order of things. Instead of this disastrous consequence, the ice now rests upon the surface, and screens from the cold winds the water below.

Without the *expansion* of water *into steam*, the cities that are now springing up, and the continents that are becoming peopled, through the agency of railways, steamboats and steamships, and steam manufactories, would mostly remain unbroken forests. It is estimated that the aggregate steam power now used in England is equal to the bodily strength of all the people of the globe—all dependent on this single property.

The *crystallization* of water affords a most valuable result. Those beautiful feathery concretions which constitute snow, by protecting with a non-conducting mantle the earth in high northern latitudes, prevent frozen sterility; and greatly benefit the cultivator of the earth during winter in more moderate climates.

But not less remarkable than any of these, are the influences of *latent heat* upon water. The nature of this latent or hidden heat may be understood by a simple experiment with a thermometer:—Procure a vessel of snow which has been cooled down several degrees below freezing by exposure on a cold day of winter, place a thermometer within it, and apply a steady or uniform fire. The snow will grow warmer, and the thermometer will rise until it reaches 32°, or the freezing point. Here it will immediately stop, and remain entirely stationary until the snow is all melted. The time required to melt the snow will be long enough to have heated the same amount of water up to 172°; that is, 140° have become lost, hidden, or latent in the process of melting. Now this is a most important circumstance; for if no heat were made latent, or *consumed* in the melting process, when warm weather approaches after our deep snows, they would be instantly converted into water the very moment the thermometer should rise above freezing, and disastrous floods, and all the other inconveniences of the disappearance of snow and ice, be the result.

Again—continue the experiment. The heat continually applied to the vessel of now melted snow, will cause the thermometer to rise gradually to 212°, or boiling. It will then remain again stationery till all the water is again converted into steam, that is, all boiled away. A very large amount of heat is here made latent, or nearly five times as much as to heat the water from freezing to boiling. This is perhaps a still more remarkable property than that connected with the melting of snow. For if no heat were made latent in this process, every vessel of boiling water whether large or small, would *instantly flash into vapor*, and become dry. Even the gradual and imperceptible evaporation by the sun's rays, would occasion a similar result upon all natural bodies of water, and rivers, lakes and oceans, would be dissipated, and again brought down in fearful deluges, at every change of the weather from warm to cold and *vice versa*.

The wisdom of men, had they undertaken to plan all these processes, would certainly have overlooked some essential particular, and perhaps ruined the whole by some apparently unimportant omission. When, therefore, instead of attending to the various properties of a single liquid, (a very few of which are here enumerated,) when instead of this, an overwhelming infinitude of processes are to be provided for, every one of which is conducted in the most perfect manner, and to an immense extent throughout the universe, we should certainly suppress any

feeling of complaint of the system of creation or the designs of Providence.

> "As if upon a full proportioned dome,
> On swelling columns heaved, the pride of art,
> A critic fly, whose feeble ray scarce spreads
> An inch around, with blind presumption bold,
> Should dare to tax the structure of the whole!"

And if it would be presumptive to find fault with so perfect and so magnificent a display of creative wisdom, as even a single world in the universe affords, what can exceed the madness of attempting to carp at the still more glorious designs displayed in the plan of redemption and in the works of grace, or undertaking to measure the propriety of such a plan when our whole knowledge is far more circumscribed comparatively than the size of the minute atom to the huge mass of the mighty mountain, or as a drop of water to the sea. T.

FRIENDS' REVIEW.

PHILADELPHIA, TENTH MONTH 28, 1854.

The readers of the Review will find in this number, an interesting article on some of the remarkable properties of water, received from a correspondent whose communications are always acceptable. Among the evidences of wisdom and manifest beneficent design, displayed not only in the general laws of nature, but in the occasional exceptions to those laws, we may observe that the exception to the general law of contraction consequent on the reduction of temperature, has a wider range than that noted by our correspondent. It is a curious and interesting fact, that water, in the process of cooling, contracts until it comes within about 7 degrees, by Fahrenheit's thermometer, of the freezing point; from which, as its temperature is reduced, its volume expands. In consequence of this exception to the general law, and the further expansion of water when forming into ice, the ice, and the water which is nearly of the same temperature, float on the surface, while the water of 39 and a few degrees above and below that point, sinks to the bottom.

It may be further recollected, that as 140° of heat, or the quantity required to raise the temperature of water 140°, must be absorbed upon the the conversion of ice into water, the same quantity must be eliminated or set free, upon the reconversion of water into ice. This may be proved by direct experiment in the following manner. Water exposed to a freezing atmosphere, and kept perfectly still, has been cooled without freezing to 22°, or ten degrees below the usual point of coagulation; but being agitated, one fourteenth part was immediately converted into ice, and the temperature of the whole mass rose to 32°. As the congelation of one part in fourteen, sets ten degrees of heat free, it is manifest that the coagulation of the whole would climinate 140°." Hence recurring to our rivers or fresh water lakes, we perceive that, when coated with ice, the process of freezing, if it goes on at all, must extend downward; but unless the icy coat is reduced below 32°, it can absorb no heat from the water on which it immediately reposes; and when the ice is cold enough to congeal a part of the water in contact with it, the ice there formed gives out 140° of latent heat, thus raising the temperature of what remains.

It is further inferred from experiment, that water, upon its conversion into steam, absorbs or renders latent, a quantity of heat sufficient to raise the temperature of the same quantity of water about 940°. Hence the transmutation of ice into aqueous vapor, absorbs about 1080 degrees of heat, whence we may perceive that the watery vapor which floats often entirely unseen, over our heads, is a great store house of heat, ready to be given out, when and where it is needed.

It is probable that comparatively few among us reflect, when they see the earth covered with snow, and our rivers bridged with ice, that these are among the means devised by a beneficent Providence to moderate the extremities of temperature; yet this is unquestionably the case. The march of winter is greatly retarded, in the first place, by the conversion of vapor into water, which comes down in the form of rain and afterwards into snow; the abundant stores of latent heat which have been silently conveyed to us, being given out as those vapors are changed from a gaseous to a solid state. Again, when the genial season approaches, the change is rendered gradual by the absorption of heat employed in giving fluidity to the frozen garments with which the winter had clothed our fields and floods.

Baltimore Yearly Meeting.—That body convened, as usual, on the morning of Second day, the 23d inst., the number of their members in attendance being about equal to what are commonly present.

After the preliminary proceedings, the epistles from London, Dublin, New England, New York, Philadelphia, and Indiana, were read, no epistle from North Carolina appearing; and a committee was appointed to essay epistles in return. The epistle from Indiana disclosed the sorrowful circumstance that a separation had taken place in the yearly meeting of Ohio. The clerk also informed the meeting that he held in his hand two epistles, purporting to be from Ohio Yearly Meet-

ing, signed respectively by Benjamin Hoyle and Jonathan Binns, as clerks; and stated that it was for the meeting to direct what course should be taken. After a time of deliberation, it was concluded to appoint a committee selected out of all the quarters to examine the subject in all its relations, and report to a future sitting their judgment of the measures which ought to be adopted in this case. A committee of twelve Friends was accordingly separated for this service. A committee consisting of thirteen members was nominated by the women's Yearly Meeting, who, it appears, were also selected from the several quarters.

In the afternoon, in conformity with the proposal of the representatives, Richard H. Thomas was appointed clerk, and Francis T. King to assist him.

On Third day, the 24th, the report of the joint committee, on the epistles from Ohio, was produced and read, being signed by nineteen out of the twenty-five. This report was adopted by a very extensive expression of concurrence, the epistle signed by Jonathan Binns was read, and placed with the others, in the hands of the committee of correspondence.

PUBLISHER'S NOTICE.—Our Western subscribers and agents are respectfully desired to avoid remitting Kentucky notes, and any other Indiana notes than those of the State Bank and its branches.

MARRIED, at Friends Meeting, New Salem, Howard co., Indiana, on the 14th of 9th month last, DAVID HAYWORTH to ANN, daughter of John Healton, all of that place.

DIED—,On the 23d of last month, at the residence of her parents Eleazer and Anne Lewis, in York county, Canada West, RUTH LEWIS, a member of Yonge Street Monthly Meeting.

———, At his residence, in Grant county, Indiana, on the 1st inst., MANOAH KNIGHT, in the 39th year of his age.

A meeting of the "The Female Society of Philadelphia, for the relief and employment of the poor," will be held at the "House of Industry," No. 70 north Seventh street, on Seventh day, 11th mo. 4th, at 3½ o'clock.

INDIAN CIVILIZATION.

The Committee are desirous of engaging a well qualified Friend, as teacher of the school at Tunesassa; also, one to aid in carrying on the farm, superintending the school, &c. Persons who may feel concerned to engage in either of those stations, are desired to make early application to Joseph Elkinton, 377 south 2nd st., or Thomas Evans, No. 180 Arch St. Philada., or to Ebenezer Worth, near Hamorton, Chester county, or to Thomas Wistar, Fox Chase, Philadelphia co., Penna.

Philada. 9th mo. 20, 1854.

OHIO YEARLY MEETING.

The printed minutes of that body, having been forwarded to this office, a few extracts are inserted in the Review for the information of our readers. Such parts of the proceedings as are entirely of a local character are omitted.

Ninth month 4.—The first sitting was opened and held with the Clerks of last year at the table according to former usage. The Representatives were called and were all present.

After the reading of the minutes of Friends from other Yearly Meetings who are in attendance with us, no other business was transacted at that sitting on account of the meeting being intruded upon by two of the separatists from New England, one of whom, Thomas B. Gould, professes to be travelling as a minister. The entreaties of Friends to have these persons removed proving unvailing and Friends having been deeply tried at several of our Yearly Meetings for the last nine years by some of the separatists from New England intruding on the meeting, in which they have been encouraged by many of our own members, and have received countenance from the Clerk; the long established order of the Yearly Meeting having also been infringed upon, and the brotherly intercourse which had previously existed amongst all the Yearly Meetings of Friends been interrupted by the refusal of the Clerk from year to year to read the epistle from our Friends of New England Yearly Meeting, contrary to the judgment and remonstrance of a large number of Friends, in which course he was encouraged by a number of the members of this meeting; the harmony of the body being thus broken, the same spirit of disunity and disaffection has entered into our subordinate meetings, in some of which much discord and disorder has been manifest; seeing no hope of a better state of things while we continue in this situation, Friends generally who have been long concerned that the good order and discipline of our religious society should be restored and maintained in this Yearly Meeting, under a deep feeling of the weight of the matter, believed that the time had come when some change should be made.

After the meeting was opened on third day morning:

One of the Representatives informed that they had conferred together and that a considerable portion of them have agreed to report the names of Jonathan Binns for Clerk, and James B. Bruff for assistant, which being united with by a large number of Friends, they were appointed to those stations.

Adjourned to meet at eight o'clock to-morrow morning.

Fourth day morning sixth of ninth month, the meeting convened about the hour adjourned to.

Jesse Kenworthy, Greenberry G. Plummer, James B. Bruff, Abraham Stanley, Jonathan

Binns, George Smith, William Ratcliff, Jabez Coulson, Charles Wright, George K. Jenkins, Jonathan Knight, Zadoc Street, Lemuel Jones, Samuel Wood, Ezra Cattell, Joel Kirk, Matthew Watson, Edward Jenkins, David Updegraff, Thomas Pinkham and Thomas H. Terrell are appointed to prepare and produce to a future sitting a suitable epistle or epistles to be forwarded to the other Yearly Meetings of Friends setting forth our present situation and the causes that have led thereto.

The former Clerk, together with a number of our members, having left the meeting yesterday before the business was concluded, and he having retained the books and papers, G. G. Plummer and Benjamin Stanley are appointed to call on him for the books and papers in his possession belonging to the Yearly Meeting, and report to next sitting,

Then adjourned to eight o'clock to-morrow morning.

Fifth day morning seventh of the month the meeting again assembled.

The Friends appointed to call on the former Clerk for the books and papers, report that he refused to give them up. On which account, as the reports from the Quarters had been handed to him before the opening of the Yearly Meeting, we have been deprived of the opportunity of entering upon the state of Society by reading the Queries and answers from the Quarterly Meetings, as well as the other matters coming up on their reports. We have also on the same account been deprived of the privilege of reading the London general Epistle, and those directed by our brethren of other Yearly Meetings to this. The report of the Boarding School Committee and the minutes of the Meeting for Sufferings, have also been withheld from us by those who act with the former Clerk.

Then adjourned to eight o'clock to-morrow morning.

Sixth day morning the meeting again convened.

[The business transacted during this session was of a local nature.]

Then adjourned to three o'clock this afternoon.

Sixth day afternoon the meeting assembled according to adjournment.

The subject of Education in Primary Schools being brought before the meeting, Friends were encouraged to use their endeavors as far as practicable to afford their children a guarded literary and religious education in schools taught by members of our Religious Society, and the Quarterly Meetings are directed to bring up accounts of their state in this respect next year by reporting the following particulars:

1st. What number of Friends' children of a suitable age to go to school.

2nd. Number of schools under the care of monthly or preparative meetings.

3rd. Number taught in schools under the care of meetings.

4th. Number instructed in schools taught by Friends not under the care of meetings.

5th. Number taught in all other schools.

6th. Number not receiving school education the past year.

The Committee appointed for the purpose produced an epistle or document giving a brief statement of our situation for the last nine years, and the circumstances which have taken place at this Yearly Meeting, for the information of our brethren of other Yearly Meetings, which was read, and after some alteration was approved, and copies thereof directed to be signed by the Clerk, and placed in the hands of the Correspondents to be forwarded to each of the other Yearly Meetings of Friends.

Having been favored with a sense of the overshadowing presence of Divine Goodness, enabling us to transact the business which has come before us in much harmony and brotherly condescension, the meeting concludes to meet again at the appointed time and place next year, if the Lord permit.

JONATHAN BINNS, Clerk.

THE HISTORY OF MODERN SLAVERY.

[Concluded from page 95.]

By the original Colonial laws of Georgia, the introduction of slavery was prohibited. And it was proclaimed in London in 1734, that no "settlement was ever established on so humane a plan. Slavery, the misfortune, if not the dishonor of other plantations, is absolutely prohibited. Let avarice defend it as it will, there is an honest reluctance in humanity against buying and selling, and regarding those of our own species, as our wealth and possessions." Oglethorpe thus explained the motive of the prohibition: "Slavery is against the Gospel, as well as the fundamental law of England. We refused, as trustees, to make a law permitting such a horrid crime." And Von Reck wrote that the colony was "an asylum to receive the distressed, and it was necessary, therefore, not to permit slaves in such a country—for slaves starve the poor laborer." But after all this, only two years elapsed before several "of the better sort of people in Savannah," petitioned "for the use of negroes."

At first, slaves from Carolina were hired for a short period—then for life or a hundred years, and then the importation of negroes was no longer forbidden. Whitfield even pleaded in favor of the introduction of slavery into Georgia—asserting his belief that it would terminate for the advantage of the Africans, and that it was essential to the prosperity of the country. And the scruples of the liberty-loving Moravians were quieted by a message from Germany in 1751, saying: "If you take slaves in faith, and with the intent

of conducting them to Christ, the action will not be sin, but may prove a benediction."

South Carolina alone of the original thirteen States, was from its cradle essentially a planting State with slave labor. In 1672, Sir John Yeatmans arrived from Barbadoes with African slaves; and negro slavery was thus coeval with the first plantations of Ashley River. While in Maryland and Virginia, the custom of employing indented servants long prevailed, in Carolina the first and great object of the emigrant was "to buy a negro." Slaves from Africa were received within the borders of every one of the Colonies, but the climate of Carolina seemed to favor the purposes of commercial avarice, and the negro race was multipled so rapidly, by importations, that in a few years the blacks were to the whites in proportion of 22 to 12, and in 1761, the Provincial Assembly of South Carolina, "to promote the public security," imposed a duty, amounting to prohibition, upon every slave imported; but this law was vetoed by the Crown as "inconsistent with the interest of British commerce." "Indeed, the British Sovereign in 1768—70, vetoed all Colonial legislation, prohibitory or restrictive of slave importation, and yet England, in 1768, took from the Coast of Africa 3,100 negroes and made slaves of them in their colonies, while her orators, poets and statesmen were loudly proclaiming English virtue, in not permitting slaves to exist on English ground."

In March, 1713, a contract was made between Spain and other powers, for furnishing slaves to the Spanish dominions in America. In July, 1713, this contract was transferred to England by the treaty of Utrecht, and thereby England obtained the privilege of filling the New World with negro slaves. No Frenchman or Spaniard, nor any other persons, might introduce a single slave into Spanish America, and England had the exclusive monopoly of the slave trade for the Gulf of Mexico, on the Atlantic, all along the Pacific, and the English Colonies. The monopolising privileges were enjoyed by a company—the Asciute Company—and Philip V. of Spain took one quarter of the stock; Queen Anne reserved one-fourth to herself, and the remaining half was divided among her favorites—thus the Sovereigns of England and Spain became the largest slave merchants in the world. By the treaty assigning the contract, her Britannic Majesty undertook "to bring into the West Indies of America, belonging to his Catholic (Spanish) Majesty, in the space of thirty years, 144,000 negroes, at the rate of 4800 each year." These negroes cost nothing but trinkets and toys and refuse arms, and England gained by her total sale of slaves in America, under this contract, the capital which built up and confirmed the British Empire in Hindostan.

In 1745, when the British were the greatest slave trafficking nation in the world, it was contended and promulgated in England, by the British merchants, "that the African slave trade was the great pillar and support of the plantation trade in America; that if the slave trade should be thrown into the hands of her rivals and the colonies depend upon white labor, they would soon be undone, or shake off the dependence on the British Crown, as white men cannot be obtained as cheaply as we have obtained Africans. Even were it possible for white men to answer the end of negroes in planting, we must drain our own country of husbandmen, mechanics, and manufacturers; thus we might dread the prosperity of our colonies; but while we supply them with negroes we need have no such apprehensions."

Previous to 1740, there were imported from Africa to the English American Colonies, about 130,000 negroes—previous to 1776 over 300,000—and Raynal estimates the number of negroes exported by all European nations from Africa before 1776 to have been *nine millions.* Bancroft thinks the number imported into the Spanish, French and English Continental Colonies, previous to the prohibition of the slave trade, was about 2,000,000, to which may be added more than 250,000, thrown into the sea on the passage. The gross returns to the English for the whole traffic in negro slaves, is estimated at four hundred millions of dollars.

The people of Massachussets first assumed the "right to treat the Indians on the footing of Canaanites or Amalekites," and always opposed the introduction of slaves from abroad. In 1701 the town of Boston instructed its representatives "to put a period to negroes being slaves;" while in 1712, in answer to a petition for the emancipation of negro slaves by law, the Legislature of Pennsylvania answered: "It is neither just nor convenient to set them at liberty." The colonies, in the aggregate, were opposed to the African slave trade—Maryland, Virginia and even Carolina, alarmed at the dangerous increase of the colored population, showed an anxious preference for the introduction of white men; and laws interdicting and restricting slave importations are scattered through the records of colonial legislation. The first Continental Congress, in 1776, which assumed the powers of legislation, resolved "that no slaves be imported into any of the thirteen Colonies."

In 1787, the civilized world was engaged in the African slave trade. It was a lawful trade in Portugal, Spain, France, Holland, Denmark and Sweden; and in England and Scotland "great and good men were ranked among its active or silent promoters." In this same year the convention for framing the Constitution of the United States prohibited the African slave trade after 1808.* The original proposition was

* This is evidently a mistake. The constitution of the United States, formed by the convention in 1787, did not prohibit the slave trade at all. It merely provided that Congress should not prohibit it prior to

to give Congress the power to abolish the infamous traffic from and after the year 1800; and this was coupled with another proposition that "no navigation act should be passed without the assent of two-thirds of the members present in each House." The business of New England being mainly commercial, she desired to free her navigation interest from this two-thirds vote, and this was effected, probably by a compromise. For when Gen. Pinkney, of South Carolina, moved to strike out 1800, as the period for abolishing the slave trade, the motion prevailed by all the New England States voting for it with only four slave States—Delaware, Virginia, New Jersey and Pennsylvania, voting against it.

It is alleged that the New England States, in order to secure to themselves the monopoly of the carrying trade of the Southern States and to strengthen their commercial supremacy, voted to give the slave trade a longer lease of eight years; and that Delaware, Virginia and Maryland had found slaves unprofitable, and knew they could sell their stock of slaves to the more Southern States at better terms if the importation from Africa was prohibited. At all events, had the New England States voted against the extension, the slave trade would have been abolished eight years earlier; preventing the importation of more than 100,000 slaves into this country, and there would have been at the present time a less number of slaves in the United States, by at least 300,000, with a corresponding increase in the value of those produced by the slave raising members of the Confederation.—*N. Y. Tribune.*

MEMOIRS OF JOSEPH JOHN GURNEY.

(Continued from page 87.)

During the spring of 1815, his friend William Forster visited Norwich in the character of a minister of the gospel amongst Friends, and held many religious meetings in that city and its neighborhood. The mind of Joseph John Gurney was powerfully impressed, and he afterwards spent many weeks as William Forster's companion in a journey through parts of Lincolnshire, Cambridgeshire, and the Eastern Counties, an engagement which laid the foundation of a warm and lasting friendship between them, and was the means of deepening his attachment to the principles and practices of Friends. A few days after his return from this journey, he writes,

7th mo. 3rd, 1815. . . My excursion has greatly refreshed me. . . I have felt an increase of faith in Christ; more inclination and ability to stay myself upon his merits and mercy.

The year 1816 opens with the following entry in his Journal:—

1st mo. 3rd, 1816. I desire not to commence a new year without some effort at self-examination. With regard to my religious state, if I were not so insensible to everything, I think I should be sensible of more alarm about it. It is, in fact, alarming, not to attain to more of the life and reality of religion; and not a little so, that the habit of a wandering mind continues to impede, almost constantly, that spiritual communion with God, which I feel to be essential to my true interest. Sometimes, indeed, I have felt a good deal alarmed, and the prayers of my perturbed spirit have been permitted to bring the blessing of peace: on the whole, I have just now a good hope, that, notwithstanding the many discouragements which I have so long felt, I may yet, through abundant mercy, be amongst the few who shall be led by the narrow way to everlasting life. . . If I have, with any degree of right vision, seen the guidance of Providence respecting me, I certainly have reason to believe that *the Lord cast my lot among Friends*, and it is on this account that I may well feel discouraged at my peculiar infirmities. More simplicity! Oh, for more simplicity! I believe that if I did but dwell more as a little child, I should more find and feel my right place in the church. . . Lord draw me nearer to thyself, and keep me from evil. Make me sensible that my only safe position of soul, is that of complete prostration before thee. Grant that in this humiliation I may so be permitted to depend livingly upon thy mercy, that my joy in thee may more and more abound. Once more I entreat thee to set my heart upon the kingdom of thine everlasting rest and glory, and mayest thou be pleased so to deal with me during my pilgrimage here, that I may accomplish that whereunto thou sendest me; and continue to ascribe unto thy holy name all honor, praise, and thanksgiving, for ever and ever.

On his return from a short visit to London at the beginning of the year, he passed a few days at the house of Lord Calthorpe. From thence he writes—

Ampton, 1st mo. 23, 1816.

. . Though I could not kneel at their prayers, I was really cheered by the seriousness and simplicity with which this duty was performed; and by the apparent order of the household. May we, whilst we display our nonconformity, ever remember to what a holy conversation, to what a spirit of love, meekness, and watchfulness, our profession calls us. If we were but sufficiently alive to this call, I think our little peculiarities would be merged, as it relates to others, in the savor of our spirits, so that they would offend no one; and as for ourselves, they certainly help to keep us humble, if rightly adopted; for they are very mortifying to the natural man.

6th mo. 7th, 1816. . . [After spending a few days in London.] The Yearly Meeting was refreshing, confirming, and comforting to my spirit. Let me record my full belief, that the af-

1808; leaving that body at liberty to prohibit it in or subsequent to the year, 1808; and Congress did actually prohibit it, the prohibition taking effect on the first day of that year.

rs of the society have been conducted, under e weight and power and in the spirit of di- ıe truth. Love and unity have been the por- n of the body. I am, I trust, thankful for is renewed evidence of having found my right ıce in the Christian church. May the Lord pleased to preserve the savor of divine truth my mind. How do I desire to be, indeed, e of his servants and children; in all my life magnify and glorify his holy name.

8th mo. 17th. . . . My own experience, which s certainly of late partaken considerably of n, is sufficient to prove that there is no peace placing our dependence upon the world, no ıce whatever but in a living faith in God, and a real participation of his promises in Christ sus. . . Oh, there is no safety but in the low- spot. When our own plans, which seem be right plans, are unexpectedly overturned, is a trial of faith and patience. *Then we st get lower.*

The ninth month of this year was rendered morable to him by a visit which laid the foun- ion of an intercourse, that was, at intervals, after years, the source of much lively interest l pleasure. The circumstance is thus graphi- ly related in a familiar sketch of the late lliam Wilberforce, which he subsequently blished.

"I was introduced to Wilberforce," writes seph John Gurney, "in the autumn of 1816. was staying with his family by the seaside at westoft, in Suffolk. I well remember going er from Earlham, partly for the purpose of see- so great a man, and partly for that of per- ading him to join our party at the time of the proaching anniversaries of the Norfolk Bible l Church Missionary Societies. I was then ıng, but he bore my intrusion with the utmost ıdness and good humor; and I was much de- hted with the affability of his manners, as ll as with the fluency and brightness of his ıversation. Happily he acceded to my solici- ions, nor could I hesitate in accepting his on- condition, that I should take into my house only himself, but his whole family group, ısisting of his amiable lady and several of eir children, two clergymen who acted in the pacity of tutors, his private secretary, ser- nts, &c. We were, indeed, to be quite full guests, independently of this accession; but at house would not prove elastic in order to eive the abolisher of the Slave Trade? In int of fact, by dint of various contrivances, managed the affair with tolerable facility. It s a large party, composed of persons of seve- denominations, who were all anxious to pro- te the extension of the kingdom of their Re- emer; and Wilberforce was the star and life our circle."

A few days after this visit, he writes in the urnal:—

9th mo. 30th. The last has indeed been an eventful and interesting week. No society could have been much more pleasant, and I hope it has also been profitable. The Bible Society Meeting on fifth day passed off delightfully; Wilberforce's speaking most interesting; about sixty at dinner, at Earlham. Since that time we have been almost entirely occupied by the Wilberforces; his mind is indeed rich, and varied and elevated. It is equally pleasant and instructive to enjoy his company.

I hope I have not materially departed from my testimonies during this week. O, I desire to see clearly what and where I am, and though the heavens have, at times, felt around me as brass, impenetrable and inaccessible, I still hope that the Lord will help me. Sure I am, that an attentive inspection of my own great infirmities is sufficient to prevent all pride or vain glory. O Lord, sanctify me I pray thee with thy truth, that my inmost corruptions may be reached by the cleansing efficacy of thy Spirit. Create in me, I beseech thee, more of a willingness to give up, for thy sake, whatsoever thou mayest require at my hands.

His review of this and the preceding period of his life, written many years later in the autobiography, may properly close the present chapter.

My spiritual condition from my twenty-second to my twenty-ninth year was by no means a high one,—generally very much the contrary. Notwithstanding all the advantages of my situation I often went mourning on my way, athirst for the waters of eternal life. Many disconsolate hours after this sort used to fall to my lot, and in looking back upon this period of my course, I have frequently compared it to a journey in the wilderness after passing through the Red Sea. I ascribe this state of things to two causes; first, my own unwatchfulness; for the enemy too often prevailed over me with his secret temptations, so that as a convert, I trust, to the truth, yet not far advanced towards "the measure of the stature of the fulness of Christ," I could apply to myself the plaintive language of the apostle, "I delight in the law of God after the inward man, but I see another law in my members, bringing me into captivity. O wretched man that I am, who shall deliver me from the body of this death!" But secondly, I doubt not that this dispensation was allotted me for the trial of my faith and patience, and for my further humiliation, by way of preparation for future service.

Nor can I deny that my gracious Lord and Master was at times pleased to speak comfortably to me. I will allure her (the church) into the wilderness, and will speak comfortably to her, and will give her her vineyards from thence, and the valley of Achor for a door of hope." The valley of my soul's humiliation was at times made a door of hope to me; and although I was very weak and wandering, a poor struggler after worship at many or most of our

meetings, they were, at times, seasons of great refreshment to me. The ministry of Friends affected me greatly, and was often a means of comfort and strength. I never suffered myself to criticise it, but acted on the uniform principle of endeavoring to obtain from what I heard all the edification which it afforded. This is a principle which I would warmly recommend to my young friends in the present day; for nothing can be more mischievous than for learners to turn teachers, and young hearers, critics. I am persuaded, that it is often the means of drying up the waters of life in the soul; and sure I am, that an exact method of weighing words and balancing doctrines, in what we hear, is a miserable exchange for tenderness of spirit, and for the dews of heaven.

"The year 1817," writes Joseph John Gurney in his Autobiography, "was one of great importance to me—my 29th year. The early part of it was characterized by no small measure of mental weakness and lowness; but the Lord who saw me in my adversity, had two precious gifts in store, both of which were freely and bountifully bestowed upon me in the course of that year; a faithful partner of my joys and sorrows, and a part in the ministry of the glorious gospel of our Lord and Saviour Jesus Christ. The two things were connected in a manner which might appear very singular to those who have not been accustomed to watch the harmonious workings of external providence and inward grace. But 'whoso is wise and will observe these things, even they shall understand the loving kindness of the Lord.'"

Second day morning, [*2nd mo.*, 24*th.*] Yesterday on the whole satisfactory. Rather an unusual concern felt for the body [of Friends;] a doubt on my mind, whether notwithstanding all my sins and infirmities, it may not lead to speaking in meeting. I have felt this morning an earnest desire that my life henceforward may be to Christ, and not to the world.

J. J. Gurney had long cherished a warm regard for Jane Birkbeck, daughter of John Birkbeck, of Lynn. The bond of a somewhat distant relationship had been strengthened by frequent intercourse.

"We had known each other," to use his own words in his autobiography, "from early childhood; our pursuits were similar, and she, like myself, had become a decided Friend from conviction. In some other respects [our characters] were different. Generous, steadfast and lively, she had one of those hardier souls, on which weakness is prone to lean, but her feelings were nevertheless warm and acute. She knew and adored her Saviour, and remarkably walked by that rule, 'Whatsoever ye do in word or deed, do all in the name of the Lord Jesus, giving thanks unto God and the Father by him.'"

Her father was now deceased, and she was residing with her widowed mother, Martha Birkbeck, when she accepted Joseph John Gurney's proposals of marriage in the 5th month of this year. He afterwards writes:—

6th mo. 7th. How extraordinary is the change wrought in my circumstances, and in my mind, since I last wrote! How beautifully has the atmosphere cleared! and after some of the deepest conflicts, which I have ever yet gone through, how delightful a calm am I introduced into! How do I desire to be bowed down in thankfulness to the God of life, for his abundant blessings! How do I desire to receive from him renewed ability to love and serve him with my whole heart! Ah! may I never prefer the creature to the Creator, nor any earthly delight, to the cause of the crucified Jesus!

I left home about the 20th of 4th month; arrived at Runcton very unwell; remained a full fortnight, my mind deeply absorbed by the subject of marriage. Inexpressibly deep were the conflicts, and as great the happiness and peace, which were my allotment during that memorable fortnight; I believe the Lord was with me, and laid his hand upon me, in a remarkable manner. Never have I so experienced and known the reality and the power of the religious principles which I had adopted. After acute suffering, I had to rejoice as in the presence of my God. I hope I shall never forget the sweet peace and genuine happiness I enjoyed at Hunstanton,* in the society of one, who is now likely to be brought into such near union with me. This step seems to have been closely connected with something like a change for the better in my spiritual course; something of a clearer atmosphere and brighter view; more of the liberty of the gospel of Christ; less, I hope, of the intolerable impertinence of self.

He adds,

I think it right to record that my mouth has been several times opened in ministry.

On the Third-day evening, at Hunstanton, after I had been wonderfully delivered from conflict, I expressed, in dear Rachel's room two or three sentences of thanksgiving; the next morning at our little meeting in the summer house, I had something to say on the searching of heart, which we had all gone through, and of my confidence that the Lord would rightly direct us, did we put our whole trust in him. First-day afternoon, at the Lynn Meeting, I simply said, "I cannot feel satisfied to leave this little gathering, without expressing the affectionate salutation of my heart; grace be with you all that love the Lord Jesus Christ in sincerity." Whether this is likely to go on I know not. I feel it will be to my encouragement if it do; but I heartily desire to commit my way unto the Lord. . . My chief fear is, lest I should not

*The country residence of Martha Birkbeck, on the sea coast of Norfolk.

on this head be sufficiently simple; but may I watch and pray, lest I enter into temptation.

Often did he afterwards recur to his feelings in the Meeting at Lynn, above noticed; the first in which he was publicly engaged as a minister of the gospel. "O the delightful flow of quiet happiness," is his exclamation many years later in reference to it, "which continued to be my portion during the whole of that day. No words can adequately set it forth; and the savor of it is even now fresh in my remembrance. Few such days have I spent on earth. Similar feelings he adds, "though not in so high a degree, followed the further exercise of the gift; and the Lord led me gently forward in his work, giving me to feel the sweetness of obedience to his commands, and of a surrender of soul to his service."

8th mo. 15th. . . My ministerial gift, which I have felt very precious to me, though it is attended by its conflicts and crosses has continued to show itself. It is wonderful to me to find myself actually under such an influence. Truly it is "as the wind that bloweth where it listeth." So far the work has been attended by a deeper feeling than I ever before experienced, of my own unworthiness, incompetency, and nothingness; and of the power, love and present wisdom of the Almighty. Wonderful, indeed, is his condescension to us and care for us!

From Ackworth, under date of 8th mo. 1st., 1817, where he was engaged on one of those visits, the results of which will be hereafter noticed, he wrote to his sister Hannah Buxton, who, with her husband, was then deeply feeling the recent death of their brother Charles Buxton.

As regards myself, my experience during the last few months has been a little out of the usual course, or at least *my* usual course. I wish to say it in reverence, but I seem to have got out of a thick wood, into a verdant and beautiful plain, where the riches of the Lord's bounty are displaying themselves on every side. Deeply and totally unworthy am I of such a favor. I have indeed cause for thankfulness under the sense which is just now permitted me, of my clouded atmosphere being cleared, of my loins being more girt up; of a light within me, not of my own creating, being commanded to burn a little for my spiritual improvement and consolation. I may add to the list of divine mercies, my near prospect of a settlement in life, after my own heart's desire. Yet I have had my conflicts to pass through as well as my joys. May we all abide in true humiliation, and when the sunshine becomes overcast, (for its being so occasionally is, I doubt not, necessary for us all,) may patience equal to the day be afforded. . . I have several times felt it my duty to break the silence of our meetings, and the work appears more likely to proceed than to wither away, if I am faithful to its requisitions. But my gift is at present very small; and perhaps thou art little aware how entirely it appears to be out of my power to choose for myself [in it.] I may acknowledge that I find it not only a deeply interesting, but a *purifying* work. That it is one calling for peculiar dedication and submission, must be fully admitted. I feel that I must wholly resign myself to the Spirit which "bloweth where it listeth," and if it be not given me to know "whence it cometh and whither it goeth," I must be content. . . .

On the 10th of 9th mo., he was married to Jane Birkbeck.

The following is from his Journal:

9th mo., 15th. [After briefly describing his marriage]—and now may I record the thankfulness I have felt, and do feel, to the Author of every blessing, for the marvellous manner in which he has first suffered my faith to be tried, and then delivered me from conflict, and set my foot upon the rock. In my wife he has been pleased to bestow upon me a most precious treasure, exactly suited to my need, and I feel his presiding wing mercifully extended over us.

9th mo. 23d. It has been our Quarterly Meeting. The meeting for worship was highly favored by the divine presence. It was upon me to pray at considerable length, and under a very solemn influence, which continued after the prayer was finished. What a blessing—how high a privilege is the spirit of prayer.

[To be continued.]

RELIGION IN EVERYTHING.

There is a religion in everything around us; a calm and holy religion in the unbreathing things of nature, which man would do well to imitate. It is a meek and blessed influence, stealing as it were unawares upon the heart. It comes—it has no terror, no gloom in its approaches. It has not to rouse up the passions; it is untrammeled, unled by the creeds and unshadowed by the superstitions of man. It is fresh from the hands of the Author, and glowing from the immediate presence of the Great Spirit which pervades and quickens it. It is written on the arched sky. It looks out from every star. It is among the hills and valleys of the earth; where the shrubless mountain-top pierces the thin atmosphere of eternal winter; or where the mighty forest fluctuates before the strong winds with its dark waves of green foliage. It is spread out like a legible language upon the broad face of the unsleeping ocean. It is the poetry of heaven. It is this that uplifts the spirit within us, until it is tall enough to overlook the shadows of our place of probation; which breaks, link after link, the chain that binds us to mortality; and which opens to imagination a world of spiritual beauty and holiness.—*Whittier.*

THE CHRISTIAN TOURISTS.

[The reader of the biography of the late WILLIAM ALLEN, the philanthropic associate of Clarkson and Romilly, cannot fail to admire his simple and beautiful record of a tour through Europe, in the years 1818 and 1819, in the company of his near and dear friend, Stephen Grellett.]

No aimless warriors by the fiend Unrest
Goaded from shore to shore,
No schoolmen turning in their classic quest
The leaves of empire o'er.
Simple of faith, and bearing in their hearts
The love of man and God,
Isles of old song, the Moslem's ancient marts,
And Scythia's steppes they trod.

Where the long shadows of the fir and pine
In the night sun are cast,
And the deep heart of Dalecarlia's mine
Quakes at each riving blast!
There, in barbaric grandeur, Moskwa stands,
A baptized Scythian queen,
With Europe's hearts and Asia's jewelled hands,
The North and East between.

Where still through vales of Grecian fables stray
The classic forms of yore,
And Venus rises from the ocean spray,
In life and warmth once more.
Where every tongue in Smyrna's mart resounds,
And Stamboul from the sea
Lifts her tall minarets over burial grounds
Black with the cypress tree!

From Malta's temples to the gates of Rome
Following the track of Paul,
And where the Alps gird round the Switzer's home
Their vast eternal wall;
They paused not by the ruins of old time,
They scanned no pictures rare,
Nor lingered where the snow-locked mountains climb
The cold abyss of air!

But unto prisons where men lay in chains,
To haunts where hunger pined,
To kings and courts forgetful of the pains
And wants of human kind,
Scattering sweet words and quiet deeds of good
Along their way like flowers,
Or, pleading as Christ's freemen only could,
With princes and with powers;

Their single aim the purpose to fulfil
Of truth from day to day,
Simply obedient to its guiding will,
They held their pilgrim way.
Yet dream not hence the beautiful and old
Were wasted on their sight,
Who in the school of Christ had learned to hold
All outward things aright.

Not less to them the breath of vineyards blown
From off the Cyprian shore,
Not less for them the Alps in sunset shone
That man they valued more.
A life of beauty lends to all it sees
The beauty of its thought;
And fairest forms and sweetest harmonies
Make glad its way, unsought.

In sweet accordancy of praise and love
The singing waters run,
And sunset mountains wear in light above
The smile of duty done!
Sure stands the promise; ever to the meek
A heritage is given;
Nor lose they earth who, single-hearted, seek
The righteousness of heaven.

SUMMARY OF NEWS.

FOREIGN INTELLIGENCE.—The steamship Africa arrived at New York on the 20th, with Liverpool dates to the 7th inst., three days later than previous arrivals.

The report of the capture of Sebastopol, and the destruction of the Russian fleet brought by the Baltic, proves to be utterly false. The account of a battle on the 21st ult, on. the Alma river, in which the Russians were defeated, is confirmed. On the 27th, the allied troops were still some miles from Sebastopol, but were said to be preparing to invest that place. Eupatoria surrendered to the Allies on the 12th ult.

A part of the Turkish army on the Danube was to remain at Galatz and Brailow, and the other would march to the coast of the Black Sea, to embark for the Crimea. The first merchant vessel which had entered the port of Galatz for four months, arrived there on the 22nd ult.

Baron Hess entered Jassy on the 2nd inst., at the head of an Austrian force.

In Asia, Schamyl has abandoned his projected attack upon Tiflis, and will co-operate with the Allies on the Circassian coast.

SPAIN.—Letters from Madrid, of the 1st inst., state that disturbances had broken out in Malaga, Logrono and Jaen. A republican conspiracy is said to have been discovered. Throughout Catalonia there is great activity among the Carlists, and trouble is apprehended.

IRELAND.—Several emigrants, influenced by the improved state of affairs in Ireland, have returned from America, to settle in their native land, considerably bettered in their circumstances.

ENGLAND.—The expedition sent out by Government in search of Sir John Franklin had returned to England, with the exception of one vessel, the Enterprise, having found it impossible to pursue the search. Five of the vessels were so completely blocked up in the ice in Lancaster Sound and Wellington Straits that it became necessary to abandon them, the crews being transferred to the store-ships sent to their relief in the spring of the present year. They had obtained no intelligence of the American Expedition, or of Sir John Franklin and his company. Respecting the fate of the latter, however, accoun's have been received in Montreal, confirmatory of the fears so long entertained. A dispatch has been received by Sir George Simpson, Governor of the Hudson Bay Territory, narrating the discovery of the remains of these unfortunate navigators. The vessels were crushed in the ice, while making their way south to the Great Fish River, discovered by Capt. Back, and the whole party died of starvation, near the mouth of that river. This information is derived from the Esquimaux, who had in their possession silver forks and spoons marked with Sir John Franklin's name, and other articles of European manufacture.

This fearful tragedy is stated to have occured in the spring of 1850.

DOMESTIC.—The returns of the election in this State have been received from all the counties except Potter, and give upwards of 36,000 majority for James Pollock, as Governor.

The yellow fever continues unabated at Montgomery, Alabama, and Augusta, Georgia.

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ORIGINAL AND PRESENT STATE OF MAN.

BY JOSEPH PHIPPS.

(Continued from page 100.)

Notwithstanding too many are taught to imagine importance and efficacy, in mode, ceremony, sign and shadow, the mint, anise, and cummin of the legal dispensation; yet it is certain, that in "Jesus Christ, neither circumcision availeth any thing, nor uncircumcision, but faith which worketh by love."* Neither the practice, nor disuse of forms and rituals, are of any availance with God. But the first may more than unprofitably busy their practisers, if they are so dangerously deceived as to place confidence either in their own performances, or those of their leaders. The religion of the true Christian consisteth not in form, but in substance; and ariseth not from the activity of human reason, imagination, or opinion, but from a heart-felt sensation of Divine love in the light of life. Its foundation is no less than the immediate administration of God's holy spirit to the spirit of man. This shows unto man what his thoughts are;† what himself, and what the Lord is, so far as properly concerns him. It opens the understanding and directs the duty of the obedient; "for the way of man is not in himself; it is not in man that walketh to direct his steps."‡ It is the light of the Lamb which showeth the way of salvation; the one great light appointed to rule the day or spiritual dispensation of Christianity; wherein the nations of them which are saved must walk.‖

Men in their natural state may, by reading and study, collect abundance of notions concerning the Supreme Being; but as light discovers all things, yet cannot be really known but by its own appearance; so God, who, in the most perfect and superlative sense, is light,* can only be truly known by his own immediate manifestation. What is ordinarily called the knowledge of God, is but a series of apprehensions concerning his essence, his attributes, and his providence; but what our Saviour called so, is the real experimental sense of his life. "This is life eternal, that they might know thee the only true God, and Jesus Christ whom thou hast sent."† Truly to know him, is to participate of the quickening sense of his life, through the communicated influence of his eternal spirit. Thus to know him, is to partake of the new covenant, or true gospel dispensation; for therein it is declared, "They shall all know me, from the least of them to the greatest of them."‡ Accordingly the living Christian has a certain sense of Divine life in his own breast, which affords him instruction, strength and comfort, in such a manner as he waits in faithfulness upon it, that he is under no absolute necessity to lean upon the teachings of other men; yet when they come in a degree of the same life, he accepts them as instrumentally from God.

This life of God in Christ is the very soul of Christianity; without which the best forms and highest professions are but as members of a dead body, unavailable and unacceptable. "He that hath the Son hath life, and he that hath not the Son of God hath not life."‖ "Because I live," saith he, "ye shall live also. At that day ye shall know that I am in my Father, and you in me, and I in you."§ It is because he lives in, and communicates of his life to his spiritual followers, that they live also. Of these the true church, the adopted body of Christ under all denominations is composed. These alone are his peculiar heritage or clergy. This ecclesiastical body of Christ is a living body, rendered such by the inspiration of his life. He is the life common to all his true members.¶ By his vital influence he communicates a living sense of truth to them, inclines them to himself, and inspires them both with the desire and power of obedience; and as they advance in faithfulness, he favors them with increasing tastes of Divine grace and love, the savour of the holy unction, and the indwelling virtue and glory of his heav-

* Gal. v. 6. † Amos iv. 13. ‡ Jer. x. 23. ‖ Rev. xxi. 24.

* 1 John i. 5. † John xvii. 3. ‡ Jer. xxxi. 34. ‖ 1 John v. 12. § John xiv. 19, 20. ¶ Col. iii. 4.

enly presence. "There is one body and one spirit."* Was there not one and the same spirit throughout the whole church, it could not be one body, nor a living body. The body of Christ cannot live but by the spirit of Christ. He who partakes not of the same spirit with the head, is no true member of the body. His spiritual influence is the precious blood, or spring of life which renders all his members living, and what gives life gives a sense of that life; but though their life is most surely known to themselves, it is hid with Christ in God,† from the knowledge of those who remain unquickened by it; and hence ariseth all their opposition to it.

We are all by nature strangers to this Divine life, and we cannot by any means obtain it for ourselves. It is not of man's acquirement, but God's communication; and as far out of the reach of the most learned, as of the most illiterate. It is hid from the wise and prudent, in their own eyes, and revealed to those who are as babes to the world's wisdom. It is not the high learned, but the humble that God teaches, and the meek that he guides in the paths of truth and judgment. Every one's eye, therefore, ought to be humbly to God alone, and not to be fixed upon the wise, the scribe, the disputer of this world; for God hath, by the powerful simplicity and purity of his gospel dispensation, made foolish the wisdom of this world.‡ Yet so fond is the world of its own wisdom, that it has in great measure detruded the cross of Christ, and true spiritual religion, and erected and supported this idol in its room. After this image the world has wondered; and indeed it hath been a means wonderfully to blind, ensnare and deceive its worshippers, whose faith stands in the wisdom of men, and not in the power of God,‖ and is therefore the reverse of the faith of the gospel.

From a due consideration of the debased and corrupt state of mankind, since the fall, and of the great and good end of their creation, it must evidently appear that regeneration hath ever been the one thing needful; a work essential for all to experience. And as the birth of the spirit cannot be brought forth by any thing but the spirit, so it must also be preserved in its growth and accomplishment by the spirit. Hence the abiding, or indwelling of the spirit, remains to be of absolute necessity to the regenerate; that as their souls are quickened into the Divine life by it, they may continue to live, move, and have their being as Christians therein, and be sustained in a spiritual union and blessed communion with their Maker.

The essentiality of true religion hath ever been the same, primarily consisting in the life of God being raised up, and the love of God shed abroad in the heart, operating therein to its renovation, and to every virtuous and benevolent end. Whatever of externals or ceremonials have, at sundry times, been super-added by Divine direction or command, were not intended to alter, or unsettle men from due and constant attention to vital, spiritual religion; but when they were become greatly degenerated from it, and darkened concerning it, the merciful Creator was pleased, by means suited to their estranged and carnal condition, to point it out to them, and lead them by signs and symbols towards it. Thus the Mosaic law was not meant to be the whole of religion to the Israelites,* or to supercede the internal religion of grace; but only to be as a schoolmaster to bring them to Christ in spirit, in whom all is included and fulfilled, and whose presence was then with the faithful amongst them, who had spiritual communion with him; for, according to scripture, "they did all eat the same spiritual meat and did all drink the same spiritual drink; for they drank of that spiritual rock that followed them; and that rock was Christ."†

It is a vain thing to imagine that religion ever wholly consisted in mode or form; or that the all-perfect Lord at any time dispensed with the substance for the sake of the shadow; ever made any alteration therein, by diversity of institutions, from arbitrary will and pleasure, merely to exercise his sovereignty, as though power was a darling attribute, and more regarded by him than wisdom, righteousness and goodness; or as though his attributes could be divided in him. No; he is God and changeth not. His law is his own spirit of eternal rectitude, and his retribution according to every man's state and works. The different modifications that have appeared amongst men in point of religion, have been occasioned by the different alterations in the conditions of mankind. The all-wise God hath directed some for a time, in condescension, for the good end above-mentioned; and divers combinations of men have invented and enjoined abundance more, according to their own carnal misapprehensions of spiritual things, or to advance their own sinister purposes.

Exterior forms are but temporary matters. They are no essentials of true Christianity. The great author of it represents it as a well of water in man springing up into everlasting life.‡ It radically ariseth from a living, abiding, increasing principle in man, of a pure, spiritual and heavenly nature. As this is cordially embraced, it enlarges in the soul, expels the works and power of darkness, and produceth its own genuine fruits of humility, self-denial, patience, resignation to God, and trust in him alone; righteousness, holiness, meekness; gentleness, temperance, goodness, brotherly-kindness, charity. It derives its origin from heaven, and leads to heaven. It carries the soul out of all formalities and false

* Eph. iv. 4. † Col. iii. 3.
‡ 1 Cor. i. 20. ‖ 1 Cor. ii. 5.

* Gal. iii. 24. † 1 Cor. x. 3, 4. ‡ John iv. 14.

rests, up to the Supreme good himself. It breaks down all our own self-will, and brings into perfect resignation to the Divine will. In this humble contrited frame, and no other, can we sincerely and truly say, thy kingdom come! thy will be done! For whilst our wills stand in separation from the will of God, we cannot address him in these terms with propriety; or in spirit and truth.

The pride of man is naturally averse to this abased and broken situation. It knows not how to submit to be, or to think itself, nothing; though it is worse than nothing. It would fain erect and plume itself upon some importance, some estimation, or deserving of its own; yet all its pretences to merit are false and vain. Man being nothing as such, but what God has made him, and possessing nothing but what he affords him, is wholly God's and not his own; and is therefore in duty bound to walk in obedience to him every moment of his life, which is given him for that end. And seeing man has fallen short of his duty, and hath sinned against his sovereign by disobedience, it is neither in his power, by any thing he can perform, to merit heaven, nor to purchase remission for himself. He can neither undo what he has misdone, nor render to his Maker an equivalent for the trespasses he hath committed against him. But such is the merciful goodness, and free grace of God towards his helpless creatures, that he offers both forgiveness and felicity upon the most reasonable terms of repentance and amendment. To the willing and obedient, to him who is faithful unto death, to him that overcometh through divine assistance, are the promises of eternal life. Upon the foundation of these free and voluntary offers of the divine goodness, and man's compliance with the conditions, stands his title. "Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city."*

The laws and requisitions of God to man are in scripture often styled covenants. Not meaning that man has personally bound himself on his part to perform the conditions, but that he is really in duty as deeply obliged, and as firmly bound to do the will of his Creator, as if he had voluntarily bound himself in the strongest obligations possible. The reason is, man owes his very being and all the good he receives, spiritual and temporal, to his Maker, to whom he stands indebted for all, and who therefore hath an unquestionable right to claim all affection, gratitude, and obedience from him; and more especially as it is all for his own everlasting advantage. There is also an internal spiritual covenant, a Divine connection, which the heart of man feels, in his faithfulness to his Creator. The spirit of life in Christ Jesus, which sets free from the bonds of sin and death, and unites the soul to its Saviour, in the powerful covenant of Divine love. By this, through faith, it becomes engrafted into Christ; and by obedience it remains in him as a branch in the vine; or is incorporated with him as its head; for "he that is joined unto the Lord is one spirit."* Of this vital union regenerate souls have a certain sense, in proportion to their progress. "Hereby know we that we dwell in him, and he in us, because he hath given us of his spirit."† "Hereby we know that he abideth in us, by the spirit which he hath given us."‡ Hence, it is clear that the gift of the spirit communicates this intelligence.

(To be continued.)

* Rev. xxii. 14.

MEMOIRS OF JOSEPH JOHN GURNEY.

(Continued from page 111.)

The readers of Friends' Review are not strangers to the name and character of Jonathan Hutchinson. An intimacy long existed between him and Joseph John Gurney. "Our close agreement," says the latter, "on all points of a religious nature, and on many of a merely intellectual character, was the means of bringing us into a near and easy friendship, which I shall, I believe, always look back upon as one of the choicest privileges of my life." He addressed the following letter to J. J. Gurney and his wife soon after their marriage:—

". . . With an affection and a solicitude which are as foreign to mere compliment as *it* is a stranger to them, I now congratulate you on a union which has so much of mind in it, as well as of outward advantages, as to promise the greatest share of temporal felicity. And yet I would apprize you that even these satisfactions and privileges should be enjoyed in reference and subordination to the Giver of 'every good and perfect gift;' that they ought frequently to be offered in sacrifice at his footstool; and that whilst you admit no inferior competitor into your hearts, he, the Creator of the heart, must reign unrivalled there. I would also apprize you that, without any fault of ours, the sweetest, the most innocent earthly enjoyment, is liable to frequent and unexpected interruptions. In this *ordeal*, this prison of the soul, many things combine against our present happiness. The war of elements, the more fierce and cruel war of men's passions, prejudices, and interests, all aggravated by the malice of an unwearied and potent enemy, will one or other of them be frequently reminding the most prosperous and the most happy that this world affords not the ultimate rest of an immortal spirit,—that earth is not its final home. Of these things, beloved pair, though you knew them before, I have thought it might not be amiss, even in the zenith of your allowable enjoyment, to put you again in remembrance. But

* Cor. vi. 17. † 1 John iv. 13. ‡ 1 John iii. 24.

there is another thing, which perhaps you may not so readily admit or so easily credit, but which I think it may be at least safe for me to communicate, and that is a belief which has attended me, particularly since your marriage, that the way cast up for you is rather an arduous than an easy one; and whilst I hope it will have many roses in it, I am apprehensive it will also have its thorns;—amidst other causes, on this especial and scriptural ground, that 'they who will live godly in Jesus Christ, shall suffer persecution;'—for though racks and other torments of the body are, for the present, excluded our favored land, yet there remain in it, in full play, two small but powerful engines of mental disquietude, the tongue and the pen. The former of these, in certain heads, and under a certain direction, is strongly characterized by the Psalmist and the apostle James; and the latter, as perhaps some of us think, is not, when serving the same Master, either less mischievous or poignant."

Towards the close of the year, in company with his wife, his brother Samuel Gurney, his brother and sister Buxton, and Francis and Richenda Cunningham, he took a short tour upon the Continent of Europe, their principal objects being to establish a Branch Bible Society in Paris, and to procure information as to the systems of prison discipline adopted in the jails of Antwerp and Ghent. In crossing over to Calais they were surrounded by a dense fog, in which they drifted about for two days and nights, and narrowly escaped running the vessel ashore.

Having accomplished their objects, they returned home, after an absence of about a month.

The occasions on which he felt called to speak as a minister were now more frequent, "though often," as he says, "attended with unusual conflict, and much in the cross and fear." "How vain," he remarks in another place, "would be my own efforts to minister without the command."

Early in the year 1818, private business called him to London. His sister, Elizabeth Fry, had previously entered upon her important labors for the benefit of the prisoners of Newgate, and for the improvement of prison discipline generally. Joseph John Gurney warmly entered into his sister's views, accompanying her to the Committee of the House of Commons on the occasion of her giving her evidence, and afterwards to Lord Sidmouth, then Secretary of State for the Home Department.

In the Spring of 1818, a dissolution of Parliament took place, which was followed by a general election. Upon religious and philanthropic grounds he had long desired to see his brother-in-law, Thomas Fowell Buxton, in Parliament, and now rejoiced with him in his success at Weymouth. His letter to him on the occasion, which is already before the public, is sufficiently expressive of the hopes which he indulged as to his Parliamentary career, hopes not of political distinction, but of the powerful and successful advocacy of the cause of peace and love. As regarded himself, he was called into a different sphere.—His advocacy of this cause was to be elsewhere than in the House of Commons. Much, however, as he disliked the strife of politics, he was involved in some effort at the election at Norwich, in consequence of the illness of a near relative, who was one of the candidates. "It was my endeavor," he writes in his Journal, "not to yield myself up to the interests of the election, but being called upon, I made one speech to the electors, in which I communicated my whole soul on the subject before us, and endeavored to raise their minds to something higher than mere politics. The whole effect," he adds, "has been rather lowering to the best things." "When we look, on the one hand," is his subsequent reflection in the Autobiography, in allusion to this incident, "to the party spirit, the dissipation and corruption which attend these political strifes, and on the other hand to the meekness, quietness, impartiality and purity, which ought to mark the character of Christians, we can scarcely avoid the conclusion that the less we have to do with such affairs the better; at the same time we are not to forget our character as citizens of the State, and ought neither to despise our rights nor neglect our duties in that capacity. 'Let all things be done decently and in order.'"

It was in the Sixth month of this year that the Monthly Meeting of Friends in Norwich recognized him as a Minister of the Gospel, called to the work by the Great Head of the Church. Referring to this and to his previous attendance of the Yearly Meeting in London, he writes in his Journal:—

6th mo. 20th. . . . The Yearly Meeting was exceedingly interesting, and in most respects quite satisfactory. To me it was a period of much religious exercise; I had frequently to speak, and both to open and conclude the Yearly Meeting in supplication. I met with much kind encouragement and some useful warnings. . . . On Fifth-day the 11th, at our Monthly Meeting, I was acknowledged a minister; much was felt and the unity of Friends appeared complete. This has been a consolation to me. I feel the necessity of being very, very watchful, that my practice may not linger behind my high profession.

First-day morning, [*6th mo. 21st.*] I feel a good deal at sitting [as a minister] in the gallery, not being to my own apprehension, adequately spiritual; but I believe help will be afforded. May I be enabled to enter afresh into covenant with my Redeemer, to renounce the whole spirit of the world and to serve him faithfully.

Night. I feel thankful for the day's experience. In the afternoon I uttered a few sentences in supplication; the first time of opening my mouth in ministry, in my new situation. It has afforded me relief.

After his marriage, Joseph John Gurney continued at Earlham; and the hall where his father had resided, and in which he had himself lived from his birth, may be henceforth regarded as his settled residence. To this place, "with its lovely lawn, nested among large trees, possessing within itself those ample accommodations which it was his enjoyment to share with his friends, and combining a convenient proximity to a large and important city, with great quietness and retirement, he was strongly attached. And they who knew him there can still picture him in his study among his books; or in his drawing room among his friends, his countenance beaming with love and intelligence, the life of the whole circle; or in his garden among his flowers, with his Greek Testament in his hand, still drawing from the books "of nature and of grace" that lay before him, new motives to raise the heart to the Author of all his blessings.

Placed by circumstances, though not the elder brother, in the position which his father had occupied in Norfolk, as master of Earlham and a partner in the Bank, it was his delight as far as possible, to continue Earlham as the family house. Even after his marriage, his sisters Catharine, Rachel, and Priscilla continued to live with him, occupying their own apartments; and it was the custom of the other members of the family frequently to meet there as under a common roof. "How often," (is his characteristic exclamation,) "has the large family circle assembled there; and how often have we found occasion when so collected to acknowledge the loving kindness of the Shepherd of Israel!" Up to the period of his brother John's decease, and for some time afterwards, it was the habit of his brothers and himself, with their brothers-in-law Thomas Fowell Buxton and Samuel Hoare, to improve these occasions by a mutual impartial examination of their conduct, in which each, with brotherly openness stated what he conceived to be the other's faults. Happy, indeed, was such an intercourse between such minds. "It has inspired me," remarks Joseph John Gurney, in allusion to it on one occasion, (and his Journal contains many similar allusions,) "with a fresh desire to be bold, honest, resolute and straightforward."

Beside this, to him, delightful band of brothers and sisters, his house was, as must have been already apparent to the reader, freely opened to a large circle. Whilst every year strengthened his conviction of the soundness and importance of the Christian principles which he professed, he rejoiced in "that liberty wherewith Christ" had made him "free" to embrace as brethren all those in whom he thought he could discern traces of his heavenly image. His natural character doubtless led him to dwell rather on the points of union than of difference with those around him. With his expansive feelings, it was to him peculiarly painful to be separated in outward religious fellowship, from some whom he much loved, from many whom he highly valued, and from the great bulk of his fellow professors of the Christian name. Nothing, it may be said with truth, but a deep sense of duty, an absolute necessity laid upon him, would have reconciled him to such a separation. It is in this point of view that his decision is entitled to the greater weight; and under his circumstances, the degree in which his natural sensitiveness, almost amounting to timidity, was gradually overcome, the courage and firmness with which he was, at various times, enabled to act out his convictions, were not the least striking evidences of the work of divine grace upon his heart.

Whatever may be the advantages of smaller circles, it may be a question whether these advantages have not been sometimes overrated. To the tender plant they are often highly serviceable, if not absolutely essential. But are there not instances in which, if there has been less to obstruct the formation of the character, there has been, on the other hand, less to develope and invigorate it; where, instead of growing up to a healthful maturity, it has been either permanently crippled, or, what is equally disastrous, permanently deformed; one limb or member growing out of its due place or proportion to the prejudice of the rest. They who have been accustomed always to associate with those of similar opinions, and who are acquainted only with the habits and modes of thought of their own particular circles, are naturally but ill prepared to understand and sympathize with the difficulties of others. That which is known is, in far too many cases, all that exists, to them that know nothing beyond. Ignorance is thus apt to beget exclusiveness, and the mind and the heart become contracted together. And, even assuming the educational opinions of such individuals to be strictly correct, it may well be doubted whether the discipline, or rather the absence of discipline, through which these opinions have been imbibed, has led them to so deep an understanding and heartfelt an appreciation of them, as he possesses "who has bought the truth" at the price of much inward and outward conflict, and has had to contest, as it were, every inch of the ground on which he stands.

The reader has now to view Joseph John Gurney, not only in the varied relations of private life, but in the important character of a Christian minister. The work of the ministry of the gospel is one of the most serious and important in which a man can be engaged. In Joseph John Gurney's mind, the sense of its importance was not diminished by the peculiarity of his position. He was well aware that it was not his learning nor his talents that had qualified him for such a service. He had received no ordination from human authority, nor any "call" or appointment from the congregation. The "acknowledgement" of his friends, was simply a *recognition* of

the *gift* which both he and they felt to be altogether dependent on the free and unrestrained mercy of the glorified Head of the Church, bestowed through the agency of that Spirit who 'divideth severally to every man as he will,' and for the due exercise of which the steward entrusted with it must give a strict account. His course of life bears witness to the earnestness of his desire to be found faithful to his stewardship. His labors were extensive and abundant; yet he did not esteem the duties in which he became on this account involved incompatible with those of his ordinary calling. And whilst his secular occupations led him into closer intercourse with others, and made him better acquainted with the difficulties and conflicts of ordinary life, thereby enlarging his heart to a more extended sympathy with those among whom he was called to labor, they tended at the same time to refresh and invigorate his mind and affections, by the very diversion of them from the contemplative to the more practical parts of religion. As a man of business he was exact and methodical. Promptness and despatch equally characterised him. It was his endeavor, through that assistance without which he felt himself weak even in these things, to act out the scriptural maxim, "whatsoever thy hand findeth to do, do it with thy might." Whilst this strikingly marked his conduct in the ordinary duties of business, it became especially apparent in times of difficulty and danger. And on more than one occasion of great commercial distress and anxiety, the quiet firmness and effective decision which he was enabled to evince, afforded practical evidence, of no mean value, of the reality and power of his Christian principles. Deeply was he impressed with the responsibilities of his position. Deeply did he feel that to perform duties so various as those of a man of business and of a Christian minister, requires (may it not be said) a double portion of divine wisdom and grace. But in his example, as in that of many others, there is encouraging evidence, that the right combination of these services, so far from tending to dim the lustre of the Christian's armor, serves rather to brighten his weapons and to nerve his limbs the more effectively to wield them.

His comparative affluence doubtless materially facilitated the carrying out of his views, and relieved him from those corroding cares which are so apt to absorb or wear down the mind; but it placed him, at the same time, within the reach of other and not less dangerous temptations. Solemn indeed is the language, "How hardly shall they that have riches, enter into the kingdom of heaven!" And whilst the assurance that "with God it is possible," ought to prevent any from being dismayed, it should never be forgotten that the power of divine grace is peculiarly exemplified in the character of those who, amidst the allurements of ease and pleasure, and the temptations of worldly ambition, have been enabled, through unmerited mercy, "to fight the good fight of faith, and to lay hold on eternal life."

In the 8th and 9th months of this year, (1818,) in company with his wife, his sister Elizabeth Fry, and one of her daughters, he took a journey into Scotland, visiting many of the prisons both there and in the north of England, besides attending many of the meetings of Friends.

At Glasgow, amidst a pressure of other duties, he held his first "public meeting."

It was a solemn, quiet, and I trust edifying time; and there seemed much openness and cordiality amongst the people. * * I may truly say that this public meeting, and many other occasions since I left home, have been abundantly sufficient to convince me how near the Lord is to help us if we place our trust in him. I have, from time to time, been made sensible of my own entire poverty; but have never been disappointed when I have gone, with full purpose of heart, to the only true source of help.

My gift in the ministry has been very much enlarged, and I humbly trust there may have been some spiritual progress accompanying it; yet on looking into myself impartially, I seem to find nothing but cause for repentance. How often am I brought to feel the necessity of leaving that which is behind, and of clinging to him who can save!

Referring to their visit to the Earl of Derby and his family at Knowsley Park, Joseph John Gurney writes:—

Lord and Lady Derby, with others of the family, met us at the door, and received us most heartily. Lord Derby is an elderly man, remarkably kind and attentive, and without anything of manner to make one feel his rank. Lady Derby is somewhat younger; a very interesting and pleasing woman; her mind much too great for affectation or pride; her disinterestedness conspicuous in the little occurrences of the day; and her conversation attractive from the force of her mind, which is evidently under the power of religion. She lost her only son about a year ago; a chastisement which appears to have had much effect upon her. They were surrounded by a large patriarchal family party, consisting chiefly of the Stanleys, and Hornbys. The most conspicuous individuals were Lord Stanley, his daughter Charlotte, and his son Edward; Lady Mary, Lady Derby's only remaining child; the mother of the Hornbys, Lord Derby's sister; surrounded by several pleasing daughters, besides sons and sons' wives. There were also some agreeable guests in the house; the whole party about thirty-five in number, exclusive of many children. I have seldom, if ever, seen so much love and harmony prevailing, without any form, over a large family circle. Lord and Lady Derby took a walk with us before dinner, and showed us the pictures and the house. The afternoon

l evening were agreeably spent in not trifling ıversation. A crowd thronged around my ter, whose tales were thoroughly relished. I ssed part of the evening in a very interesting ıversation with Lady Derby on religious subts. * * Before breakfast next morning, the ies Mary and Charlotte took us in the carriage see their girls' schools, which are in excellent ler. They seem to take great pains with their or neighbors. Lord Derby gives prizes annuy to those of his cottagers who most excel in atness, propriety, &c. After breakfast we vened to propose that the whole family might be embled. My dear sister had felt a strong con-n for this object, and I was ready to bear her rthen with her. The proposal was readily eded to, and nearly the whole party, includ- the servants, about seventy persons in all, asabled in the dining room. After a short pause, egan by reading the third chapter of John. e religious opportunity which followed lasted arly an hour, and was truly solemn. I have rcely ever known a time of such apparent otism of the Spirit. My sister prayed almost soon as I had concluded reading; much power ending her. I afterwards felt unusual liberty preaching the gospel to this interesting party, m one of the verses we had been reading; As Moses lifted up the serpent in the wilderss," &c. My sister afterward spoke, and I was abled to pray in conclusion. We may thankly acknowledge that our blessed Master was ased on this occasion to send us "help from sanctuary." Almost all present, both old d young, appeared to be brought to tears; ne to many tears. I felt thankful for having favored an opportunity of plainly declaring e truths of Christianity to the family of a great bleman, and as the ground was evidently prered, I trust the seed did not fall into it in vain. hink we read of circumstances very much reembling this visit, in the journals of the earliest iends. May all the praise be attributed where ne it is due! We left Knowsley about twelve lock on sixth day morning, and dined at Wargton with two dear old friends, John and izabeth Bludwick. They seemed to be ripe eternity! With them also we were sweetly gaged in waiting and prayer.*

After reaching Earlham J. J. Gurney says: I feel like a vessel which has been filled, but now empty; quiet and not uncomfortable, ankful in my small measure for the help and eservation experienced in the course of our ng travel, and desirous to resume my home duties with vigor, as "unto the Lord, and not unto men."

To be continued.

*In his autobiography, Joseph John Gurney adds, afterwards carried on a correspondence with Lady erby, and some of the young people. I had recomended their searching out texts on particular subjects the Bible, as a useful exercise. This became their gular weekly practice; and, at the close of the week, me one of the party was appointed judge of the selecn, and expressed his decision in writing, in the form a brief essay."

NEARNESS TO CHRIST THE SECRET OF CHRISTIAN UNION.

"The secret of all union in the church of Christ is not diplomacy, not management, not trying to screw down our differences, and so develope in contrast our points of coincidence, however useful, or however proper that may be; but the secret of true union, sensibly felt, is looking to Christ. The reason of division, discord in the church, is distance from Christ; the secret of harmony in the church, is nearness to Christ. If we can suppose a large circumference or periphery, and in that circle a number of lines all coming from the circumference and meeting in the centre, those radii coming from the circumference approach each other just in proportion as they approach the centre: the nearer they are to the centre, the nearer each is to his fellow; the nearer, to use a more familiar expression, each spoke in the wheel is to its axle, the nearer each is to its fellow-spokes. It is so in the Christian church: the nearer we come to Christ, the nearer we come to each other; and the man who lives most in Christ, lives in the highest harmony, in the greatest happiness, in the nearest approximation to him who is his fellow."—*Am. Mess.*

POLLARD'S INTOXICATED MONKEY.

Jack, as he was called, seeing his master and some companions drinking, with those imitative powers for which his species is remarkable, finding half a glass of whiskey left, took it up and drank it off. It flew, of course, to his head. Amid their roars of laughter, he began to skip, hop and dance. Jack was drunk. Next day, when they went with the intention of repeating the fun, to take the poor monkey from his box, he was not to be seen. Looking inside, there he lay, crouched in a corner. "Come out," said his master. Afraid to disobey, he came walking on three legs—the fore paw that was laid on his forehead saying, as plain as words could do, that he had a headache.

Having left him some days to get well, and resume his gaiety, they at length carried him off to the old scene of revel. On entering, he eyed the glasses with manifest terror, skulking behind the chair; and, on his master ordering him to drink, he bolted, and he was on the housetop in a twinkling. They called him down. He would not come. His master shook the whip at him. Jack, astride on the ridge-pole, grinned defiance. A gun, of which he was always much afraid, was pointed at this disciple of temperance; he ducked his head, and slipped over to the back of the house—upon which, seeing his predicament, and less afraid apparently of the fire than

of the fire-water, the monkey leaped at a bound on the chimney top, and getting down into a flue, held on by his fore paws. He would rather be singed than drink.

He triumphed ; and although his master kept him for twelve years after that, *he never could persuade the monkey to take another drop of whiskey!—Dr. Guthrie's Old Year's Warning.*

FRIENDS' REVIEW.

PHILADELPHIA, ELEVENTH MONTH 4, 1854.

PUBLISHER'S NOTICE.—Our Western subscribers and agents are respectfully desired to avoid remitting Kentucky notes, and any other Indiana notes than those of the State Bank and its branches.

In accordance with the practice uniformly pursued in the management of this periodical, of giving early information, when it can be obtained, of the proceedings of the several yearly meetings, we present to our readers this week a more detailed account than that published in the preceding number, of the action of Baltimore Yearly Meeting in relation to the Ohio Epistle, and this is done in their own language.

At a Yearly Meeting of Friends held in Baltimore, for the Western Shore of Maryland, &c., by adjournments from the 23d of the Tenth month to the 26th of the same, inclusive, 1854.

Tenth month 23d.—"Two Epistles were now produced, both purporting to come from Ohio Yearly Meeting, one signed by Benjamin Hoyle, as Clerk, and the other by Jonathan Binns, as Clerk, thus affording evidence of the painful occurrence of a separation having taken place in that Yearly Meeting. Whereupon the meeting concluded to appoint a Committee to examine and read the Epistles, and make such a careful examination of the whole subject as would enable it to recommend to the Yearly Meeting the course proper to be pursued by it in relation to the Epistles and the bodies from which they emanate—viz: Hugh Balderston, Richard H. Thomas, Jonah Sands, Isaac Moore, Joseph Ballance, Wm. Waring, William A. Thomas, Bond Valentine, John Irwin, N. C. Crenshaw, John Hare and George F. Terrell,—who are left at liberty to unite with a similar Committee of women Friends, if they should appoint one, and were directed to report to a future sitting."

Names of the women's Committee: Dorothy Hopkins, Margaret Cheston, Julia Valentine, Elizabeth R. Balderston, Lydia Waring, Elizabeth Smith, Sarah Sands, Mary Wright, Mary Irwin, Eliza M. Thomas, Zillah Ballance, Eliza H. Crenshaw and Hannah Bates.

Report.

The joint Committee, to whom were referred the Epistles coming from the two bodies, each claiming the name and authority of Ohio Yearly Meeting, report, that they have carefully examined and considered the respective documents, and we, the undersigned members of the Committee, are united in the conclusion that the Epistles signed by Jonathan Binns and Jane M. Plummer as Clerks, should be received and acknowledged as coming from Ohio Yearly Meeting with which we have unity; and that the Epistles signed by Benjamin Hoyle and Rachel E. Patterson should not be received, inasmuch as we have sorrowfully to believe that they have been issued by a body with whose proceedings we cannot have unity.

In coming to this conclusion, the Committee have believed it right to take a review of the position in which Ohio Yearly Meeting has been placed by a portion of its members.

They have refused to receive and acknowledge the Epistle from New England Yearly Meeting for seven or eight years.

They have subverted the established order of Society by an abridgment of the rights of members, by refusing to receive the credentials issued by Meetings belonging to another Yearly Meeting.

They have conferred or attempted to confer upon individuals, privileges which they had forfeited in their own meetings, and to sustain them in assumed rights to which they are not entitled, by allowing them to sit in their meetings for Discipline.

They have persevered in the neglect and violation of these important and vital practices and usages of our Society, which are essential to our prosperity as a people, although they have been earnestly and affectionately entreated in the Epistles from our own Yearly Meeting, and by their brethren of five Yearly Meetings on this continent, to return to our established order.

They have refused to hear an Address adopted and sanctioned by our Yearly Meeting, and four other Yearly Meetings, and sent to them by a Committee of this Yearly Meeting, warning them of the consequences which appeared to us inevitable, and beseeching them to unite with other Yearly Meetings in pursuing that course which we believed could alone prevent results that would be deeply to be deplored.

And finally, a seat in the Minister's gallery in the Yearly Meeting of the present year was allowed Thomas B. Gould, who acted as clerk to the Separatists in New England in 1845, though at that time disowned by the Society, thus virtually owning and acknowledging the seceders of New England Yearly Meeting; and we may add that after the appointment of Jonathan Binns as Clerk, he, the said Thomas B. Gould, became the companion and associate of the body of which Benjamin Hoyle is Clerk.

t will not be denied that these departures
n the discipline and usages of our Society,
these breaches of unity, as well as others
ch might be mentioned, were committed by
body who have now Benjamin Hoyle for
rk; and that the Friends who have placed
athan Binns at the Clerk's table have steadily
earnestly advocated the ancient usages of
Society, and the course indicated by the dis-
ine, and so affectionately and earnestly re-
mended by our Yearly Meeting and others;
they have borne the lamentable state of dis-
er, which had existed for several years, as
as they could do so, without identifying
nselves with the members of a meeting which
been testified against by all the Yearly Meet-
s of Friends except their own and Philadel-
a, and not acknowledged by any; that be-
ing that the time for their release had come,
y were favored to be found "the friends of
l order, and the supporters of our Christian
trines and testimonies and discipline," and
efore they truly constitute Ohio Yearly Meet-
and are justly entitled to all the privileges
ch belong to that body.

ut, whilst we cannot unite with the body of
ch Benjamin Hoyle and Rachel E. Patterson
Clerks, we earnestly desire for the members
are now attached to it, that they may put
y from them all that separates, and again
e into that unity which formerly existed, and
ow so seriously interrupted.

Dorothy Hopkins,	Hugh Balderston,
arah Sands,	Richard H. Thomas,
Margaret Cheston,	Jonah Sands,
Mary Wright,	Isaac Moore,
ulia Valentine,	Wm. A. Thomas,
Mary Irwin,	Bond Valentine,
Eliza M. Thomas,	Jno. Irwin,
Eliza H. Crenshaw,	John Hare,
Hannah Bates.	Nath'l C. Crenshaw,

Geo. F. Terrel.

Tenth Month 24th.

Which having been read and fully considered,
pproved by the meeting, whereupon the Epis-
signed by Jonathan Binns, as Clerk, was
l and referred to the Committee on Epistles.
We feel it a duty to our absent members and
ur Friends of other Yearly Meetings, to in-
n them that after the adoption of the above
ute, and the reading of the Epistle from Ohio
rly Meeting, when the meeting adjourned,
Friends, five of whom were from Nottingham
rterly Meeting, kept their seats, and have
e absented themselves from our meetings.
are informed that they have, in connection
h six women Friends, all from Nottingham
rterly Meeting, attempted the organization
a Yearly Meeting, and that they have ad-
ssed Epistles to other Yearly Meetings in the
ne of the Yearly Meeting of Friends, held in
timore.

In this disorder, they are associated with and encouraged by four members of Philadelphia Yearly Meeting, one of whom is a minister, and another an elder, with minutes directed to Baltimore Yearly Meeting.

Taken from the Minutes.

RICHARD H. THOMAS, Clerk.

MARRIED, Fourth day, the 20th of 9th month, at Friends' Meeting, Greenfield, in Tippecanoe Co., Indiana, ALLEN JAY, of Mississinewa, to MARTHA ANN, daughter of Buddell and Elizabeth Sleeper.

———, At the same time and place, PLEASANT WINSON, JR., of Sugar River, to CHLOE ANN, daughter of Jacob and Sarah Sleeper, both deceased.

DIED.—At the residence of his father Nathan Morris, in Grant county, Indiana, on the 6th ult., THOMAS MORRIS, in the 21st year of his age.

This dear young friend, as will be noticed, is the third one of the same family who has been removed from works to rewards, in the bloom of youth within one month.

He was a member of Mississinewa Monthly Meeting.

WEST-TOWN BOARDING SCHOOL.

The Winter Session of the School will commence on Second-day, the 6th of Eleventh month next. The pupils will be conveyed by railroad to West Chester, where conveyances will be in waiting to take them and their baggage to the School, on the arrival of the morning and afternoon cars, on Second day, the 6th and Third day, the 7th of Eleventh month. The cars will leave the depot, south side of Market street, above Eighteenth street, (formerly Schuylkill Fifth,) at half-past 7 o'clock A.M., and 3 o'clock, P.M. The agent of the School will be at the railroad depot, on Second and Third day *afternoons*, and will furnish pupils with tickets, and accompany them to West Chester. Those who go by the *morning* train, will be furnished with tickets by a person in attendance. To those who procure tickets as directed, the fare from Philadelphia to the School, including baggage, will be one dollar, which will be charged to the scholar at the School. All baggage should be distinctly marked Westtown, and with the name of the owner, and should be sent directly to the railroad depot.

The West-town office is at Friends' bookstore, No. 84 Arch street, where all small packages for the pupils left before 12 o'clock on Seventh-days, will be forwarded. *All letters* for the pupils and others at the School, should be sent by *mail*, directed to *West-town Boarding School, West Chester P. O., Chester Co., Pa.* Postage should be *prepaid*, and packages should be distinctly marked and put up in a *secure manner*, so that their contents will not be liable to be lost by handling. The stage will leave West Chester during the *Winter Session*, for the School, on Second, Fourth and Seventh days, on the arrival of the *morning* cars from the city, and from the School to West Chester on the same days, to meet the morning cars to Philadelphia. The fare for each passenger to and from West Chester *by the stage*, will be 25 cents. When special conveyances at other times are provided at the School, an extra charge will be made.

West-town, Ninth mo., 1854.

INDIANA YEARLY MEETING.

[Concluded from page 102]

The Reports from Western Quarter's Branch Committee state that the

Manual Labor School,

Under the management of that Quarterly meeting, has been progressing to pretty good satisfaction. The entries for the Winter Session were 84, and for the Summer Session 71. The progress of the pupils in their various studies has been good, and their observance of the school and of the requisitions of the Committee, has been satisfactory. The pupils are regular in their attendance of meetings at Bloomfield. Attention is given, as heretofore, to manual labor; and the school continues to meet its expenses.

Report of the Committee on the concerns of the people of color.

Reports have been received from all the branches of this Committee, except from that in Salem Quarter, exhibiting a summary account of their labors for the benefit of the colored people in their several limits.

It appears from their Reports, that there have been about twenty schools of colored children taught for some portions of the past year, in which Friends have given advice and assistance, both pecuniary and otherwise, and in which a large number of children have received instruction. In most of these schools all the common branches of an English education have been taught, and in nearly all of them by colored persons, some quite competent and efficient teachers. A considerable number of children have received instruction in the schools of Friends, where they have not been in settlements so that schools of their own could be had.

In addition to the encouragement and assistance Friends have rendered in the promotion of education and schools, they have continued their care, as in years past, for the poor and destitute amongst them, and in advising and assisting them in procuring employment for their support.

Although the several Branches of this Committee continue to find many objects amongst the families and children of this portion of our fellow citizens in need of advice and assistance, yet in justice to them as a class, it ought not to be inferred that they are all of that description. Many of them are in good circumstances in life, and fully alive to their interest in procuring an education for their children. Several of their Reports allude to large portions of them as freeholders, some of whom had in times past been the objects of their care and attention, but who are now, with their families, as industrious, moral, and intelligent, and as much interested in the promotion of education and general improvement, as many white citizens. One of the Branches alludes to the fact, that wherever they are found in *country* situations, they much more frequently become useful and moral citizens, than when employed in our cities and villages, as servants about hotels, &c.; a subject which we think ought to claim the attention of all who desire to elevate the character and the condition of the colored man in the free States.

Our Committee on Indian Concerns have now brought in the following Report, which has been read. The services of the committee have been satisfactory to the meeting. The Committee is continued and encouraged to further labor and care in the concern, as way may be open and ability afforded to them; to report to next Yearly Meeting. The proposition to raise $1,000 is united with and adopted; and the Subordinate meetings are directed to raise that sum accordingly, and forward it to William Crossman, Cincinnati, Ohio, Treasurer of the Committee.

Report on Indian Concerns.

This committee has been engaged during the past year in endeavoring to promote the prosperity of the School established among the Shawnee Indians.

By Reports from our Superintendent, it appears that owing to the unsettled state of the Indians, and other causes, the school, during most of the time the past year, has been small, averaging about fifteen children in attendance.

We are informed by Friends at the school, that the unsettled state of the Indians arose from a difference in sentiment among them relative to the late treaty with the General Government, by which they agreed to sell all their lands, (except a reservation of twenty-five by thirty miles, including their improvements,) from which they are to select two hundred acres for each man, woman and child belonging to the nation.

By the treaty, three hundred and twenty acres of land (which includes all the improvements) has been set apart for the use of Friends School, to be held by them so long as the school shall be continued—and should the school be discontinued, the land and improvements to be appraised separately and sold—the price of the land to be paid to the Indians, and the price of improvements to Friends.

The half-section of land set apart for the use of the school being deemed insufficient, particularly as there is no timber on it for fencing, a committee was appointed and authorized to secure by pre-emption right, or otherwise, as much land adjoining, or convenient to the Establishment, as may be necessary for the use of the school. One of that committee, in company with Richard H. Thomas, a member of the Indian Committee of Baltimore Yearly Meeting of Friends, visited the Commissioner of Indian Af-

airs, at Washington, who expressed his regret hat a deputation from Friends was not present uring his negociations with the Shawnees, as e felt confident there would have been no diffiulty in securing, by treaty, as much land as ould have been necessary for the use of the chool; and he assured the Friends he would rite to the Agent having charge of the Shawee Indians, to assist Friends in securing by preemption, or otherwise, such land as they may eem necessary for the use of the Establishnent.

It appears by the Report of our Superintenent, that the scholars have been attentive to heir studies, and have made good progress herein—that their deportment in meeting has een exemplary, and that a First-day School, for he purpose of advancing them in Scripture nowledge, has been kept up. Such of the oys as are large enough assist on the farm, and he girls in the house.

In relation to the Farm, the Superintendent ays, there has been eleven hundred dozen of ats cut, ten hundred dozens of wheat, and about hirty tons of Hay, all put up in good order; ut owing to the long continued drought, the orn will not yield more than half a crop.

During the last year there has been received or Produce, Cattle, &c., sold from the Farm 804.55, and during the same period there has een paid out for Groceries and other articles or the use of the Family, and for extra labor n the Farm, $446.43; there have been ninetyhree garments made for the girls, and fortyour for the boys, and Stockings and Socks knit y the girls sufficient for the use of the Famly.

The building of the Barn has been completed, t a cost of $757.75, being an excess of $57.75 ver the amount raised for that purpose.

The second Annual Report of the Trustees f the "*White's Indiana Manual Labor Institute*," is now produced and read. The second Annual Report of the Trustees of the "*White's Iowa Manual Labor Institute*," is also produced nd read. Both these Reports are satisfactory o the meeting, and are as below.

Second Annual Report of White's Indiana Manual Labor Institute.

Little has been done by the Trustees since our former Report, it being thought best to wait for he timber to die previous to commencing the pening of a farm, or to proceeding with the uildings.

The following will exhibit the state of the funds in the hands of the Treasurer.

Treasurer, to Institute, Dr.

To amount of notes on hand last year,	$13,609 16
" cash " "	138 86
To interest received since last Report,	827 69
Received for rent,	32 73
	$14,608 44

CR.

By amount paid agents for selecting lands, and expenses attendant thereon,	$62 00	
Taxes for 1852–3, and other items of expenditures, as per orders,	104 30	
Paid administrator of David Miles, former Treas.	82 86	
Paid for Record, Journal, Ledger, Order Book, &c.	22 50	
Paid Attorney's fee, on Articles of Association,	5 00	— 276 66
Amount of funds on hand,		$14,331 78

Second Annual Report of White's Iowa Manual Labor Institute.

To the Yearly Meeting:

During the past year the improvements referred to in the last Report, as having been contracted for by the Board, have been progressing, and they have now five hundred acres of the land inclosed, broken up; a considerable portion of which has been cultivated in crops the past season. On the first annual settlement of the Treasurer's account, on the 12th of 11th month last, there was in notes for money loaned ten thousand dollars, and a balance of two hundred and eighty-eight dollars and forty-six cents in the treasury, after defraying all expenses incurred up to that date; the Board also received a donation of one hundred dollars from a member of this Yearly Meeting. These last two sums were placed on interest, which, added to the sum above mentioned, makes the total amount of ten thousand three hundred and eighty-eight dollars forty-six cents, placed at interest for one year. Having laid off four hundred and eighty acres of the land into tracts of eighty acres each, designed to be fitted up for farms for renting—three of them already having dwelling houses on them—the Board resolved to erect on each of the other three tracts, a substantial dwelling, of sufficient dimensions for the accommodation of tenants; one of which is in progress of construction and nearly completed. They are also making some necessary repairs of the houses previously erected. They have also planted out an orchard of between six and seven hundred apple trees on that portion of the land designed to be occupied by the school as a farm, and on which the school buildings are to be erected. These expenses are to be defrayed out of the interest derived from the money loaned, as it becomes due, and other sources, and the expenditures are to be confined within these limits. But it is impossible to give a statistical report of the expenses of the present season before the end of the fiscal year, as the works are in progress, and the interest not due until that time. The Board further report, that there will be five eighty acre farms, each provided with a good dwelling-house, a good well of water, and other necessary accommodations, ready for renting by the 1st of Third month next.

Third day, 10th mo. 3d.

The Friends appointed to prepare essays of Epistles to other Yearly Meetings of Friends, have produced an essay to each, and they have all been read and adopted, and directed to be recorded. The Clerk is directed to sign them on behalf of the Yearly Meeting, and place them in the hands of the proper Yearly Meeting's Correspondents, to be forwarded; and those Correspondents are authorized to make verbal corrections, and see that the quotations are properly cited.

The meeting now having brought to a close the various important matters which have claimed our attention, comes to a solemn conclusion. We feel that heartfelt gratitude is due from us to Him from whom all good cometh, for extensions of his goodness and mercy to us during our several sittings, enabling us, by the help of his Holy Spirit, to conduct our concerns in a good degree of brotherly love and condescension; and to feel now at parting that our hearts are united together in the love and fellowship of the gospel—to meet again at the usual time and place next year, if consistent with the Divine will. ELIJAH COFFIN, *Clerk.*

First Ascent of Mount Hood—Interesting Narrative—Effects of a High Elevation upon the Human System.

We give to-day an interesting account of the first ascent of Mount Hood, a snow capped peak in Oregon, estimated to be 18,361 feet high, even more lofty than Mount Shasta, and heretofore unexplored. The narrative is given by the editor of the Oregonian, who started on the 4th of August, with a party of gentlemen under the guidance of Captain Barlow, an old mountaineer, to ascend the peak.

They camped the first night at Foster's, about 20 miles from Portland. For some 30 miles from Foster's, the ascent over the trail or immigrant road, as it is called, is gradual, except an occasional hill, which to an inexperienced traveller in the mountains, would seem to be an insurmountable barrier to further progress. After some eight hours' riding over a rough, unsettled country, in a hot sun, the most of the way destitute of water, the party attained what appeared to be the summit of the first bench of Mount Hood. A few rods below they found a fine gurgling spring of the purest water.

The narrator continues:—After two hours' rest, and partaking of refreshments, the order was given to "saddle up;" we were soon under way again. The route from this point soon brought us into a deep valley, through which a considerable river, called "Sandy," runs directly from the snow-capped mountain. The party pushed on at as rapid a pace as the road would admit. Through this whole valley, the route was over a low bottom, full of large boulders and sand, over which our horses were obliged to make their way as best they could.

We encamped in the bottom for the night. Grass was scarce; consequently, in the morning we had some trouble in finding all the horses, as they had wandered a mile or more from the camp after food. However, we soon got under way, and followed the same stream, which, as we ascended, became more rapid, and the valley more narrow. Towards noon we reached the second *lift*, or bench of the mountain.

We were to meet Judge Olney and Major Hallar, of the army, on the south side of the snow peak, as near as possible. From this rendezvous we were distant about four thousand feet. We started on foot up the steep ascent, not less than forty degrees, and after two hours of struggling, puffing, panting and blowing, we attained a top, without serious inconvenience or loss, save the anathemas pronounced upon the horses of the train, and the animal species generally. We found, however, after getting to the first top, there was still a second, third and a fourth. Finally, all were ascended, and we arrived at the place where Capt. Barlow had designed we should dine.

After this we again got under way, and leaving the trail, plunged into the dense forest, direct for the principal snow peak. We found the woods more open than we had anticipated. By keeping on the highest ridge of land we were enabled to avoid the canyons and deep declivities.

In about three hours' hard travelling, we suddenly emerged into an open plain, thickly covered with grass and flowers. The lofty snow-covered mountain loomed up in sublime grandeur and magnificence, apparently not more than a mile or so distant; we, however, travelled full two hours up an ascent of about twenty degrees, which brought us to the snow—lying in the fields on either side and in our front. Here we encamped for the night. On the morning of the 7th, black clouds began to gather around the base of the mountain far below us; it soon commenced to thunder and lighten, and the wind to blow a severe gale from the West. Judge Olney and Major Hallar, after much difficulty, discovered our camp, and came in, presenting anything but a judicial or military appearance.

Our position was too much exposed to the driving wind, so the whole party retreated down the side of the mountain for some three miles, where we camped for the night in a deep canyon. About sunset the wind abated and the clouds below disappeared. The moon rose, (having filled "her horns,") and shone with unusual brightness—and the night was beautiful, although the weather was quite cold. Before 12 o'clock the thermometer fell to the freezing point, and in the morning, when we emerged from our frost-covered blankets, we found our tin cups about one-third full of ice from the water left in them over night.

At this point, we thought we could discover, ough a telescope, smoke ascending from the reme pinnacle. It had not previously been posed that Mount Hood was at this time vol-ic.

On the morning of the 8th, the party left p in high spirits, determined to reach the mit. The animals were pushed at double ck time up the side of the mountain, as far t was safe or practicable to take them, where y were quickly stripped of their burdens and keted. In a few minutes all were off for the ; each took some provisions and were provided n well made creepers, iron socket mountain fs with hooks, ropes, etc., etc.—the same kind t we used in ascending Mount St. Helens last r, and which we found indispensable for climb-snow covered mountains.

We commenced the ascent upon the southeast e, by first traversing a sharp narrow ridge ween the headwaters of Dog River on our it and a tributary of the De Chutes on the . This ridge was attained by first crossing nasm of about 500 feet in depth, formed by water of the last named stream. After two rs' hard climbing, we stopped to refresh. We n continued the ascent, and in a little while naked ridge was lost in the mantle of snow ch now lay spread out before and on either e of us.

After attaining a high altitude, we found the w laying in waves similar to a "chopped sea;" refore, we had to rise at almost every step, n six inches to two, three and sometimes four ! The sun had softened the top of the snow iciently to make a slight indentation by the t.

Thus we continued to ascend for several thou-l feet at an angle of almost 50 degrees, when rarefied atmosphere began to exhibit its ef-s upon all, but more especially upon Judge ey, Major Hallar and Captain Travillot. Soon jor H. could go no further, in consequence of iness in the head, which affected him seri-y. After a while, Captain T. found the od starting from the surface, and was also at-ked with a like dizziness, when he prudently lined going further. After a few rods further the ascent became more steep—by the odolite degrees—where Judge Olney was reluctantly pelled to halt, in consequence of the singular ct of the air upon him. From this point, we e compelled to make steps by kicking the toes our boots several times into the snow. By owing close to the edge of a large ledge of ks lying perpendicular with the mountain, ere the sun's reflection from the ledge had ened the snow, we were able to get compara-ly a good foothold. Our friend Lake followed se upon our heels. The Indian, who had now good pair of creepers, and a good mountain f, seemed determined to go up as far as the ostons" could; although he could not be in-duced to lead the way or even go between us. For nearly two hours there was nothing said, except an occasional warning from us to Mr. Lake to "close nannage," and the response of—"all right!"—"go ahead!"—"we'll come it!"

Finally, at 2½ o'clock, P. M., we attained the summit on the southeast side. We found the top similar to that of Mt. St. Helens—extremely narrow, laying in a crescent shape. Mt. St. Helens facing the northwest by a crescent, while Mt. Hood faces the southwest. The sharp ridge on top runs from the southwest to the north, making a sharp turn to the west at the north end. The main ridge is formed of decomposed volcanic substances of a light reddish color, which cones from 20 to 50 feet high at intervals of a few rods. These cones or rocks are full of cracks or fissures, as if they had been rent by some convulsion of nature at a remote period. Between these cones there are numerous holes, varying from the size of a common water bucket down to two or three inches in diameter. Through these breathing holes—as we call them—and through the crevices in the rock, there is constantly escaping hot smoke or gas of a strong sulphuric odor. In passing over the ridge for near half a mile, we discovered a large number of these breathing holes; through some the heat was more intense than others.

We did not carry up a thermometer; therefore, we could not get the exact degree of the heat; but from holding our hand over several of them, we have no doubt that the thermometer would have shown "boiling heat" in some of them. As soon as the Indian discovered by holding his hand over one of these "breathing holes," the existence of fire beneath, he immediately retreated as far as he dare go down the mountain alone. The smoke or gas was very offensive to the nostrils, as well as irritating to the eyes. We attempted to look into several of them, but were prevented from getting more than a momentary glance, for the reason above mentioned. We, however, rolled stones into them, and could hear them descend for a considerable distance. We remained about one hour traversing the ridge, and examining the country in the distance. We could distinctly see Mount Jefferson, Three Sisters, McLaughlin, St. Helens, Rainier and Adams, besides two other snow peaks, whose names, if they have any, we are unacquainted with; also, Fremont's Peak and Shasta Butte mountain, in California.

These last mentioned peaks must be nearly or quite five hundred miles from Mount Hood. The vast extent of country over which the eye could reach, would be received as incredible by any but those who have been upon these towering mountains on a clear day, and in an Oregon atmosphere. There appeared to be a bank of fog hanging over the ocean, which precluded us from seeing it distinctly. There was also a dark cloud or bank of smoke laying off to the north-

east, very low down, which shut out a small portion of the country in that direction from our view. Aside from this, the whole country for hundreds of miles was in plain view before us. In the distance on either side, could be traced the different ranges of the well known great coast range on the west, the Sierra Nevada on the south and southeast, the Siskiyou on the southwest, and the Blue and Rocky mountains on the east, besides the great head of Cascades to the north. These, together with the thousand small ranges, with their innumerable crests and indentations, present to the eye a perfect forest of mountains. Bearing south 15 degrees east; at a distance of perhaps about 40 miles, we discovered a lake surrounded by a large prairie or open country. This lake, so far as we could learn, was entirely unknown.

While on the top of the mountain we were startled by a tremendous crushing, rumbling noise below. At first we anticipated it to be an earthquake, or something of that sort. Judge Olney and those below heard it also, and accounted for it on our return. It was caused by an avalanche of rock under the immense bodies of snow which lay in large fields, hundreds, and perhaps a thousand, feet in depth. We examined some chasms in the snow of very near or quite a thousand feet in depth, and two or three hundred feet across, extending horizontally with the mountain for a great distance.

The late hour of the day, together with the visible increase of cold, forced us to retrace our steps down much sooner than we desired. Our descent was much more rapid than our ascent, although a portion of the way was apparently more dangerous.

In descending from a rarefied to a dense atmosphere, those who had not been seriously affected by the ascent, came in for their share of the general debility and difficulty in breathing. We had our full share, and were for a time entirely unable to travel more than a few rods at a time without laying down on the snow or ground to rest. On the 11th, we reached Portland, having been just a week engaged in the exploration.

THE CLOUD OF WITNESSES.

JOHN OF VICENCIA.

During the fierce contests between the Popes and the Emperors, which ravaged Germany and Italy for the greater part of three centuries, the two great factions were divided into Guelphs and Ghibellines; the former supporting the pretensions of the Popes, and the latter those of the Emperors. "The leaders," says Ranke, "had always adherents from the lowest classes at their command; wild, determined bravoes, of fierce and wandering habits, who were ever prepared with offers of service to those whom they knew to be in fear of enemies, or to have injuries demanding vengeance; these men were always ready to commit murder, for a sum of money. . . These divisions reigned even in the smallest villages: a man would not have spared the life of his brother had he belonged to the opposite faction; and some were known who had destroyed their wives, that they might be at liberty to marry into families of their own party." These "unappeasable contests," as they are styled by Schlegel, not only embroiled the different states and made them the abode of implacable animosities; but they also poisoned the current of domestic life, and spread malignity and revenge to such a fearful degree, that according to Dr. Robertson, Italy and Germany were filled with discord and bloodshed for several ages. Throughout the Italian States especially, these hostilities darkened the national character to the deepest shade of malignancy, and produced scenes of ferocity and violence such as the most revolting deeds of barbarism have never surpassed.

It was in the early part of the thirteenth century, when these disgraceful contests had reached their height, and were rapidly reducing society in those otherwise advanced states to a condition of intolerable anarchy, that a number of Dominican monks, repenting, it is hoped, of the guilty part they had taken in prompting the persecution of the noble-minded and innocent Albigenses, commenced the work of attempting to heal the discords and terminating the animosities which had for so long a period inflicted the deepest misery and degradation upon the whole of the community. In prosecuting this noble design they originated a series of pacific labors which were long remembered in Italy as the "preaching of the peace;" and by them these devoted and sedulous men succeeded in arresting the tide of lawless violence and revenge, which was threatening to overwhelm all that was valuable in the land.

But the most distinguished of these remarkable heralds of a purer age was John of Vicencia, who commenced his preaching at Bologna, about the year 1230, with a success that had no parallel in those times. His eloquence was of that commanding order, that all classes crowded to hear him, and among the mighty assemblies who collected at his feet there were magistrates, citizens, peasants, and *soldiers*, who, moved by his pathos, and awed by his authority, pledged themselves as in the presence of their Creator to forget their animosities and to bury in oblivion every former cause of strife.

From Bologna, he proceeded to Padua; where he was met by the municipal authorities at several leagues distance from the city, to which he was conducted with great honor, seated on a triumphal car. Here again "the preaching of the peace" received the acclamations of the assembled thousands, who verified the power of his eloquence by burying at the instant the animosities of years.

In the character of a "peace-maker" this remarkable man visited all the principal cities and

owns of Lombardy, and with such signal success n reconciling or effacing differences was his labor rowned, that he was universally hailed as the healer of the breaches."

Nor was he less successful among the nobles, who voluntarily submitted their disputes to his rbitration; indeed, such was the magic of his ords and power of his doctrine, that the proud ords of the soil even rejoiced to forget in a day he animosities they had cherished for genera- ions. To complete his great work, he convoked solemn assembly of the population of Lom- ardy, in the plain of Paquarra on the banks of he Adige, in which he was enthusiastically res- onded to by all classes of the people. But the ccount of this extraordinary meeting cannot be iven more appropriately than in the words of M. ismondi, to whose industry and historical re- earch we are indebted for our acquaintance with his interesting recital.

"Never had a nobler enterprize been under- aken than that of reconciling twenty inimical tates, by the mere inspiration of religious senti- nents—by the simple influence of Christianity— y the unaided power of language. Never had grander spectacle been presented to the eyes f men. The entire population of Verona and Mantua, of Brescia and Padua, and eight of he principal cities of Lombardy, surrounded by heir respective magistrates, assembled under heir national standards, while a numerous com- pany of bishops and nobles appeared at the head f their vassals. From a lofty seat, elevated in he midst of the plain, the voice of the preacher as distinctly heard by every individual of that ast assemblage, and might well seem to their eated imagination to descend from heaven. His text was the affecting bequest:—'My peace I give unto you; my peace I leave with you.'

"With an eloquence till then unknown, he drew a frightful picture of the miseries of war; he described the spirit of Christianity as a spirit of peace; and in the name of God and of the church, he commanded the Lombards to renounce their enmities.

"He then dictated to them a treaty of univer- sal pacification, which was to be cemented by the union of families once inimical, and devoted to everlasting malediction those who should violate this amicable adjustment of differences.

"Such was the success which attended the preaching of this apostle of peace, that for a time a universal cessation of war rewarded his labors; and one of the treaties formed under his auspices, still extant, and which contains scarcely any other condition than that of mutual forgiveness of injuries, has handed down to posterity the name of John of Vicencia, with an *eclat* as sin- gular as it is enviable."

With such results from the labors chiefly of but one man, may we not be permitted to de- plore, that in five hundred years there has been but one John of Vicencia!—*Herald of Peace.*

Selected.

PARTING.

While to several paths dividing
We our pilgrimage pursue,
May Jehovah, safely guiding,
Keep his scattered flock in view.

May the bond of sweet communion
Every distant soul embrace,
Till, in everlasting union,
We attain our resting place.

O 'tis sweet, each other aiding,
In companionship to move;
One pure flame and heart pervading,
One our Lord, our faith, our love.

Sweet, when each can bend, imploring
Medicine for his brother's pain,
Or the stumbling foot restoring,
Cheer him to the race again.

Here a passing breath may sever
Friends, in dearest union tied;
But created power shall never
Tear us from our Saviour's side.

Life, and death, and hell combining,
Present things, and things to come,
Cannot cloud the promise shining,
Cannot keep us from our Home.

Now we part in tearful sadness,
Bearing forth the precious grain;
We shall yet, in joy and gladness,
Bring our harvest sheaves again.

Thus, while fond affection weepeth,
Faith exalts her cheering voice;
He that soweth, he that reapeth,
Will together soon rejoice.

THE ERRING ONE.

Think gently of the erring!
Ye know not of the power
With which the dark temptation came,
In some unguarded hour.
Ye may not know how earnestly
They struggled, or how well,
Until the hour of weakness came,
And sadly thus they fell.

Think gently of the erring!
O, do not thou forget,
However darkly stained by sin,
He is thy brother yet.
Heir of the self-same heritage,
Child of the self-same God!
He hath but stumbled in the path
Thou hast in weakness trod.

Speak gently to the erring!
For is it not enough
That innocence and peace have gone,
Without your censure rough?
It sure must be a weary lot
That sin-crushed heart must bear,
And they who share a happier lot,
Their chidings well may spare.

Speak gently to the erring!
Thou yet may'st lead them back
With holy words and tones of love,
From misery's thorny track.
Forget not thou hast often sinned,
And sinful yet may'st be;
Deal gently with the erring one,
As God hath dealt with thee.

SUMMARY OF NEWS.

FOREIGN INTELLIGENCE.—By the arrival of the steamship Niagara, European dates have been received to the 14th ult.

The Allies were preparing to attack Sebastopol, and had destroyed the aqueduct by which the city was supplied wtih water. The inhabitants are now dependent for water upon the reservoir. It was expected that an assault upon the city would be commenced on the 8th ult. The trenches of the Allies were within 1600 yards of the walls and already mounted fifty guns.

Immediately after the battle of Alma, Menschikoff sunk seven of his ships in the entrance of the harbor of Sebastopol, thus completely preventing the possibility of an attack by sea. The Allies had, in consequence, been obliged to change their plan of operations, and to attack the south instead of the north side of the city. The Russians hold their remaining vessels ready to be sunk, and the crews, amounting to 10,000 men, are added to the garrison of Sebastopol. The marines of the Allies have been joined to the armies on shore.

It is reported that the Russians have blown up the fortresses of Anapa and Souchoum Kale, and sent their garrisons, consisting of 15,000 men, to reinforce Menschikoff. The whole country north of Sebastopol has been evacuated by the Allies, and the reserved forces have left Varna to join the siege.

Marshal St. Arnand is dead and General Caurobert has succeeded to the command of the French army, Lord Raglan commanding the allied forces. In consequence of energetic notes from France and England, Prussia, it is reported, has expressed her willingness to act with Austria.

The Russian forces in the Crimea are estimated at 85,000, and those of the Allies at 90,000, including the seamen from the fleet.

It is not probable that any further operations in the Baltic will be attempted the present season. The greater part of Admiral Napier's fleet was at anchor near Revel.

Schamyl has been defeated by Prince Aldronitoff, who again threatens Kars.

It is stated that a conference of the Ministers of the United States to the different European Courts is now holding on the continent, for the purpose of exchanging information respecting the state of affairs in Europe, and of protecting and advancing the commercial interests of this country, in any new arrangement of treaties that may be made.

CHINA.—News from Shanghai have been received to 8mo. 7th, and from Canton to 8mo. 21st. Shanghai was still in the hands of the insurgents, who were likewise besieging Canton. Their number had increased greatly, and nothing but the strength of the walls and the fact that the besiegers were destitute of cannon had saved the city from falling into their hands. They were, however, casting cannon. They had made an attempt to take the place by storm, but were repulsed with great loss. Orders had been given to clear away all the houses near the walls which could afford shelter to the besiegers. The number of the besiegers is stated to be 30,000.

CALIFORNIA.—The steamships George Law and Star of the West arrived at New York on the 27th ult., bringing California dates to 9th month 30th. The former brings $1,082,000 in gold, and the latter $800,000.

Several large whales have recently been taken in the bay of Monterey, yielding from fifty to eighty barrels of oil each.

The British ship Rattlesnake had arrived at San Francisco from Port Clarence, in the Arctic Ocean, bringing news of the arrival at that place of the ship Enterprise, Capt. Collinson, from its long expedition in search of Sir John Franklin. The Enterprise had been in the Arctic Ocean since the summer of 1851. She had found no traces of the object of her search.

Several parties of overland emigrants from Texas had been attacked by Indians. One party of fifty persons were murdered near the Pimos villages by a band of Apaches, who carried off the provisions, and the cattle, six hundred in number. Other companies had been robbed to a considerable amount. In Oregon also, a company of emigrants had been attacked near Boise river by the Indians, who killed twenty of their number, butchering and torturing them in the most horrible manner. A company of troops has been sent in pursuit of the Indians, but from their numbers and the strength of their strongholds, much trouble is apprehended.

During the last two months some twenty-five Americans had perished from thirst on the Tinijalta route, there being only two watering places within 150 miles of Altar.

A profitable gold field is said to have been discovered in Washington Territory, in the country embraced by the east and west forks of the Catapoodle river.

Advices from the Sandwich Islands state, that no new movement had taken place in regard to annexation, as the Government was awaiting the action of the United States upon the treaty sent to Washington.

NEW GRENADA.—Recent accounts give reason to believe that the revolutionary party in this country is defeated beyond recovery, and the former government re-established.

PERU.—The government and revolutionary armies were encamped within a short distance of each other, but no decisive battle had taken place. A number of the government troops had deserted and joined the revolutionists.

GUATEMALA.—The city of Guatemala has been visited by a series of earthquakes, causing great alarm and doing considerable damage. They commenced on the 14th of the 7th month, and had continued with increasing violence to the 31st, the day previous to last advices. During that time seventy-three shocks took place. The fissures in the earth, made by the great earthquake of 1830, had been reopened and new ones made. A number of buildings had been thrown down, and fears were entertained lest the entire city should be destroyed.

TEXAS.—The state of affairs in Texas is of the most unsatisfactory character, the hostility of the Indians being now active and undisguised. A battle took place recently between a body of United States troops and a much larger company of Indians, resulting in the death of one American and the wounding of two others. The Indians had one man killed and three wounded. The Camanches, who are now hostile, can bring several thousand warriors into the field.

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ORIGINAL AND PRESENT STATE OF MAN.

BY JOSEPH PHIPPS.

(Continued from page 115.)

Religion here, and salvation hereafter, are as ch the concern and duty of the illiterate and orant, as of the wise and learned. And as se are by much the greater number, religious ty must undoubtedly consist in something ually attainable and practicable by all; for d is no respecter of persons. It cannot lie entially in literal knowledge, nor in any pe- iar mode of education; for these are the lot few, in comparison of the whole of mankind. ppiness being the end of man's creation, and universal indispensable concern of every n, the effective means of regeneration and vation must be attainable by every man. thing but the omnipresent and all-effective rit of God can be this means; for nothing else niversal, nor any way adequate to the work. e spirit of God, therefore, being necessary to ry man, is afforded to every man, by him who hholds nothing necessary.

This holy operative spirit, Solomon, under its luence, with great propriety, styles wisdom, l represents it, in familiar language, as call- upon mankind, to turn at its reproofs,* with romise, to pour out its spirit unto them. He o impleads those as fools who reject or ght its reproofs or convictions in their con- ences; by which he shows, it accompanies them n in the streets and places of concourse.† counting the great works of this spirit of dom, he elsewhere testifies, "She preserved first formed father of the world, that was ated alone, and brought him out of his fall."‡ e was not only his preserver before his fall, but his re-quickener and restorer out of that death, he through transgression fell into; and seeing the whole rational progeny of Adam are naturally under the like necessity of being born of the spirit, its administration is offered to all, in due degrees; and every individual in all ages, who has experienced the new birth, by which right reformation is wrought, has known it to be effected by the operation of the spirit. This the wise author above cited witnesseth, in his acknowledgment to Almighty goodness; when he saith, "Thy council who hath known, except thou give wisdom, and send thy Holy Spirit from above? For so the ways of them who lived on the earth were reformed, and men were taught the things that are pleasing unto thee and were saved through wisdom."*

Evident tokens of internal religion, and the immediate manifestations of the spirit for that end, appear throughout both the Old Testament and the New. Before the flood, the old world was favored with the manifestation of the Holy Spirit, as it is implied, Gen. vi. 3. "My spirit shall not always strive with," or rather in "man." For so Hebreans say it ought to be rendered. And indeed, where could the spirit so properly strive as in the soul of man, where the seat of corruption is, and to which the suggestions of evil are applied? And to what end should it strive with them, but to bring them to repentance and reformation, and to become, through their obedience, the kingdom, or ruling power of God in them.

Renovation of heart by the Holy Spirit and its genuine fruits of repentance towards God, faith in him, and obedience to him, was the principal and essential part of religion also among the Israelites. Deut. xxx. 10. Moses represents the conditions on the performance of which they should be entitled to the promises. "If thou shalt hearken unto the voice of the Lord thy God, to keep his commandments and his statutes, which are written in this book of the law, and if thou turn unto the Lord thy God, with all thy heart, and with all thy soul." These are the terms; first, that they should keep the law; this was the external and legal part of their duty. Second, that they should turn their whole hearts and souls to God; this was the internal and evangelical part. He leaves them not here

Prov. 1. † Verse 20, 21. ‡ Wisd. x. 1.

*Wisd. ix. 17, 18.

in a state of uncertainty, but proceeds to show them to what their inward attention should be turned. "For," saith he, "this commandment which I command thee this day," or this which I command thee to turn thine heart unto, "is not hidden from thee, neither is it far off. It is not in heaven that thou shouldst say, who shall go up for us to heaven, and bring it unto us, that we may hear it and do it! Neither is it beyond the sea, that thou shouldst say, who shall go over the sea for us, and bring it unto us, that we may hear it and do it, but the word is very nigh unto thee, in thy mouth, and in thy heart, that thou mayest do it."* The apostle assumes and explains this passage, Rom. x. 6, 7, 8. "The righteousness which is of faith speaketh on this wise, "Say not in thine heart, who shall ascend into heaven? that is to bring Christ down from above. Or, who shall descend into the deep? that is to bring up Christ again from the dead. But what saith it? The word is nigh thee, even in thy mouth and in thy heart. That is the word of faith which we preach."

By this explanation of the apostle it appears; 1st, that, besides the law, Moses then preached to Israel the same word of faith, which himself and his evangelical brethren did. 2d, That this word is Christ in spirit, calling for attention and obedience in the heart, or conscience of man, in order to effect his restoration and salvation. 3d, This is not a local, or temporary, but an inward visitation of the Saviour of mankind, by his spirit in the heart.

The word of faith is the word of truth, the word of the everlasting gospel; and not a composition of letters. The term word, like many other words, is used in various senses; as a speech or saying, an engagement, a report, a command, an exhortation, an instruction, &c. because these are composed of words. And as men use to convey their sense to one another by words, so God conveys his to men by Christ, who is peculiarly and emphatically styled in scripture the word of God;† and as the way men receive words from the mouths of one another is by hearing, so the manner by which the soul receives internal instructing, reproof, &c., from the Holy Spirit, is metaphorically called hearing. Thus faith, which is the gift of God, is said to come by hearing, and hearing by the word of God.‡ That is, I apprehend, the internal sense itself is opened in the soul, as well as subjects communicated by the spirit of Christ.

Hence we see, the Divine legation to the Jews, consisted not in the outward written law only. Nor were they kept in ignorance of inward spiritual religion, or of a future state of rewards and punishments. For, if so, to what purpose did Moses press the consideration of their latter end upon them with so much fervency? "O that they were wise, that they understood this, that they would consider their latter end!"* What material consideration should their latter end, or time of death, be of, to such as know no better but that it would be the period of their existence? Or, why should he command their attention to the living word of faith, Christ in the heart, as well as to the written code? He was an eminently inspired prophet, and well knew that salvation is by Christ alone; and that his inward spiritual law is as preferable to the exterior one, as the substance is to the shadow. Obedience to the outward temporal law, had outward and temporal promises; but obedience to the inward spiritual law, hath promises of an internal and eternal nature. By the works of the first no man could be justified; but by the operation of the last, sanctification is wrought, and salvation experienced. Moses was a type of Christ, and the temporal law with its temporal rewards, a type of the law of the spirit of life in Christ Jesus, and its eternal recompense.

But it may be queried; if the spiritual law was always afforded, what occasion was there for the addition of temporal statutes? Answ. The Israelites by living under servitude to a most superstitious and idolatrous people, were become prone to superstition and idolatry themselves "they were mingled among the heathen," saith the Psalmist, "and learned their works; and they served their idols, which were a snare unto them."† Out of this idolatry they were to be brought, and by their obedience to the only true God, were to become an example to the nations round them, to influence their return likewise. Though all had the word nigh in the heart, yet having lost the right sense of what it is, the law was added because of their transgression and corruption, till the coming of Christ in the flesh.‡

Seeing their habitual attachment to the forms and superstitions of paganism, was too strong to admit of their being willingly and clearly brought out of them at once, divine wisdom condescended to meet them in the state they were in, and to proceed gradually with them, by allowing them some forms and ceremonies like to those they had been inured to; but more regular and significant. The Supreme Lord of the universe first observes to them; "I am the Lord thy God which have brought thee out of the land of Egypt, out of the house of bondage;" and then commands, "Thou shalt have no other gods before me."‖ Thus he draws their attention off from the idols of the heathen, and places it wholly upon himself, as the sole object of their adoration and obedience. And to give one instance for all; as the heathens, whose manners they had imbibed, were accustomed to swear by

* Deut. xxx. 11, &c. † John 1. and Rev. xix. 13. ‡ Rom. x. 17.

* Deut. xxxii. 29. † Psal. cvi. 35, 36. ‡ Gal. iii. 19. ‖ Exod. xx.

heir false gods, he did not see fit to prohibit all olemn oaths at once, but confined them to swear y himself alone, exclusive of the pagan idols; ot requiring the perfect practice of the Chris- an precept, swear not at all, neither by heaven, or by earth, nor by any other oath, of them, hilst not in a Christian state, nor under its lear dispensation; but only entering them into he path appointed for them towards it, and to repare the way for its establishment. Thus e made the law a temporary expedient, to bring hem gradually towards the practice of that per- ect religion he intended in due season to intro- uce, and to set up in its purity, for all men to ome into, and walk in.

In the mean time, the sovereign wisdom vas pleased to sound an alarm, and set up an nsign to the rest of mankind, amongst the de- cendants of Israel. He wrought wonders for heir deliverance and support; and, besides many xcellent moral precepts, dispensed to them a orm of knowledge and of the truth in the law;* ymbolically denoting the nature and manner of edemption and salvation through his Son, by nany significant types, allegories, and simili- udes, accommodated to the religious modes, and pprehensions they had espoused; which, though emblances of a distant, because of an exterior kind, yet were intended, and wisely adapted to e to the superstitiously disposed, as a school- master† to lead them gradually to Christ. That s, to the knowledge of Christ; then to come outwardly as a propitiatory sacrifice for the sins of mankind, and also to the knowledge of Christ within, the hope of glory, as the actual anctifier and Saviour of men. For though hey were all baptized unto Moses in the cloud,‡ or dipped into his exterior dispensation as under a veil; yet the spiritually-minded amongst them were enabled to penetrate through the veil to the internal reality, and "did," as before ob- served, "all eat the same spiritual meat, and did all drink the same spiritual drink; for they drank of that spiritual rock that followed them, and that rock was Christ."‖

Still further to assist them, Divine goodness, at times, inspired divers of the most regenerate, and most devoted of both sexes with the spirit of prophesy; and engaged them to preach the necessity of righteousness and holiness to them; and to direct their view, through the figures and outward similitudes of the ceremonial law, to the truth signified by them, and plainly to in- struct them in, and exhort them to inward and spiritual religion; which was the ultimate in- tent of the Mosaic, and every other dispensation of God to mankind. For the rituals of the law were not instituted to supercede but to serve, as an index to the law of the spirit of life in Christ Jesus.

(To be continued.)

* Rom. ii. 20. † Gal. iii. 24.
‡ 1 Cor. x. 2. ‖ 1 Cor. x. 2, 3, 4.

MEMOIRS OF JOSEPH JOHN GURNEY.

(Continued from page 119.)

Two months later he wrote to Jonathan Hutchinson:

Notwithstanding all my weaknesses, I have frequently felt the privilege of being united in the bonds of love with many righteous servants; and more especially have I prized my connexion with our own Society; which though it may be in a very low state, certainly contains much substantial worth, and does not yet fail in supplying our minds with a home, in which we are often permitted to experience true rest. Whether it be declining or not, I know not—I hope the contrary—in most parts of the kingdom. With *us* certainly, there does not at present appear a very bright prospect; our young people are so estranged from the simplicity which ought to distinguish them, and seem to have so little of an ear open, that one hardly sees what is to become of us, when the support of our church will come to depend externally upon this rising generation. But let us not encourage a shortness of faith. "The husbandman waiteth for the precious fruit of the earth, and hath long patience for it, until he receive the early and the latter rain." This is a good example for Christian ministers, who are sometimes led to suppose, by external appearance, that their labor of love is nothing availing.

It was about this period that Joseph John Gurney became acquainted with Edward Harbord, afterwards Lord Suffield, an acquaintance which soon ripened into friendship, and was maintained at intervals, until the death of the latter in 1835. "Connected as he was by family ties, and by the predilections of education, with the high party in church and State," writes Joseph John Gurney, in allusion to the period when Edward Harbord first offered himself, in 1818, as a candidate to serve in parliament for the city of Norwich, "the internal struggle of liberal principles had made great way in his mind. He was already a friend to public improvement, especially adverse to all kinds of warfare, opposed to capital punishment, and zealous for the administration of prison discipline. These common interests presently united us. In company with his wife, (a daughter of the late Lord Vernon's) he visited us at Earlham, and we commenced a correspondence which lasted for many years."

Soon after his return from his northern journey, J. J. Gurney published his *first book*—Notes of a visit made to some of the prisons of Scotland, and the north of England, in company with Elizabeth Fry, with some general remarks on the subject of prison discipline. Under date of 4 mo. 30th, 1819, he wrote to his sister:

* * With regard to the attacks made upon our prison book, they are of no importance, and do not now trouble me. I have ascertained my correctness in all the cases. The Yorkshire magistrates are already answered. I am right in every point between us, and they have made

me appear wrong, only by stating the improvements made since our visit, as if they had existed at the time when we made it. I quite think with thee that there is as much inclination to set us down as to raise us up, but if our motives are pure, our dependence rightly placed, and our conduct correct, neither praise nor blame will hurt us.

I was much interested at Yarmouth, a day or two since, by a mantua-maker, [Sarah Martin,] who has been induced to give up the time and earnings of one day in every week, in order to visit the wretched prisons of that place. She has surmounted many difficulties and has produced great effects.

5th mo. 8th., he writes to Jonathan Hutchinson:

* * I cannot think that my business claims a very inferior share of my attention, for it is extensive, and multifarious, and, if not attended to sedulously, would soon bring me and all my profession into disrepute. Yet why should I be so circumstanced? Is it right for one who feels called upon to preach Christianity to occupy such a station in life? Indeed, my dear friend, I must leave it to thee, to answer these questions. I can only say, that such is the situation in which my predecessors placed me, in which I have long continued, in which I now am, and from which, as far as I now see, I cannot extricate myself. On the other hand I must acknowledge, that if business were less prevalent with me, I should probably have more both of time and mind, to serve the Lord and his people. On the whole, I believe it to be best quietly to wait, and to watch the divine dispensation towards me. Perhaps the day will come, when circumstances will, at least in part, relieve me of my burden. In the mean time let me be thankful for all the blessings both temporal and spiritual with which, though thoroughly unworthy, I continue to be so bountifully supplied! * * *

Friends' Boarding School at Ackworth in Yorkshire, which was designed for the instruction of the children of Friends who were not in affluent circumstances, was founded about the year 1778. Its principal promoter was Dr. Fothergill, whose efforts were warmly supported by the great body of Friends, among whom, David Barclay, a grandson of the "Apologist," and the late William Tuke, of York, were two of his earliest and most efficient coadjutors. In this school, at a very moderate charge, in most instances much below the real cost, about 300 children of both sexes are educated. It is under the care of a committee annually appointed by a "General Meeting" composed of Friends from various parts of the nation, which every year reports upon the state of the school to the Yearly Meeting in London. The object of the founders of this institution was to impart a sound literary and religious education in accordance with the principles of Friends; and, from its first establishment, great care was exercised to shield the children from evil example, and to train them in moral and religious habits, in the fear of the Lord. When Joseph John Gurney commenced his labors at Ackworth, it was the practice to read the Scriptures at least daily to the children; short Scripture passages illustrative of particular truths, were required to be committed to memory; a few Bibles were placed in a library to which the pupils had access on the morning of the first day of the week; and a copy was presented to each child on leaving the school. No arrangement, however, existed for ascertaining the extent of the children's acquaintance with the inspired volume on first coming to school, or for supplying each child with the Scriptures during his stay there; and it was manifest from the examination which Joseph John Gurney instituted that something more was required than the existing provision for imparting scriptural knowledge.

In addition to the regular supervision exercised by the managing committee, it was the custom, once a year, at the time of the General Meeting, to examine the children more publicly in the various branches of their learning. It was to attend this meeting in the year 1813, that Joseph John Gurney first visited Ackworth, in company with his sister Priscilla. In his Journal he describes the meeting as "very interesting;" and his visits were subsequently repeated, but without any particular effort until the year 1816. In that year, he again attended the General Meeting, and, upon examining the children as to the knowledge of the Holy Scriptures, he found among them not a little ignorance. Impressed with the great importance of the subject, he suggested that, instead of the plan then acted upon, of giving a Bible to each scholar on leaving the school, every child should be furnished with a copy of the sacred volume immediately on entering the institution; a suggestion which was at once cordially agreed to. He then proposed to the children that they should study the scriptures during the ensuing year with particular reference to several important subjects which he pointed out to them, offering to examine them himself at the close of the year, and to reward them according to their proficiency and good conduct.

On his return from the General Meeting, he thus unfolded his views to Robert Whitaker, then superintendent of the establishment.

Lynn, 9th mo. 3rd, 1816.

"Whilst I feel deeply convinced that the religious improvement of the children is a subject of essential importance to the well-being of the school and of our religious society, I am sensible that great difficulties attend it. What is the thing wanted? To speak freely with thee, I am of opinion that the minds of the boys are not properly *cultivated* on the subject of religion. They are remarkably sheltered from evil; but

do not appear to me to be positively enough led to good. The common round of reading, grammar, writing and ciphering, does little for the improvement of the mind; and a pursuit which would draw forth their powers of thought and reflection, and, at the same time, operate in forming and strengthening their religious principles, would be of incalculable advantage to them. Such a pursuit appears to me to be the study of the Bible. It is a duty devolving on those who have the care of youth, to give them religious knowledge and form their religious principles; and though I am well aware that God alone can give the increase, yet Paul must plant and Apollos must water; and this truth is peculiarly evident as it relates to the education of children.

This is a duty, a religious one indeed, but widely differing in its mode from that of the Christian ministry. It calls into action different powers, and a different gift; and must be performed as a simple duty, in the liberty of that Gospel which commands us to bring up our children "in the nurture and admonition of the Lord." Now if it be a simple duty to enlighten and cultivate the minds of children, concerning the one thing needful, it will surely be allowed that the Scriptures, which contain the authorised account of the whole matter, present us with the most important means of doing so. Forms, catechisms and compendiums of doctrine may probably be useful, when nothing better is to be obtained; but this is clearly an *inferior* mode of giving religious instruction. It is besides open to some strong objections. It is dry and unedifying. It exercises the powers of memory, whilst it leaves those of reflection untouched. It flattens the study of the Bible, from which it selects the most precious texts, and presenting them, in a dry form, side by side, as mere proofs of propositions, it takes away half their value; and renders the Bible itself far less interesting, by forestalling its chief beauties. Children should be taught to search in the original mines, to find these jewels for themselves, and then they would know how to value them. In short, I long to have the children *taught the Scriptures.* If they are left entirely to themselves in this study, something may come of it, but not much; not enough, in my opinion, to justify you in laying aside your compendiums, however disadvantageous they may be in some respects. They must be led to the study of the Bible; and helped in it by those who have the care of them. If *thou* couldest give up an hour every morning to the religious instruction of the boys, much might be done. I should have them all together, and all with their Bibles in their hands. I should read the Bible through with them; omitting such parts as appeared unsuitable for very young persons; yet *not much.* I should make remarks as I went along, explaining what was difficult, impressing what was important, and comparing, all the way through, such passages, from other parts of the Bible, as might throw additional light on any occurring subject. When I compared another passage with one before me, I would make all the boys turn to it and mark it. The last quarter of the time, or more, should be employed in thoroughly questioning the children on the lesson of the day. This would ensure habits of general attention; and give a life to the object which no other mode of instruction will impart.

Such a plan would give thee, or any truly religious Friend, abundant opportunity of fixing the best principles on the children's minds, and more especially of unfolding to them the scriptural grounds on which we build our faith. There are one or two other points I should endeavor to introduce. Instead of compendiums, the boys might occasionally get by heart from the Bible itself. Many of the most striking Psalms and chapters of Isaiah; many of the most pithy parts of the New Testament, might thus be made to form in their memories a store from which much good would afterwards be derived. They ought to be encouraged to private devotional duties, morning and evening; to read small portions of scripture by themselves, and to lift up their hearts in prayer for the blessing which can alone preserve them day and night. Whether this point can be accomplished more than is now the case, I know not; but it is surely of importance to bring up children in this particular habit. Thou art aware by what I have already written, that I do not mean common-place, formal, dry tuition. I mean the instruction which every Christian parent is bound in conscience to give to his child; 'the nurture and admonition of the Lord.'"

Thus encouraged, the superintendent and teachers warmly seconded his views. The interest awakened in the minds of the children was remarkable. "They received," says Joseph John Gurney in his Autobiography, "every one a copy of the Bible, and well thumbed was that copy, in a great plurality of instances, in the course of the appointed time. The children took their Bibles to bed with them, read them by the early morning light, pored over them at leisure hours during the day, and especially on First days. The teachers rendered them their best assistance; knowledge of the subject rapidly increased, and with it good; and when I visited them, at the close of twelve months, the whole aspect of affairs was changed."

From this time forward the Scripture examinations were continued with great regularity after each General Meeting; and were for some years principally conducted by Joseph John Gurney himself. Gradually, however, the subject was brought under the care and control of the school committee, after which his visits were occasionally intermitted, though seldom for more than two years.

"Many precious seasons," he writes in his Autobiography, "of reverent waiting on the Lord, and of true religious comfort and edifica-

tion, have I enjoyed with my beloved Friends, in that favored spot. Many a time have we rejoiced together in that Saviour who redeemed us with his precious blood. Yet natural cheerfulness always had its play amongst us; and with the children especially I endeavored to maintain it. Much may be done in this way for their benefit; and I know of no line of service, secondary as it may appear which has yielded me more satisfaction in the result."

The pleasure which these opportunities seem to have afforded himself, was largely shared by his young friends.

"The kind and engaging manners of our dear Friend," writes one of the masters at Ackworth, "the hearty and innocent cheerfulness of his intercourse with the scholars during their play hours, endeared him to us all, and prepared our minds to benefit by his more serious engagements amongst us. Constantly did we watch for his arrival, and greet his entrance on the play-ground by a rush of earnest congratulation. And ever during his leisure moments, did we love to cluster around him to listen to his cherished conversation; which from the most lively familiarity was always rising to a higher tone, carrying up our youthful thoughts to "whatsoever things were lovely and of good report." How often, amidst groups of eager and happy listeners, would he comment on the importance of good manners and good habits, and the acquisition of useful knowledge; frequently referring to George Fox's enlightened desire that youth might be taught 'all things civil and useful in the creation,' and not forgetting to inculcate his own favorite maxim, 'Be a whole man to one thing at a time.' The wonderful structure of the human body was a theme on which he loved to dwell; and his last visit to Ackworth, very shortly before his death, was distinguished by a familiar but beautifully lucid description of the wise and curious provision made by the Creator, in the formation of the eye. His great aim was to expand the thoughts of the children, to excite the love of knowledge and the play of the intellect, as subservient to the great ends of man's being, and to an enlightened appreciation of religious truth; that the young mind might rise from the wonders of creative wisdom to the marvels of redeeming grace. His Scripture questionings were uniformly made occasions for illustrating the grounds of Friends' principles, and the nature of Christian truth generally; by the sacred history itself, by selected texts, by the prophecies that spoke before of the better covenant, and by the preaching of Christ, and the writings of his apostles. The excellence of the Christian character, and the beauty of Christian consistency were forcibly exhibited; and often did the examination melt away into religious silence, when the solemn prayer arose, or the fervent exhortation sank into hearts softened to receive the seed of the kingdom. The remembrance of the heavenly influence which overshadowed us on some of these occasions is very precious; and particularly do I recall one very solemn meeting with the boys, which closed the religious engagements of a full week, in which the beautiful parable of Christ the vine was enlarged upon, and the necessity and blessedness of abiding in him."

Joseph John Gurney was convinced from the depths of his own experience, that to render the knowledge of scriptural truth availing to the progress of the work of religion in the soul, it must be accompanied by an humble subjection of the heart and understanding to the immediate operations of the spirit of God. He was anxious that religious instruction, to use his own words in the Autobiography, "should, as far as possible, be made a pleasure rather than a task; that a taste for Scripture should be cultivated, and, above all, that the practical nature and issue of true religion should ever be held up to view, and a reverent dependence inculcated on that blessed influence of the Holy Spirit, without which knowledge is vanity, and the profession of the truth mere hypocrisy."

The anxiety thus manifested by Joseph John Gurney for the religious education of youth was no new thing in the Society of Friends. The Yearly Meeting had frequently issued pertinent advice upon the subject, and it was one of the circumstances especially marking the wisdom with which the mind of George Fox had been imbued, that he had so earnestly and pointedly pressed this subject upon the attention of his friends. So early as 1656 he thus writes to them, who, it must be remembered, had many of them been brought up as Puritans, accustomed diligently to instruct and catechise their children:

"Dear Friends, exhort all your families at times and seasons, whether they be servants or children, that they may be informed in the truth. For when ye were professors, many of you did exhort and instruct them in the form, when ye had not the power, and therefore now, being brought into the truth, ye should be more diligent to exhort, admonish, and instruct them."

So far was he from thinking that increased spirituality led to a neglect of these duties; in his view, it rather led to the more punctual and diligent performance of them. Robert Barclay, as is well known, had compiled a catechism expressly to assist in the instruction of children, and his work is especially remarkable as carefully stating each answer in the very words of Holy Scripture. Joseph John Gurney might therefore well feel that in urging his views on the importance of religious instruction, he was only enforcing that which had been desired from the very foundation of the Society. So far as it had been neglected, it had been neglected, not upon principle, but through weakness, and he desired that that weakness should be removed, in simple dependence upon the all-sufficient grace of the Lord

Jesus. It was not, as will have been observed, formal or systematic doctrinal teaching, but simple *scriptural* instruction that he sought to encourage. The Holy Scriptures, "given by the inspiration of God," formed, in his opinion, a manual for religious instruction, better adapted to the object, and more in accordance with "the mind of the Spirit" than any mere catechism or compendium of doctrine. He accepted them, as above all other books, "profitable for doctrine, for reproof, for correction, and for instruction in righteousness," being fully persuaded that, "through faith which is in Christ Jesus," they are "able to make wise unto salvation." But there were those, some of them, at that time, young in years and in religious experience, who from a fear (and doubtless it was a sincere one) of these engagements being entered upon in a merely formal manner, were not prepared at once to co-operate with him so cordially as he could have desired. With as great a dread of a formal and lifeless religion as they could have, he felt anxious that no mistaken impression as to his views should hinder the work that had been so happily begun. On this point he writes

To his brother Samuel Gurney.

Earlham, 12th mo., 7th, 1818.

"I am inclined to think that there exists in some individuals considerable misunderstanding of our views. I go the whole length with them in believing and in feeling that no efforts or labors of ours can produce religion in the minds of children; but surely we may, and we ought, in dependence on divine help, to prepare the ground, "to plant and to water." I believe that such labors are simple Christian duties, that if we neglect these duties, we are not making use of the talents committed to us for the Master's use; and I also believe that he who can alone give the increase will give it. These general principles must, I think, be allowed on all hands. Differences of opinion may arise as to the mode. I agree with those who think catechetical forms, &c., an undesirable mode, and that it is better to lead children to search the Scriptures for themselves. The plan of questioning them on what they have read is peculiarly important, simply because it habituates them to read attentively; nor can I see the advantage of doing anything superficially.

The duty of giving religious instruction can only be performed well by those who are alive themselves to the subject of religion. When it is done by such, and is attended by a real exercise of mind for the spiritual welfare of the children, its benefits seldom fail to be known by its fruits. But though these only are rightly qualified, I would exhort all who have the care of children to the work, as I would exhort them to any other Christian duty. If they want a heart and ability for its right execution, let them seek help where alone it is to be found.

In allusion to the same subject, he writes in his Journal, under date,

7th mo. 23d, 1819. It is my desire to dwell deeply in the root of life, and to be preserved in that spirit of true love, which judgeth not. There are two or three considerations which it is well for me to advert to. First, that such is the weakness and corruption of man, that the religious world, in this scene of being, is in a very imperfect state; which is manifested by nothing more than by this, that those who truly love the Lord Jesus Christ are nevertheless so frequently attached and subjected to a portion of error and prejudice. Look at the high Calvinist on the one side. On the other side look at those who pervert their dependence on universal and sensible grace, to the almost total rejection of those outward means, which God has provided for our help. Such is the constitution of things, and often must it occasion, to every sincere inquirer, deep exercise of mind; and he may well put the question to himself, is it not in some point or other so with me? In the mean time, let him be willing to "bear all things."

Secondly, that the duty of studying the Scriptures, and of leading our children to study them, rests upon the direct authority of our divine Master, and is, therefore, to be maintained by me perseveringly and unhesitatingly, whatever be the consequences.

Thirdly, that there is every reason to believe there is a mass of good feeling and good sense in our society, which will, in the end, be found sufficient to uphold this principle.

Fourthly, that my dependence ought not to be placed on any one Christian community, but simply on Him, who is the head of the whole body, and who careth for all its members.

The result has shown the value and importance of Joseph John Gurney's efforts. "All the doubts and scruples," (says the superintendent, in a letter to him under date 20th of 10th mo., 1825,) "which were raised at first to our examination plan, have gradually subsided, and we now hear nothing from any quarter, respecting our endeavors, but approbation and encouragement." The first "proposition" became the basis of the Ackworth course of scriptural instruction, and the system thus introduced was gradually adopted in all the public schools of the Society of Friends.

To be continued.

An effort to quiet a wounded conscience by a repetition of sin, is like flying from a serpent and meeting a lion.—*Dillwyn.*

It was the saying of a holy man under a sore trouble for the death of an only son, when in that dark day God had graciously manifested himself to his soul,—"Oh I would be contented, if it were possible, to lay an only son in the grave

every day I have to live in the world, for one such discovery of the love of God as I now enjoy."

FRIENDS' REVIEW.

PHILADELPHIA, ELEVENTH MONTH 11, 1854.

The article, *First sensation on killing a man*, which is copied into this number from the Advocate of Peace, for last month, whether we regard it as the narrative of an event which actually occured, or as a portrait drawn from imagination, presents a graphic description of the feelings which we may readily conceive as the attendants on a first essay in the trade of war, when the young neophyte beholds his victim writhing in the agonies of death. Individual cases are likely to make a stronger impression, particularly when the beholder recognizes in those cases the work of his own hands, than scenes of a more general character.

If one of Wellington's soldiers could have walked over the fields of Waterloo, on the day after the battle, he probably would have been less horrified with the sight of the thousands whose mangled bodies covered the ground, but of whom none would have been known to have fallen by his own hand, than he would while kneeling by the side of one whom he had just brought to the earth, and who, in speechless agony, was turning to him an imploring and despairing eye. We are apt to have our sensibility to the murderous character of war very much blunted by the uncertainty which hangs over particular cases. Even among men engaged in actual war, there seems an instinctive aversion to the destruction of human life. The combatants move, they fire, they charge in concert. The deaths of those who perish may be generally attributed to dubious hands. But is the butchery less real, or the personal responsibility of the actors diminished by the confusion that prevails, and the consequent impossibility of distinguishing the part effected by each? When a company, however numerous, unite their efforts to effect an object; if that object is criminal, it is not easy to conceive that the criminality can be diminished by diffusion. It is the intention with which we act, rather than the particular part we perform, that must determine our innocence or guilt.

We have understood that in regular armies, when a soldier is condemned to be shot, an usual course of procedure is to call out a company, of perhaps ten or twelve men, each of whom is furnished with a gun, loaded by one officer and distributed by another, all of which except one are charged with blank cartridges. These men all firing at the same instant, the sufferer falls by a dubious hand. The slaughter cannot be traced to any one of the executioners. Thus the scandal of an act performed in open day, is apparently avoided. This is perhaps a specimen of the principle on which wars are usually conducted. The part effected by each individual is merged in the general mass. But we ought to remember, and the consideration is a serious one, that an unrighteous purpose cannot fail to involve its promoters in guilt, whatever part they may perform. This principle is usually and justly applied to participants in measures which violate the laws of men; and its application is equally just in relation to the violation of the Divine laws.

What then shall we say of those who never mingle in the strife of battle, but remain quietly at home assiduously attentive to their civil vocations, while the fleets and armies of their government are spreading ruin and desolation over the lands and cities of other nations, but who at the same time are exerting their influence, wherever it can be brought to bear, in the promotion and support of those sanguinary conflicts? The soldiers who bear the brunt of war, who share its hardships and its dangers, and by whose instrumentality the earth is deluged with blood, have generally very little influence on the questions of war and peace. These questions are chiefly decided by a superior class. Of that class there doubtless are many who, from motives of commercial and political interest, afford their influence to the declaration and prosecution of war, who yet would shrink with unaffected horror from shedding with their own hands, the life blood of man. Of the multitudes by whom the present war in Europe is advocated and encouraged, we may fairly presume that very few would willingly be the actors in the scene described in the article referred to, yet this is evidently only one case out of a countless number, similar in their nature if not in their details, which every war must produce.

DIED—, At Wheatland, on the 26th of 9th month last, PHEBE, the wife of Benjamin Estes, jun., in the 39th year of her age, a member of Rochester Monthly Meeting, New York. This dear friend, within the last five months of her life, was subjected to intense bodily suffering from a cancer in the breast, which after she had submitted to the painful operation of its removal, revived with increased malignity, and terminated with her death. But she was enabled by the hope that was set before her, and the peace of mind with which she was favored, to endure her protracted suffering with patience and equanimity. She was concerned to impart to her family and friends much salutary counsel and admonition.

———, Suddenly on the 25th, at her residence in Mt. Pleasant, Ohio, HANNAH, wife of Dr. Isaac Parker, nearly 80 years of age, an approved minister and member of Short Creek Monthly

Meeting. Although the mind of this dear friend had become much impaired, and her memory had so failed that she was incapable of connected conversation, yet in our religious meetings, which she continued to attend to the last, she was often acceptably engaged in the exercise of her gift, her communications being lively and clear, giving no evidence of her enfeebled intellect.

———, At his residence in Lynn, on the 30th of 6th month last, MOSES BREED, in the 76th year of his age, a member of Salem, Monthly Meeting, in Massachusetts. For a series of years this dear friend passed through great bodily, as well as at times much mental suffering, but endured all with remarkable patience, fully evincing that his only hope was in the merits of a crucified Saviour, with whom we humbly trust and believe, he is now at rest.

WEST TOWN SCHOOL.

At a meeting of the Committee to superintend the boarding school at West Town, held 10th month 6th, 1854.

It has long been the desire of those charged with the oversight of this Institution, that parents and others should avoid visiting there on the first day of the week, as far as they can conveniently do so; as such visits tend to unsettle the children, and to interrupt the quiet and order of the family, and are sometimes burdensome to the Friends who have the care of the Farm house, and to their domestics, obliging them to provide for the entertainment of visitors, when it seems right they should have the privilege of retirement and rest from the labors of the week.

From the apprehension that the visits alluded to have become rather more frequent of latter time, the Committee have been induced thus to call the attention of Friends again to the subject, with the hope that they will kindly co-operate in sustaining the wholesome regulations of the Institution in this respect.

Extract from the minutes.

THOMAS KIMBER, Clerk.

BURRITT'S CITIZEN OF THE WORLD.

A Magazine of Sixteen pages, of about the size of FRIENDS' REVIEW, will be published monthly by George W. Taylor, Philadelphia, commencing with First month, 1855, under the title of

THE CITIZEN OF THE WORLD,

EDITED BY

ELIHU BURRITT.

Terms *Fifty Cents per annum*, to be paid invariably *in advance*.

"*The Citizen of the World*" will endeavor to merit its designation by viewing from the elevated stand-point of human brotherhood all principles, policies, events, institutions and enterprizes which affect the peace, prosperity, social intercourse and common welfare of the nations as a family, and the rights, duties and dignity of man as an individual being. Whilst it regards these with an impartial eye, and records them with an impartial pen, it will glean and present all hopeful signs of progress; all honest homage to truth, right, duty and Christian charity; and all the onward steps of governments and communities in the path prescribed by a righteous policy and the precepts of the Christian religion. With all this variety of topics, the "*Citizen of the World*," it is confidently believed, will be a welcome and useful visiter to the different members of every family that admits it to its social circle. Its pages will be filled with articles from the Editor's pen, giving his personal observations and experiences in Europe, and with communications from correspondents in different parts of the world. For the young, it will serve up many a little truthful story and teaching illustration of the law of kindness and Christian love. For the Sabbath, it will have its page of religious instruction, selected by paragraphs from the most eminent Christian writers of different countries. For every occupation, and for every age, it will seek to present something interesting and useful.

All communications relating to the "*Citizen of the World*" should be addressed *postpaid* to GEORGE W. TAYLOR, Box 777, Philadelphia.

BALTIMORE YEARLY MEETING.

The printed minutes of this meeting were received after our former number was prepared for the press. Such portions of those minutes, which have not heretofore appeared, as are judged likely to interest our readers, are given below.

Second day, 10*th mo.* 23*d*, *afternoon*.—The printed General Epistle from the Yearly Meeting held in London in 5th and 6th month last, was now produced and read to our encouragement and edification, and with a view to the spread of its valuable and instructive contents among our members and others, 500 copies were directed to be re-printed for distribution.

Third day, 24*th*.—The meeting having been engaged in the consideration of the state of Society, as brought up in the answers to the Queries from our Quarterly Meetings, (no report having been received from our Half Year's Meeting of Virginia.)

Deficiencies were made apparent in the support of some of our Christian testimonies, giving rise to much exercise and labor for their removal. Friends were encouraged to faithfulness in the attendance of all our religious meetings, and to endeavor to know a state of mind prepared to profit by the solemn engagement, and not to be discouraged because their meetings were small, or because they had nothing of their own to offer. As their hearts were turned to the Lord in humility and faith, he would be pleased to provide for such an offering that would be acceptable to Himself.

It was seen that love to our brethren, such as becomes our profession, has always been the badge of true discipleship, and must always dwell in those who are given up to serve the Lord, concerned for the coming of His kingdom in their own hearts and in the hearts of their fellow men; and that thus we should also know a preparation for, and a living exercise to train up our children in the nurture and admonition of the Lord, and by both example and precept, to lead them into consistency of conduct and conversation, to guard them as far as we are able from the contaminations of a "world which lieth in wickedness."

To assemble our families and children to wait upon the Lord—to read the Holy Scriptures to them, and to encourage them frequently to read them for themselves, and to look for the influences of the Holy Spirit upon their minds and

consciences, is the duty of parents, as well as their great privilege.

Fourth day, 25th.—The clerk is directed to return the Epistle signed by Benjamin Hoyle, with a copy of the minutes adopted upon the occasion.

The minutes from our brethren of Indiana Yearly Meeting, in relation to the late separation in Ohio Yearly Meeting, referred to in their Annual Epistle, was now read, informing us that they had believed it right to acknowledge the body which had chosen Jonathan Binns and Jane M. Plummer for their Clerks, as the Ohio Yearly Meeting of Friends.

[The report of the Committee on Indian Concerns was read and approved; but being nearly the same as the report from Indiana, with which meeting Friends of Baltimore are united in this service, it is judged unnecessary to repeat it in the Review.]

A proposition to this Yearly Meeting to make an appointment of a committee conjointly with North Carolina, New York and Indiana Yearly Meetings, to visit Philadelphia, Ohio and New England Yearly Meetings, to labor with them for the restoration of the correspondence and unity which formerly existed between them, being brought to our consideration, through an Epistle from North Carolina Meeting for Sufferings to ours, it was concluded that way did not open for us to make such an appointment at the present time, and the information was directed to be inserted in our Epistle to North Carolina Yearly Meeting.

Fifth day, 26th.—Essays of Epistles to our brethren of other Yearly Meetings were now produced by the Committee. They were read, and, with some corrections, approved. The Clerk is directed to transcribe, sign and forward them.

Having, as we reverently believe, been gathered together in the name of the Lord, and being mercifully favored to trust in Him, as our helper and guide, we have been preserved in His fear, and enabled to transact our business in a measure of that authority which the Truth gives; while our hearts have been humbled and contrited under a sense of our unworthiness, and of His great goodness.

And now, desiring to render unto Him the tribute of thanksgiving and praise, the meeting concludes to meet at the usual time, next year, if the Lord permit.

RICHARD H. THOMAS.
Clerk to the Meeting this year.

TIMELY RESUSCITATION.

A few days since, on Bowman Creek, two miles from Benton Station, on the Covington and Lexington Railroad, a number of men were engaged in digging a well. After making a blast in the bottom of the well, (about thirty feet deep) a man descended, and immediately fell, apparently lifeless. A second man went down to his assistance and also fell. A third descended, and he too was struck with the noxious gas. To all appearance the three men were dead. It happened that a man was going by with a cask of water on a sled, and recollecting that he had heard it said that a stream of water poured into a well would dispel the noxious gas he drove up and poured the water from the cask into the well. The effect was instantaneous. The men were immediately revived and taken out with every prospect of a complete recovery. The fact is important, and ought to be generally known.—*Cincinnati Gazette.*

FIRST SENSATIONS IN KILLING A MAN.

It would be difficult to find in the whole range of fiction a more affecting incident than is contained in the following extract from a letter written by a British seaman, now serving in the Baltic, to his wife, who resides in the neighborhood of Boston, in Lincolnshire. The letter is dated "Hango Roads, May 22," and is published at length in the Boston Guardian. It was his first service as a soldier, having been sent on shore with a boat's crew of marines to silence a fort, and take some guns:

"We dispersed at a few hundred yards distance from the beach, to keep the coast clear whilst the boat's crew made prizes of the guns. The enemy had the advantage of the wood, and also knowing the country well, and a troop of them showed in advance. We were ordered to fire. I took steady aim, and fired on my man at about sixty yards. He fell like a stone. At the same time a broadside from the —— went in amongst the trees, and the enemy disappeared, we could scarce tell how. I felt as though I must go up to *him*, to see whether he was dead or alive. He lay quite still, and I was more afraid of him lying so, than when he stood facing me a few minutes before. It's a strange feeling to come over you all at once, that you have killed a man. He had unbuttoned his jacket, and was pressing his hand over the front of his chest where the wound was. He breathed hard, and the blood poured from the wound and also from his mouth every breath he took. His face was white as death, and his eyes looked so big and bright as he turned them and stared at me—I shall never forget it. He was a fine young fellow, not more than five and twenty. I went down on my knees beside him, and my breast felt so full as though my own heart would burst. He had a real English face, and did not look like an enemy. What I felt I never can tell; but, if my life would have saved his, I believe I should have given it. I laid his head on my knee, and he grasped hold of my hand, and tried to speak; but his voice was gone. I could not tell a word he said; and every time he tried to speak the blood poured out so, I knew it would

soon be over. I am not ashamed to say that I was worse than he, for he never shed a tear; but I couldn't help it. His eyes were closing when a gun was fired from the —— to order us aboard, and that roused him. He pointed to the beach, where the boat was just pushing off with the guns which we had taken, and where our marines were waiting to man the second boat; and then he pointed to the wood, where the enemy were concealed—poor fellow, he little thought how I had shot him down! I was wondering how I could leave him to die and no one near him, when he had something like a convulsion for a moment, and then his face rolled over, and without a sigh was gone. I trust the Almighty has received his soul. I laid his head gently down on the grass and left him. It seemed so strange when I looked at him for the last time—I somehow thought of every thing I had heard about the Turks and Russians, and the rest of them—*all that* seemed so *far off*, and the dead man *so near!*"

THE BAGERS, *a race residing on the western coast of Africa, near the Rio Pongo.*

During the rainy season, which begins in June and lasts till October, the stores of provisions in establishments along the Atlantic coast often become sadly impaired. The Foulah and Mandingo tribes of the interior are prevented by the swollen condition of intervening streams, from visiting the beach with their produce. In these straits, the factories have recourse by canoes to the smaller rivers, which are neither entered by sea-going vessels, nor blockaded for the caravans of interior chiefs.

Among the tribes or clans visited by me in such seasons, I do not remember any whose intercourse afforded more pleasure, or exhibited nobler traits, than the Bagers, who dwell on the solitary margins of these shallow rivulets, and subsist by boiling salt in the dry season and making palm oil in the wet. I have never read an account of these worthy blacks, whose civility, kindness and honesty will compare favorably with those of more civilized people.

The Bagers live very much apart from the great African tribes, and keep up their race by intermarriage. The language is peculiar, and altogether devoid of that Italian softness that makes the Soosoo so musical.

Having a week or two of perfect leisure, I determined to set out in a canoe to visit one of these establishments, especially as no intelligence had reached me for some time from one of my country traders who had been dispatched thither with an invoice of goods to purchase palm oil. My canoe was comfortably fitted with a waterproof awning, and provisioned for a week.

A tedious pull along the coast and through the dangerous surf, brought us to the narrow creek through whose marshy mesh of *mangroves* we squeezed our canoe to the bank. Even after landing, we waded a considerable distance through marsh before we reached the solid land. The Bager town stood some hundred yards from the landing, at the end of a desolate savanna, whose lonely waste spread as far as the eye could reach. The village itself seemed quite deserted, so that I had difficulty in finding "the oldest inhabitant," who invariably stays at home and acts the part of chieftain. This venerable personage welcomed me with great cordiality; and, having declared the purpose of my visit, I desired to be shown the trader's house. The patriarch led me at once to a hut, whose miserable thatch was supported by four posts. Here I recognized a large chest, a rum cask, and the grass hammock of my agent. I was rather exasperated to find my property thus neglected and exposed, and began venting my wrath in no seemly terms on the delinquent clerk, when my conductor laid his hand gently on my sleeve, and said there was no need to blame him. "This," continued he, "is his house; here your property is sheltered from sun and rain; and, among the Bagers, whenever your goods are protected from the elements, they are safe from every danger. Your man has gone across the plain to a neighboring town for oil; to night he will be back; in the mean time, look at your goods!"

I opened the chest, which, to my surprise, was unlocked, and found it nearly full of the merchandise I had placed in it. I shook the cask, and its weight seemed hardly diminished. I turned the spiggot, and lo! the rum trickled on my feet. Hard by was a temporary shed, filled to the roof with hides and casks of palm oil, all of which the gray-beard declared was my property.

Whilst making this inspection, I have no doubt the expression of my face indicated a good deal of wonder, for I saw the old man smile complacently as he followed me with his quiet eye.

"Good!" said the chief, "it is all there,—is it not! We Bagers are neither Soosoos, Mandingoes, Foulahs, nor *White men*, that the goods of a stranger are not safe in our towns! We work for a living; we want little; big ships never come to us, and we neither steal from our guests nor go to war to sell one another!"

The conversation, I thought, was becoming a little personal;* and, with a gesture of impatience, I put a stop to it. On second thoughts, however, I turned abruptly round, and shaking the noble savage's hand with a vigor that made him wince, presented him with a piece of cloth. Had Diogenes visited Africa in search of his man, it is by no means unlikely that he might have extinguished his lamp among the Bagers!

It was about two o'clock in the afternoon when I arrived in the town, which, as I before ob-

* The point of this personality is readily understood, when we remember that the narrator was a trader in slaves.

served, seemed quite deserted, except by a dozen or two ebony antiquities, who crawled into the sunshine when they learned the advent of a stranger. The young people were absent gathering palm nuts in a neighboring grove. A couple of hours before sundown, my trader returned; and, shortly after, the merry gang of villagers made their appearance, laughing, singing, dancing, and laden with fruit. As soon as the gossips announced the arrival of a white man during their absence, the little hut that had been hospitably assigned me was surrounded by a crowd, five or six deep, of men, women and children. The pressure was so close and sudden that I was almost stifled. Finding they would not depart until I made myself visible, I emerged from my concealment and shook hands with nearly all.

When the townsfolks had comfortably nestled themselves in their hovels, the old chief, with a show of some formality, presented me a heavy ram-goat, distinguished for its formidable head ornaments, which, he said, was offered as a *bonne-bouche*, for my supper. He then sent a crier through the town, informing the women that a white stranger would be their guest during the night; and, in less than half an hour, my hut was visited by most of the village dames and damsels. One brought a pint of rice; another some roots of *cassava;* another a few spoonfulls of palm oil; another a bunch of peppers; while the oldest lady of the party made herself particularly remarkable by the gift of a splendid fowl. In fact, the crier had hardly gone his rounds, before my mat was filled with the voluntary contributions of the villagers; and the wants, not only of myself, but of my eight rowers, completely supplied.

There was nothing peculiar in this exhibition of hospitality on account of my nationality. It was the mere fulfilment of a Bager law; and the poorest *black stranger* would have shared the rite as well as myself. I could not help thinking that I might have travelled from one end of England or America to the other, without meeting a Bager *welcome*. Indeed, it seemed somewhat questionable, whether it were better for the English to civilize Africa, or for the Bagers to send missionaries to their brethren in Britain!

These reflections, however, did not spoil my appetite, for I confess a feeling of unusual content and relish when the patriarch sat down with me before the covered bowls prepared for our supper. But, alas! for human hopes and tastes! As I lifted the lid from the vessel containing the steaming stew, its powerful fragrance announced the remains of that venerable quadruped with which I had been welcomed. It was probably not quite in etiquette among the Bagers to decline the stew, yet, had starvation depended on it, I could not have touched a morsel. Accordingly, I forbore the mess and made free with the rice, seasoning it well with salt and peppers. But my amiable landlord was resolved that I should not go to rest with such penitential fare, and ordered one of his wives to bring her supper to my lodge. A taste of the dish satisfied me that it was edible, though intensely peppered. I ate with the appetite of an alderman, nor was it till two days after that my trader informed me I had supped so heartily on the spareribs of an alligator! It was well that the hours of digestion had gone by, for though partial to the chase, I had never loved "water fowl" of so wild a character.

When supper was over, I escaped from the hut to breathe a little fresh air before retiring for the night. Hardly had I put my head outside, when I found myself literally inhaling the mosquitoes that swarmed at nightfall over these marshy flats. I took it for granted that there was to be no rest for me in darkness among the Bagers; but when I mentioned my trouble to the chief, he told me that another hut had already been provided for my sleeping quarters, where my bed was made of certain green and odorous leaves which are antidotes to mosquitoes. After a little more chat, he offered to guide me to the hovel, a low, thickly matted bower, through whose single aperture I crawled on hands and knees. As soon as I was in the entrance was closed, and although I felt very much as if packed in my grave, I slept an unbroken sleep till day dawn.

After passing two days among the Bagers, I departed once more in my canoe, impelled by the stout muscles of the Kroomen. The breeze freshened as we passed from the river's mouth across the boiling surf of the bar, but when we got fairly to sea, I found the Atlantic so vexed by the rising gale, that in spite of water-proof awning and diligent bailing,, we were several times near destruction. Still, I had great confidence in the native boatmen, whose skill in their skiffs is quite as great as their dexterity when naked in the water. I had often witnessed their agility as they escaped from capsized boats on the surf of our bar; and often had I rewarded them with a dram, when they came, as from a frolic, dripping and laughing to the beach.

When night began to fall around us the storm increased, and I could detect, by the low chatter and anxious looks of the rowers, that they were alarmed. As far as my eye reached landward, I could descry nothing but a continuous reef, on which the chafed sea was dashing furiously in columns of the densest spray. Of course I felt that it was not my duty, nor would it be prudent, to undertake the guidance of the canoe in such circumstances. Yet, I confess that a shudder ran through my nerves when I saw my "headman" suddenly change our course and steer the skiff directly towards the rocks. On she bounded like a racer. The sea through which they urged her foamed like a caldron with the rebounding surf. Nothing but wave-lashed rock was before us. At last I could detect a narrow gap in the

ron wall, which was filled with surges in the heaviest swells. We approached it, and paused at the distance of fifty feet. A wave had just burst through the chasm like a storming army. We waited for the succeeding lull. All hands laid still,—not a word was spoken or paddle dipped. Then came the next enormous swell under our stern; the oars flew like lightning; the canoe rose as a feather on the crest of the surf; in a moment she shot through the cleft and reposed in smooth water near the shore. As we sped through the gap, I might have touched the rocks on both sides with my extended arms!

Such is the skill and daring of Kroomen.

Carnot's Narrative.

A COAL FIELD.

The following singular circumstance, says the *London Mining Journal*, happened a few years ago in Parr, about thirteen miles from Liverpool, where there are several collieries. It will tend to show the immense value of coal mines which lie under a small superficial extent of land. An elderly widow lady sold to a gentleman some property in Parr, consisting of a house and about thirty acres of land for £3,000. The old lady thought there must be coal under the land, as there is so much in the neighborhood; but it was the decided opinion of coal proprietors, and others conversant with coal mines, that there were no coals on the property. The seller of the property insisted that the coals should be reserved, unless the purchaser would give her £100 for them. This he refused doing, and the coals were accordingly excepted from his purchase, and reserved to her. The old lady, died soon after, bequeathing the coal mines among the children of a deceased sister, seven in number, who were all laborers, and the residue of her property, worth about £3,000, to the children of another sister. The bequest of the coal mines was a nominal thing, and the dissensions in the two families were great on account of it. The coal legatees brooded for a length of time over their disappointment in not sharing their aunt's property with their cousins, but at length they contrived to induce some persons, who were supposed to have more money than wit, to undertake the expense of boring on the land, to ascertain whether there was any coal or not. The boring continued for a considerable time, to the great amusement of persons connected with collieries; but at last, to their great astonishment, the chagrin of the purchaser, and the unbounded delight of the legatees, two delfs of the best coal in Lancashire were discovered, extending nearly the whole breadth of the land, and which could be easily worked. This coal was immediately purchased by the proprietors of a neighboring colliery for £20,000. On subsequent boring three lower delfs were found, which the same parties purchased for £15,000.

[Correspondence of the Traveller.]

THE HARVEST IN SCOTLAND.

It is now the height of the harvest. The Scotch farmers have been looking especially at the ripening crops, glancing their eyes enquiringly towards the sky, to observe the signs; snuffing the moisture, and shaking the head ominously; or lighting up again, as the clouds break and disperse. The conversation in the cars, in the coach, at the hotel, is all of the crops. This, at present, is the absorbing theme. All are interested; the merchant and mechanic, as well as the farmer. "What think ye of the weather for harvest?" is the constant enquiry. "Shall we have a good time to gather in?" All this deep and general interest is to be accounted for from their insular situation, the uniformity of the weather over Great Britain, their dependence on the crop for general subsistence, and for general thrift; for as the crops vary, so varies the comfort and prosperity of the whole Island. The fickleness of their climate, also, its moisture, its fogs, all render the harvest uncertain, and the gathering of it a matter of profound anxiety and interest. It is different somewhat with us. Our vast extent of country renders the crop almost certain; for if in some localities it fail, in others it will prove abundant. This is not to the same extent true in England and Scotland. Our climate too is more steady. Even weeks of dry, hot weather are not uncommon among us, especially in time of harvest; but the case is very different here. A bright sun in the morning is no presage of what the weather will be at noon or at night. Within the last few days every variety of weather has been experienced. In the morning, calm and bright; at ten, gusty and dull, with dashes of rain, succeeded by a burst of sunshine. At night all gloom and tempest; and at midnight a clear bracing atmosphere, and bright heavens. Such has been the weather for several successive days, and the Scotch call it quite "fairish;" and seem to be well satisfied that it is no worse.

It is a rich season for the traveller. The golden harvest is waning and waiting for the sickle. Its contrast with beautiful green lawns, and deeper green firs, covering the hills and valleys with a varied as well as luxuriant vegetation, makes the landscape altogether enchanting. There is everywhere a high state of cultivation; I mean wherever there is land susceptible of improvement; and there is a rivalry of the best kind among those who raise crops or rear cattle for the market. Their annual fairs, now occurring, tend greatly to keep up this generous emulation.

I have been much interested in the harvest season. I have travelled along with it from Italy to the north of Scotland, it having progressed just about as fast as my convenience has led me to travel. Everywhere, I can say, it is most abundant. In Italy, Switzerland, Germany,

France, Belgium, it was of the same character for abundance. Passing over into England and on to Scotland, it is the same, very heavy and very promising. Should the gathering be good, as now it bids fair to be, there will be no lack of bread; and our speculators may as well make up their minds to let the thing alone for this season. How thankful we should be to Heaven for such abundance! It puts a cheerfulness upon every face, and goodness in every heart. The principal crops are wheat, barley, and oats, with a preponderance of wheat. A large quantity of the wheat is now down, and every where the fields are filled with laborers plying the sickle or binding the sheaves. It is a most animating sight. Where the field is large, and the grain heavy, the proprietor engages a large number of hands, to be ready on a fair day to enter the field. I have seen from fifty to a hundred engaged at one time. It is said that a hundred are sometimes seen in a single field. They are men and maidens. The women are as expert with the sickle as the men. Their wages are less; but it appeared to me, as I looked on, that their work was not any less than the men's. When first I saw women at work in the fields, as I did everywhere on the Continent, I felt, as an American naturally would feel, mingled pity and disgust. But it is wonderful how soon such things cease to affect. Here, in Scotland, it actually has come to look picturesque and agreeable. The women—especially the young women—seem to enter into it as a sort of frolic. They form quite an item in the tableaux. They wield the sickle with dexterity and gracefulness. I have seen a woman in a shop bargaining for one of these instruments, and examining its edge and remarking upon it with all the nice discrimination of an experienced reaper. I have seen it upon her shoulders, as she marched to or from the field; I have seen it flash in her hands as the corn fell before it, while, with a graceful movement of the arms, she caught the falling grain and laid it in its proper place. The men with their red caps, and the women with their neat white plaided ones, move together, and before them rapidly disappears the standing corn, whilst behind them another group, in close pursuit, gather and bind the falling stalks. The older women have a sort of loose, short gown and cap, rendering their movements easy and unembarrassed; whilst the lassies indulge in something more fanciful, as a white or brown hat on the head, and the dress fitted to the form, and neatly tucked up, so as to keep out of their way the otherwise too flowing skirt.

All look contented and happy. The bright eye flashes from under the freckled brow, the joyous laugh is heard, and the whole scene is one of pleasurable excitement. Good spirits, good appetites, good temper, and good health, are all attendant on this social and rustic occupation. There is no ennui known upon these "bonnie lassies." There is no dyspepsia, no spinal complaints, no nervousness, no low spirits. These things have reconciled me to the field labor to which the young women of Scotland in the rural districts addict themselves; and I have felt that our young women, who have so many weaknesses and complaints, might learn from their example how to prevent or get rid of them. Not that I would recommend field labor as the only remedy; but more out-door exercise, more athletic sports, more muscular activity. They must wear a dress that shall allow the free and unembarrassed use of all their muscles; and they must ply those muscles in rural sports and occupations, as the boys are wont to do, or the constitution will never have that tone and vigor essential to happiness and usefulness.

J. B. W.

IMPORTANT TREATY WITH THE CHIPPEWAS.

The Indian Agents and Commissioners on the part of the United States, Messrs. H. C. Gilbert and D. B. Herriman concluded a treaty with the Chippewas of Lake Superior and La Pointe on the 30th ult., by which all that extensive territory bordering on the west shore of the lake and between the British possessions and Wisconsin and Minnesota and westward to the Mississippi, is ceded to the United States. We learn that the Chippewas were well represented from all the northern bands, and that there was much unanimity among them on the subject of disposing of this vast and ancient heritage, that now for the first time is bargained away to the white man.

The Chippewas have made two or three reservations of agricultural districts in the interior, where the Government has stipulated to expend considerable money in domesticating and civilizing them by means of schools and agricultural pursuits. There are many entitled to an interest in the benefits of this treaty now scattered about the Lake Superior country, and it is thought that they will be induced to settle on Reservations and share in the advantage of this new arrangement; and we trust that all of this nation will be permanently benefitted by this treaty.

The territory treated for, and only lacking the assent of our Government to become the public property of the United States, embraces a region of about 7,000,000 acres, including extensive mineral districts in Wisconsin and Minnesota. There is one mineral range of over 150 miles in length bordering on Lake Superior, extending from Pigeon river on the north to the St. Louis river on the south. This is said to be rich in copper, and explorers are already among these hills looking for their fortunes, and we shall not be surprised to hear at any time of new mines and new towns in this region, which, up to this date, is an unbroken wilderness. This treaty will result in a great many advantages to the Lake Superior country generally, and will stimulate enterprise and create, another year, a large

amount of commercial business in that direction. The prospects for the new State of Superior are every day brightening.—*Lake Superior Jour.*

THE MASTODONS OF NEW YORK.

A statement in this paper, copied from the Albany *Register* of the 26th, and purporting to come from an authentic source, to the effect that the bones of a mastodon had been discovered in a spot near Poughkeepsie, and that Prof. Morse, the inventor of the electric telegraph, was engaged in the work of their re-construction, needs some correction to agree with the facts on which the story was founded. The truth of the matter is this:

Some two weeks ago some laborers, in digging, three miles east of Poughkeepsie, accidentally disinterred a large bone, which was decided to be one of the vertebræ of a mastodon.

A scientific gentleman who was present at the discovery desired to continue the examinations, in order to obtain the complete skeleton, but was prevented in consequence of the rapid filling up of the trench with water, the ground in that neighborhood being very marshy. An expenditure of four hundred dollars would be necessary to drain the land sufficiently to allow of further operations. When that sum shall be raised, Professor Morse has volunteered his valuable assistance in disinterring and putting together the remains of the Poughkeepsie megatherium, if any such creature should turn up. And this is all Professor Morse has had to do with the discovery. That the prosecution of the excavation will reward the explorer for his expense and trouble is more than possible

The region along the banks of the Hudson, above the highlands, appears to have been a favorite locality for these gigantic quadrupeds. Indeed, it was here that the first evidences of the existence of their remains on this continent were procured. Godman, the late American naturalist, informs us that, as early as 1712, a letter from Dr. Mather to Dr. Woodward was published in the Philosopical Transactions, announcing that some teeth and bones of monstrous size had been discovered at Albany. And in 1801, eighty-nine years afterwards, the first skeleton known in modern times of this wonderful animal was disentombed on the shores of the Hudson, about eighty miles below.

Rembrandt Peale has written a minute account of the exertions of his father and himself in a transaction interesting to the scientific world. A German farmer in 1799, living in the vicinity of Newburgh, while digging a marl pit came upon a number of bones which, on account of their remarkable size, he preserved in his garret or granary, where they were sometimes visited by the curious. Fortunately, Mr. C. W. Peale was able to buy these fragments, which went a good way towards constituting an entire skeleton. For three months the father and son, with numerous workmen and expensive machinery, patiently pursued their excavations over an area of many square miles. Sometimes two hundred laborers were employed simultaneously. The narrative of the excitements and the discouragements incident to their toils is of deep interest, but too detailed for extended quotation. When their success was finally crowned by the long-sought and long-deferred discovery of the enormous under-jaw, "the unconscious woods," says Rembrandt Peale, "echoed with repeated huzzahs, which could not have been more animated if every tree had participated in the joy. 'What a jaw! How many animals have been crushed by it!' was the exclamation of all; a fresh supply of refreshment went round, and the hearty fellows covered with mud, continued the search with increasing vigor."

Thus terminated this strange and laborious campaign of three months. "Our venerable relics," says the narrator, "were carefully packed up in distinct cases; and loading two wagons with them, we bade adieu to the vallies and stupendous mountains of Shawangunk."

From the bones thus obtained two skeletons, nearly perfect, were framed, the summit of the head and the end of the tail, in each case, being the only deficiencies.

There is, therefore, reason to suppose, that a similar result might attend further experiments of the same kind in the neighborhood of Poughkeepsie. All that is wanting, probably, is a subscription for the small amount which we have mentioned, to add another to the scant collection now existing of these memorials of an age anterior to the periods of authentic history. But if there be not scientific enthusiasm and enterprise enough to accomplish the undertaking, we may presume it will prove an inviting speculation to the showman.—*N. Y. Ev. Post.*

For Friends' Review.

LINES

ON THE DEATH OF AN ONLY DAUGHTER.

Father Supreme! we bow to thee,
And own thy right divine;
The treasure thou didst give us, we
Back to thyself resign.

'Tis meet that thou, whose goodness lent,
Shouldst also take away;
Thine is the power omnipotent,
And thine the boundless sway!

Thy purposes are ever good,
Though hid from mortal eyes,—
Let only songs of gratitude
Unto thy throne arise.

Four fleeting years—how brief they seem
Now that their sands have run—
Her presence, like a golden dream,
Our deep affections won.

And when the sighing winds had toll'd
The funeral of the flowers,
And early frosts had tinged with gold
The verdant woodland bowers,

Fled from her cheek the rose's bloom,
Her eye, its wonted light;
And in the cold and silent tomb
Sleeps our sweet babe to night!

The youngest of our band, and fair,
A gay and sprightly child;
How many a weary hour of care
Her playfulness beguiled!

Yes, we can calmly yield her up,
Obedient to His will,
And feel that in the bitter cup
There is a sweetness still.

Father Supreme! we bow to thee,
And own thy right divine;
The treasure thou didst give us, we
Back to thyself resign. R. T. R.

Richmond, Ind. 10 mo. 1854.

SUMMARY OF NEWS.

Foreign Intelligence.—The mail steamship Arabia arrived at New York on the morning of the 3d inst., bringing Liverpool dates to the 21st ult.

The Allies had completed their arrangements for the attack upon Sebastopol, and the bombardment of that city was expected to commence on the 9th ult., the French and English batteries having been finished on the 7th. The French will have the left of the attack, from the sea to the southern fort; and the English will have the right, from the southern fort to the ruins of Inkerman. A powerful force, including the Turkish division, will be held in reserve. The two armies occupied favorable positions, the English drawing its material and provisions from Balaklava; and the French from two small bays to the north of cape Chersonesus. On the 1st ult. Prince Menschikoff left 20,000 men in Sebastopol and departed for Perekop, where three divisions of infantry, three of cavalry and three Cossack regiments had been concentrated. On the 7th, he set out on his return from Perekop with these reinforcements, and it was expected that, with the reinforcement advancing from Cherson, the Russian army would amount to 76,000. The northern forts of Sebastopol now form the base of the Russian operations.

There was a report that the Russian garrison had made a sortie, which was vigorously repulsed.

A telegraphic despatch from Bucharest, of the 16th ult. states that the bombardment of Sebastopol had commenced on the 13th ult., with 200 pieces of heavy artillery.

Constantinople letters of the 12th ult. say, that 3,000 men of the foreign legion and 4,000 Turks had just departed for the Crimea.

Lord Redcliff had succeeded in obtaining a firman from the Porte, for the suppression of the trade in Circassian and Georgian slaves.

Two British steamers have been ordered to the sea of Ozoi, to bombard the town of Kurtch.

All the late intelligence from the Baltic, indicates that operations in that region are suspended for this season. A large portion of the the French fleet has returned to Cherbourg and all the smaller English steamers have been sent home.

Various circumstances indicate that the Courts of France and England have under consideration the practibility of re establishing the Kingdom of Poland, with a view to lessen the influence of Russia over the German Powers. This is thought to be a favorite project with Louis Napoleon.

A rupture between Austria and Prussia is looked for, and much anxiety on the subject prevails at Berlin.

England.—The British Parliament has been prorogued to the 16th inst.

A national subscription for the sick and wounded of the army of the East, has reached $6,000, and a regiment of women to act as nurses has been organized and will be sent immediately to Scutari.

A number of commercial failures had taken place at Liverpool. That of Edw. Oliver involved an amount of upwards of £1,000,000, and had caused great consternation in the commercial world.

Spain.—The foreign refugees have received orders to quit Madrid within eight days.

Denmark.—The House of Representatives of Denmark has voted, by a large majority, the appointment of a committee to draw up articles of impeachment against the ministry.

China.—Letters from Hong Kong, of 8th mo. 22d, state that political affairs at Canton remained in the same critical state, and disaffection was spreading. The insurgents were in great force in the surrounding country, and three attempts were made to take the city, which, however, failed. Honam, opposite Canton, was threatened, and the people are quietly maturing for an open revolt against the Mandarin's authority. At Whampoa contributions were forcibly levied. The river between that place and Canton continued to be infested by pirates, and trade could only be carried on under convoy of armed steamers. The approaches to Whampoa both by land and water were in possession of the insurgents.

An unsuccessful attempt had been made to effect a compromise with the insurgents. Fighting between the two parties was going on at Shanghai, but the Imperialists have made little progress towards the re-capture of the city.

Commissioner McLean had arrived at Hong Kong from Shanghai. It was understood that he would return soon to Shanghai, with Sir John Bowring to settle the duty question, and would attempt to trade up the Yang-tse-Kiang.

At Foo-Chow, there was much activity in the shipment of teas. The American ship lady Pierce had arrived at Hong-Kong, after visiting Jeddo and Somodi, at which places she met with a favorable reception.

Nicaragua.—A letter from Washington to the N. Y. Tribune states that the British Government has abandoned the protectorate of Greytown, and has given orders to all its naval officers and diplomatic agents in that quarter, to refrain from all interference in affairs there, except for the protection of *bona fide* British subjects.

Costa Rica has taken possession of an Island in the San Juan river, about forty or fifty miles above its mouth, which she is fortifying. She has also notified the Transit Company that she is about to take possession of the entire right bank of the San Juan thence to its mouth. This includes Punta Arenas, where are the buildings of the Transit Company.

Another asteroid was discovered on the 2nd of the 9th month last, the position being near Egeria, the thirteenth of the new asteroids. It is the thirty-first of the asteroids and has been given the name of Euphrodyne. The discoverer is James Ferguson, assistant astronomer in the U. S. Observatory at Washington.

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ORIGINAL AND PRESENT STATE OF MAN.

BY JOSEPH PHIPPS.

(Continued from page 131.)

I do not apprehend, that the mystery of godliness, and its internal life and virtue, was ever intended by Divine wisdom to be concealed from mankind; but was always held forth, though sometimes obscurely under typical forms, on account of the numbers of degenerate minds, who were too much prepossessed and darkened, to behold the splendor of the gospel in its clear manifestation. For, throughout all generations, to as many as rightly received Christ, he gave power to become the sons of God;* yet the spiritual powerful gospel of our Lord, was not so publicly promulgated, without some kind of ceremonial shadows, till the full display of the Christian dispensation, at the time of the Jewish feast of Pentecost; when the disciples, waiting together in obedience to the command of Christ, were, according to his promise, baptized with his one true permanent baptism; that of the Holy Ghost, which fulfils and supercedes all other baptisms, and remains the standing ordinance of God to his church forever. Then by revelation was the mystery conspicuously and powerfully disclosed; "which," saith the apostle, "in other ages was not made known unto the sons of men, as," or in the same degree, "it is now revealed unto his holy apostles and prophets, by the spirit; that the gentiles should be fellow-heirs, and of the same body, and partakers of his promise in Christ by the gospel."† "For now the righteousness of God without the law, is manifested, being witnessed by the law and the prophets."‡

The law witnessed to the gospel; 1st, by its various offerings and sacrifices; pointing out, and keeping in remembrance, that the Messiah should come in the flesh, in order "to put away sin by the sacrifice of himself."* This was the real use of the sin and trespass offerings; for, "It is not possible, that the blood of bulls and goats should take away sins."† No; they had reference to the precious blood of Christ, both corporeal and spiritual; who, "by one offering‡ hath perfected forever them that are sanctified," thereby putting a final period to the legal sacrifices. 2d, The law witnessed to the gospel, by its divers sprinklings, washings and purifications, which had no more efficacy towards the removal of sin and guilt, than the blood of bulls and goats; but must be understood to denote the necessity of real holiness, and to signify the spiritual administration of Christ; who gave himself for us, that he might redeem us, not only from guilt and condemnation, but also from all iniquity, the cause of them; and purify unto himself a peculiar, or sanctified people, zealous of good works.‖ This he doth by the washing of regeneration, and the renewing of the Holy Ghost.§

The prophets witnessed to the gospel, 1st, by their predictive declarations concerning the coming, sufferings, and offices of the Messiah. 2d, By instructing the people in the necessity of internal, essential, effectual religion, in preference to the written law, even during the time that stood in force; as that weightier part and superior duty, which ever necessarily remains throughout all generations.

Samuel saith, "To obey is better than sacrifice."¶ Hosea, "I desired mercy, and not sacrifice," or not in comparison with it, "and the knowledge of God more than burnt offerings."** David acknowledges to the Lord, "Thou desirest not sacrifice, else would I give it: Thou delightest not in burnt-offering. The sacrifices of God are a broken spirit: a broken and a contrite heart, O God, thou wilt not despise."†† In his pathetic address to the Almighty, verse 6, he saith, "Thou desirest truth in the inward parts;" and verse 10, he prays, "Create in me a clean heart, and renew a right spirit within me." Micah queries, "Will the Lord be

* John i. 2. † Eph. iii. 5, 6. ‡ Rom. iii. 21.

* Heb. ix. 26. † Ibid. x. 4. ‡ Heb. x. 14.
‖ Tit. ii. 14. § Ibid. iii. 5.
¶ 1 Sam. xv. 22. ** Hos. vi. 6. †† Psal. li. 16, 17.

pleased with thousands of rams, or with ten thousands of rivers of oil? Shall I give my first-born for my transgression, the fruit of my body for the sin of my soul?"* And then answers; "He hath showed thee, O man, what is good; and what doth the Lord require of thee, but to do justly, to love mercy and to walk humbly with thy God?"† Moses exhorteth the children of Israel, to circumcise the foreskin of the heart; and told them, "The Lord thy God will circumcise thine heart, and the heart of thy seed, to love the Lord thy God with all thy heart, and with all thy soul."‡ Here he showed them, though they had received the sign of circumcision,‖ the reality most required was that of the heart in the spirit; which is the work of regeneration, the Christian circumcision of the apostle; who asserts, "He is not a Jew who is one outwardly, neither is that circumcision which is of the flesh; but he is a Jew who is one inwardly, and circumcision is that of the heart, in the spirit and not in the letter."§ He also observes to the Colossians; that in Christ they were circumcised, "with the circumcision made without hands, in putting off the body of the sins of the flesh, by the circumcision of Christ."¶

That the necessity of the knowledge and love of God, and of a change from sin to holiness, by the internal circumcision of the spirit, was both taught and pressed upon the Jews, as that without which the observance of the law would little avail them. Nay, the prophet Isaiah** plainly shows, that the latter, without the former, rendered the practice of it, though Divinely instituted, abominable even to its institutor.

Regeneration, or the circumcision of the heart in the spirit, being always required, the spirit by which alone it is wrought must have been always dispensed to mankind for that end. This is the gracious gift of the Father Almighty, through the Redeemer; to whom the Psalmist saith, "Thou hast ascended on high; thou hast led captivity captive; thou hast received gifts for men; yea for the rebellious also; that the Lord God might dwell among them."†† This was the blessed experience of those that humbled themselves under his mighty hand. "For thus saith the high and lofty one that inhabiteth eternity, whose name is Holy; I dwell in the high and holy place, with him also that is of a contrite and humble spirit; to revive the spirit of the humble, and to revive the heart of the contrite ones."‡‡

After the wonders of creation and providence were displayed, in producing and establishing the stupendous system of external nature, its great author was pleased, at distant periods, to show forth the visible effects of his miraculous power, amongst the sons of men; but when the time came wherein he saw fit to recall the degenerate world from the corruptions it was immersed in, by a public assumption and manifestation of his own just dominion amongst a people chosen for that purpose, he raised up the children of Israel as an exemplar to the rest of mankind. He brought them out of their Egyptian bondage by an high hand, and through many admirable strokes of his power; and upon his institution of the Mosaic law, which being the introduction of a new form of Theocracy, unknown to the world, it was requisite it should be attended by such extraordinary marks of Divine authority, as might be sufficient to authenticate and enforce it, as coming from himself. He therefore, on that great occasion, appeared to the Israelites in a manner answerable to his Almighty sovereignty; and also to the nature and solemnity of that law; which being a ministration of condemnation, was ushered in by the most dreadful and astonishing tokens of terror; with thunderings and lightenings, blackness, darkness, and tempest; the mountain flaming with fire, the alarming sound of the trumpet waxing louder and louder, and the voice of words so terrible, that not only the people, but the whole mountain quaked exceedingly. This being an obvious, and solemn act of the supreme Legislator of the universe, no less authority than his own could either abolish, or alter it: and when the period arrived, wherein he saw fit to set aside, and supercede this law of outward and carnal ordinances, by bringing forward into full view, and sole obligation, the substance pointed to by it, his spiritual and more excellent covenant; it was necessary that it should appear to be done by clear demonstrations of the same sovereign authority, in as public a manner, and at the most proper season for it. Accordingly, the gracious dispensation of the gospel was introduced by evidences of Divine authority equally extraordinary, and equally suited to its placid and salutary nature.

Besides the numerous predictions of prophets concerning the Messiah, the advent of his forerunner the Baptist, and the miraculous conception of our Saviour by the blessed virgin; witness the many wonderful works he performed, the unaccountable darkness, and the rending of the veil of the temple throughout from top to bottom, upon his giving up the ghost; denoting the separation, conclusion, and passing away of all sign and ceremony, and the disclosure of the substance in spirit and truth; his astonishing resurrection, and that of the bodies of buried saints which arose and went into the city; and his visible ascension, attended with the glorious ministration of angels. After all this, at the time of the Jewish feast of Pentecost, annually observed in memorial of the giving forth of the law on Mount Sinai, the apostles and disciples, male and female, being assembled together according to the Lord's command, the holy spirit

* Micah vi. 7, 8. † Deut. x. 16. ‡ Ibid. xxx. 6.
‖ Rom. iv. 11. § Ibid. ii. 28, 29. ¶ Col. ii. 11.
** Isa. i. 11 to 19, and chap. lxvi. 3, 4.
†† Psal. lxviii. 18. ‡‡ Isa. lvii. 15.

ave a two-fold demonstration of its advent, as ıe administrative power of the Christian dis-ensation, then to commence without any mix-ıre of a legal or shadowy nature; first, by the ppearance of cloven tongues, as of fire, which ıte upon each of them. Second, by filling ıeir hearts with the Holy Ghost,* to such a egree that they began to speak with other ɔngues, or in other languages besides their own, s the spirit gave them utterance. Endued ith heavenly wisdom and power, and inflamed ith Divine love and fervor, they were now ualified to put in practice the commission before iven, in a verbal manner, by the great Lord and aw-giver. To divers of them were likewise dded, the miraculous powers of healing all ıanner of diseases; the dumb were made to ɔeak, the deaf to hear, the lame to walk, the lind to see; demoniacs were dispossessed, and ıe dead were raised and restored to life.

But these extraordinary powers were neither ɔnferred upon all, nor confined to the apostles nly; yet a measure of the same spirit was com-ıunicated to every one of them, women as well s men; otherwise Peter's application of the rophecy had not been true. They were all lled with the Holy Ghost, but differently gifted nd qualified by it, for different services, accord-ıg to the will and wisdom of the great dispen-er. "To one is given by the spirit the word f wisdom; to another the word of knowledge y the same spirit; to another faith by the same ɔirit; to another the gift of healing by the ıme spirit; to another the working of miracles y the same spirit; to another prophecy; to nother discerning of spirits; to another divers inds of tongues; to another the interpretation f tongues. But all these worketh that one and ıe self same spirit, dividing to every man sev-rally as he will."†

Hence it appears, that what are commonly alled miracles, are not necessary or essential to ɔivine inspiration, but only adjunctive opera-ıons of the spirit thereto, which have been oc-asionally superadded; and therefore may either ɔtally cease, when the occasions for which they ere added are over, or continue to be used as it hall appear requisite to Divine wisdom. When, herefore, the gospel was so far spread and es-ablished in the parts then intended, that the end ɔr which those extraordinary powers were af-ɔrded was answered, they were gradually with-rawn from the church; which was left, in the eneral, upon its proper and permanent bottom, he immediate inspiration of the holy spirit. No ecessity, therefore, can be pleaded for the con-tant continuance of miraculous powers, or such spirit of prophecy as signifies a peculiar gift of ɔretelling future events; but only of those su-ɔernatural influences, which are requisite to en-ighten, quicken, regenerate, sanctify, bring forth the fruits of the spirit in man, enable him to fill up his duty, and finally prepare him for a celestial mansion. These are indispensably necessary to be continued. They are of moral consideration, and immediately influential to the preparation and salvation of every man, which miracle and prediction are not.

Notwithstanding manifest appearances of extraordinary power were added, both to the introduction of the law, and that of the gospel, they are not to be considered as parts of either, but as sanctions requisite to their institution; so I believe, some divine exertions of a miraculous nature have been evidenced, at times, under both administrations, as well as before them; either for the convincement of doubtful persons, or to give additional weight and authority to the ministry of some inspired servants of God, amongst those present with them, or to encourage and confirm them in their service. Though I doubt not but this hath sometimes been the case since the first century, and may remain to be so to the end of time, for neither the power nor goodness of the Almighty is shortened; yet I am also of opinion, that miraculous appearances have been less public, and more sparingly afforded since the first century than before it; which may be in part owing to the declension of the professing churches. I also believe, according to the prophetic declarations of the apostles, that under the declined and darkened state of both teachers and hearers, many strange signs, and lying wonders have been, and still may be suffered to be imposed upon the credulity of a disobedient people, by false pretenders, for the support of a corrupt interest, and the aggrandisement of the conductors. Undoubtedly, those mysterious delusions have been abundantly more numerous for many centuries past, than the exertions of Divine power in an extraordinary way.

(To be continued.)

* Acts ii. † 1 Cor. xii. 8, &c.

MEMOIRS OF JOSEPH JOHN GURNEY.

(Continued from page 135.)

His frequent notice of his attendance at the first day school, even after his marriage, and notwithstanding the numerous other claims upon his time and attention, cannot fail to be encouraging to those who are engaged in similar services. How often is the unobserved path of laborious duty, the way of fullest comfort.

Some objection having been made to Joseph John Gurney's attendance at a public meeting held at Norwich, on the subject of the severe measures, attended with bloodshed and loss of life, which had been resorted to by the soldiery at Manchester, in the dispersion of the vast assemblage of upwards of 60,000 persons congregated there, under the leadership of the notorious Hunt, in the 8th mo., 1819, he thus wrote to H. Brady:

No persons mistake me more than those who suppose I feel the slightest interest in party po-

litics; I dislike, as much as I disapprove, both the spirit and the principle of party; and I quite admit, that religious people, whether Friends or others, ought to be exceedingly careful how they meddle with politics in any shape. Nevertheless, there are matters in politics which religious people ought to concern themselves in; and where humanity, justice, virtue, and moral and religious improvement, are concerned, I, for one, am more than willing to be concerned also.

Third mo. 25th, 1820. Yesterday I was much affected by discovering that two poor fellows are left for execution. This seems again to involve me in labor, and exercise both inward and outward, almost to sickness of heart. Alas, that these afflicting calamities should be renewed amongst us every half year! I hardly know how to bear it, but I desire to commit the cause to the Lord.

His retirement at home during the spring of this year was interrupted by a journey to Bristol for the purpose of taking leave of his friend William Forster, then about to sail from that port on a religious visit to Friends in America. From Bristol he writes,

To his uncle, Joseph Gurney.

Bristol, 4th mo. 10th, 1820.

When I heard that William Forster had determined to sail so speedily, I could not be at all satisfied without seeing him and attending him on his departure. As soon, therefore, as circumstances admitted I set off, and on arriving at Bristol on second day morning, found him and his wife at John Waring's, and very heartily pleased we were to meet. They are wonderfully supported; calm, strong and happy in the Lord; appearing to reap something of the hundred-fold, even before the sacrifice has been completed. This state has, I believe, succeeded one of very sore conflict and natural distress. The lesson is peculiarly instructive.

Second day morning, 11th mo. 6th. Yesterday, a day of silence and internal humiliation. Such days I feel to be profitable, perhaps more so than those when the work and the word flow. My prayer is that, through the power of divine grace, I may be delivered from sin in deed, word, thought, and imagination. O that I may drink daily of the living water.

The year closes with a visit to Ipswich, respecting which he remarks:

I can acknowledge with thankfulness and even joy that much help was afforded me in the various services which attended (it.) * * My heart flows with love toward those whom I have been visiting, and I feel it a cause for thankfulness, that the last day of the year should have been a day peculiarly devoted to my divine Master.

First mo. 8th, 1821. We are apt to imagine that the trials of business are almost unbearable, and that even religion does not come in to aid them; but religion will apply itself to these as well as to all other trials, and submission to the will of God and confidence in his love, will help us through everything.

First mo. 29th. The last twenty days have been replete with interest and occupation. The first of the three weeks spent industriously at home, till sixth day, when I went to Cromer. Memorable, indeed, to me was my visit there, chiefly on account of our dearest Priscilla, to whom I was enabled to devote myself, and whose state of mind is in the greatest degree satisfactory and instructive.

Her decline appears rapid, but her sky cloudless.

Second mo. 26th, 1821. On sixth day morning I proceeded to Cromer, where I found another party of mourners. I stayed there until first day afternoon, and was much with dearest Priscilla. * * Sweet is the influence which accompanies and surrounds her, and truly lovely and desirable is her frame of mind. She lies most quietly, and her calm appears to be unbroken. Several times she spoke in ministry, and her whole state seems to indicate heaven at hand. It is peculiarly soothing to be with her, and an unspeakable mercy that she is so favored with comparative outward ease, and with such eminent inward tranquillity and true peace. Not a doubt appears to perplex her path. Her soul is centered in God.

Cromer, 3d mo. 17th. I have had great comfort in being here. Dearest Priscilla's state is to me increasingly consoling. Her sufferings appear to be considerably alleviated, and her spirit is like that of a little child. She has felt, thought, acted, and known as much as many, and manfully has she sustained the great cause of righteousness and truth. Now all is hushed; brought into rest and stillness; and, as I said before, her soul is like a weaned child. Nothing, in my apprehension, can be more lovely or beautiful than such a state. There is in it such an absence of enthusiasm, such freedom from all false coloring, such true fitness for an entrance through the pearl gates into the city of God!

Soon afterwards this beloved sister, at the age of thirty-six, was called to rest from those labours which had promised a career of so much usefulness. Though the youngest sister, she was the first that was taken away, giving in the quiet assurance of her Christian hope, a sweet foretaste to those who were left behind, of the all-sufficiency of his grace who had thus loved her, and washed her from her sins in his own blood. She was born in the year 1785, and quickly became a conspicuous ornament of that bright and lively family circle, of which a sketch has already been given. Partaking, like the rest, of the gaiety of youth, she was with them also made a partaker of the gracious visitations of redeeming love. In the year 1810, she was led to unite herself more closely to the Society of Friends, and after passing through deep mental conflict, she felt it her

uty, some years later, to speak as a minister in ıeir religious meetings.

"Of all the ministry I was accustomed to ear," writes Joseph John Gurney in his Autoiography, "none perhaps was so beneficial to ıe, as that of my beloved sister Priscilla. It as generally in good authority, well expressed, ıcid, and scriptural; and to me rendered much ıe more effectual by her life and conversation, hich afforded me a pattern of no mean value. he language of her whole conduct, to her ounger brother in the truth, was, 'Follow me, I follow Christ.'"

Sixth mo. 24th. My dearest wife and I left me on the third day preceding the Yearly eeting, and have been absent four weeks. This ry interesting period was occupied first by owell and his criminal code debate; secondly, the Yearly Meeting; thirdly by my own reious duties; holding various meetings, some the neighborhood of London, and some on my ay home. Deeply interesting have been these ıccessive objects. I have seen great talents deted to the Lord's service and glory; I have en a large body of persons deliberating for any days, under what I truly believe to be the ımediate influences of the Lord's Spirit; I have en produced these precious fruits of the Spirit, ve, quietness and great solemnity, which have inced the solidity and substantial truth of our ligious principles; and in the various public d other meetings, in which I have been myself gaged, I have had to acknowledge both the wer and the love of God, manifested in rewed visitations to his unworthy servants and their hearers. Surely then I ought to be aniated by this fresh cloud of witnesses, "to lay ide every weight," and to press forward.

The following are some of his reflections upon review of his objects in life at this period.

Seventh mo. 8th. I suppose my leading outard object in life, may be said to be the bank. sometimes startles me to find my leading obet of such a nature, and now and then I doubt ıether it is quite consistent with my religious ırsuits and duties. I remember, however, that has been the allotment of providence; that I as introduced into the business in obedience to y father, in early life; that my religious purits have found me in this situation; and that therto the two things have not proved incomtible. It is, however, a very serious thing, to so largely engaged in the cares and transacons of money matters. It calls for real watchlness against avarice, against a careful spirit, d against worldliness in various forms. It is uch my desire, that should it be the will of my acious leader and commander entirely to divert y attention at any time from this object, that ll may be made known to me, and some openg for escape given. While I am a banker, the nk must be attended to. It is obviously the igious duty of a trustee to so large an amount, to be diligent in watching his trust. It appears to me, on the whole, that our concern was never better watched or conducted in its several ramifications, and I trust it may please a gracious Providence to preserve us from very rough waters. * * Public charitable objects are, in this age, numerous. With respect to myself, they are brought into far better order than formerly, and by no means occupy a great proportion of time, with the single exception of the Bible Society, which I continue to feel one of my most important objects in life. The school is pretty regularly visited, and goes on well. The prison I have not visited since my return, but intend to resume my operations there. The mendicity office, vaccination and dispensary, occasionally claim attention.

My religious duties, or those which may be more peculiarly called so, alone remain to be noticed. My "overseership" in Norwich meeting; my ministry; both are interesting to me. It is a great comfort, inexpressibly so, that this ministry is not at my own command; that it comes and goes; that I can neither stop it nor set it going. O there is sweet rest in this. At present I am brought to an unusual feeling of nothingness, and it is my desire more and more to lie low under the mighty hand of God. My stock of faith and spiritual grace seems often very low, yet hope springs up from time to time; and I do not forget that the "blood of Jesus Christ cleanseth from all sin."

I have been picturing to myself my outward history. My soul, however, is the thing to be chiefly watched. It is well to have before me an orderly arrangement, a colored map of things to be done outwardly; but the great lesson is to dwell deeply with the fountain of life, more earnestly to seek God, more thoroughly to cleave to the Lamb immaculate, who commands me to follow him. As this is the case, I need not greatly burden myself with my outward cares, but I shall receive ability, day by day, to move forwards with a meek and quiet spirit, towards the "final rest." My beloved wife and children are treasures inexpressibly precious. May my duties towards them never be neglected. So happily and completely are these duties interwoven with every day's course, that I would almost hope that the neglect of them may be impossible.

"How differently from our expectations," he writes in the entry which immediately follows the above, "are sometimes ordered the ways of Providence! The preceding analysis says much of business, and varied occupation of mind and body; the ways of Providence have brought with them the command, 'be still.'

"I think it was about the 18th of the 7th mo., that, after a severe attack of indisposition, which had confined me about two weeks, my dearest wife and I, with our children, left home to spend a few quiet, restorative days at Cromer Hall. Those few days were extended to two weeks,

which were succeeded by three weeks at Hunstanton, and these by five weeks of journeying through Derbyshire, Warwickshire, &c., which have at last brought us back to our beloved and long-left home. I could have but one excuse for such a mode of passing ten weeks of precious time; —the restoration of health."

Twelfth mo. 10th. The whole of yesterday, which was a low yet edifying sabbath,* I felt real satisfaction in being silent. * * How invaluable is the liberty of the Spirit, as professed and enjoyed by Friends! In the afternoon meeting my mind was peculiarly drawn in near love and unity to our own society; and the desolate heritages were commended in secret prayer to Him who, I feel persuaded, has called us forth to bear peculiar yet living testimonies; and thus to answer, in his church universal, a specific purpose. Would that that purpose were more fully accomplished in us and by us; but alas! the backwardness, waywardness and carelessness of fallen man!

From William Wilberforce.

(Written a few days after the decease of his eldest daughter.)

Marden Park, Jan. 15th, 1822.

* * We yesterday returned to the house in which our dear child had passed a few days of comparative health and bodily enjoyment, and many weeks of languor and pain. My wife was naturally much affected at first; but her grand cordial is of an efficacy as unlimited in point of place, as of time and circumstance. It is the assured persuasion that our dear child is gone to a better world. I own I had wished, and, with submission I trust, had prayed, that it might please God to grant her a measure of joy as well as peace in believing—some of that holy exultation of which we so often read in the last hours of the dying people of God; and yet, except in some few particular instances, I know not but that the humble, but sure though trembling hope of a contrite heart, often approves itself to the judgment as a still more stable and solid ground for consolation. And it is observable, that though joy be sometimes held forth as a privilege, and even commanded as that to which, as Christians, we have a right, yet there are no promises made to it as an evidence. But, "the Lord is nigh unto them that be of a contrite heart, and will save such as be of an humble spirit." Joy needs no consolatory assurances, as does the humble, trembling penitent. To him that exquisitely beautiful assurance is given, the Lord delighteth in mercy; not merely kindness, but *mercy;* kindness to those who deserve punishment. O, how often are we reminded that God is love! Though a tender mother cannot but feel deeply, yet she can rejoice too; and blessed be God, while tears are transient as an April shower, the joy will be immortal as the light of heaven, as the glory of God and the light of the Lamb. * * O, my friend, what a world of glories does Christianity pour forth upon us when we fix on it our steady and warm regards! What a gloomy —what a November evening prospect would present itself to the mind's eye of a man like myself, advancing into the vale of years, but for this blessed flood of light and love which flows forth from the throne of God and of the Lamb! My dear friend pray for us, that what has passed may not have merely a transient effect, but a deep and lasting, aye, everlasting influence; that it may impress us with a disposition to be more diligent, that we may be "found of him in peace without spot and blameless."

It was about this time, as appears from a memorandum in his literary Journal, that Joseph John Gurney wrote the original of the tract which he published in a revised and enlarged form towards the beginning of the year 1824, under the title of, a Letter to a Friend on the Authority, Purpose, and Effects of Christianity, and especially on the Doctrine of Redemption. In this letter he gives a condensed but clear and forcible statement of the evidences of the Christian religion; thence proceeding, at somewhat greater length, with the arguments drawn from Scripture in proof of the great doctrines of Christian redemption, particularly dwelling upon the efficacy of the atoning sacrifice of Christ, and the necessity and reality of the operations of the Holy Spirit, as the awakener of the world, the witness for Christ, and the comforter and sanctifier of the believer.

The friend to whom the letter was addressed had long been known to the family at Earlham. Distinguished by learning, talent and intelligence, his heart was enlarged by a widely extended benevolence, and for a long series of years, his doors, during certain hours of each day, had been regularly opened to the distressed poor, and his time freely devoted to the alleviation of their

* The following explanation of the occasional use of the word "Sabbath" by Jos. John Gurney, is extracted from his "Declaration of Faith," dated 7th mo., 26th, 1846: "With respect to the 'Sabbath,' I wish it to be distinctly understood, that in sometimes applying that term to the first day of the week, as it is observed among Christians, I have had a view to the simple meaning of the Hebrew word, viz:—'*cessation from labor.*' I am perfectly aware that the maintenance of the Jewish Sabbath, observed as it was and is on the seventh day of the week, and with a ceremonial strictness which appertained only to the Mosaic Law, is, under the gospel dispensation, no longer obligatory. And while I am of the judgment that the setting apart of *one* day, after every recurring period of *six* days' labor, for the blessed purpose of rest and worship, is not to be regarded as a matter of mere expediency, but as a moral and religious duty, truly belonging to the law of our God, I fully unite in the sentiment expressed by Robert Barclay and others of our early Friends, that no portion of time ought to be regarded by Christians as in itself holier than another; that all our time is the Lord's; and that ceasing from our own wicked works, and all the willing and running of the carnal mind, we must press forward after that glorious rest (typified by the Sabbath of the Jews) of which a precious foretaste is bestowed even here, and which is perfected, for the people of God, in the world to come."

S. R.

ufferings and wants. But, with all his excel-encies, one thing was wanting, without which is mind could not rest. He was yet a stranger o the joy and the peace which spring from a ettled faith in the Lord Jesus Christ. He was ow far advanced in years, and had known Joseph ohn Gurney from his childhood, and his posi-ion and character, coupled with the long famili-rity of friendship, made the prospect of a reli-gious visit to him not a little formidable.

"So weak was my faith," writes Joseph John Gurney, "that it seemed impossible, and I did ot yield to the impression for a full month. Finding no peace, however, on any other terms, I at length called upon him, and induced him to llow me to sit down with him in silence. He vas very restless, and my ministration as weak s possible. However, in broken terms, I ex-pressed my sense of the unutterable importance f simple faith in Christ."

"Some considerable time afterwards, he was exposed to great personal danger on his way ome from London, in consequence of the horses n the coach running away. He was alarmed. The Lord applied that alarm to the highest pur-poses; and he awoke to a painful solicitude re-pecting the state of his immortal soul. In this ondition he applied to me for a selection of pas-ages from scripture on the subject of the atone-ment. (O! the importance of that only refuge for the awakened soul.) Most willingly did I vail myself of the opportunity, and, without de-ay, I sat down and wrote the original of my Letter to a Friend on the Authority, Importance, nd Effects of Christianity. . . . I anxiously awaited the result, and soon found to my great oy, that it was well received. He placed the etter under the cushion of his arm-chair, and for several weeks read it daily. The Bible was read o him from time to time, and in the course of a ew weeks his mind was changed. It was the Lord's doing, and was marvellous in our eyes. He was much afflicted by a painful disease, which he bore with exemplary patience. On calling upon him one day, I expressed a desire for his preservation in the truth. 'I do assure you,' he replied, 'I have not one sceptical feeling left,' and he allowed me to take away the following prayer which he had just been writing, and which I found lying on his table.

"Almighty God and most merciful Father! I humbly beseech thee to ease my pain, increase my patience, and lay upon me no more than I am able to bear, although I have deserved it all; and grant, that when my soul is released from this prison of my body, it may be admitted into that rest which is appointed for all such as repent, amend and believe, as, I trust, does this thy unworthy servant, who now lies prostrate before thee, in humble reliance on the atoning merits of thy beloved Son, who suffered death that we might enjoy life eternal, and to whom be all honor, dominion and power, for ever and ever. Amen."

He continued steadfast in the faith until his death, which took place about two years afterwards. Though unhesitating in his belief, he was often in conflict respecting himself, but evidently kept his hold of the Lord Jesus. Standing by his bedside, two or three days before his end, I said, addressing him, "Ah, what a comfort it is, that the blood of Christ cleanseth from all sin." "Yes!" he replied with intense feeling, "if it were not for that, I know not what would become of me!"

Since its first publication, the Letter on Christianity has been widely circulated, several hundred thousand copies having been distributed through various channels. "For such a result," says Joseph John Gurney, at the conclusion of the above narrative, "I ought to be very thankful, and humbly trust that it may have been blessed to many. If so, the Lord alone be praised."

An event was now approaching which put his principles to their severest test.

5*th mo.*, 26*th*. *First day*. I have been more than usually engaged in ministry to day. This afternoon, on the nature of Christian fidelity; "Be thou faithful unto death;" and upon the particulars unfolded in Scripture, respecting the heavenly state; "And I will give thee a crown of life." How earnestly do I desire that my practice may not fall short of my public profession, that my life and conversation may, far more than they now do, "adorn the doctrine!" It is affecting to me to consider that I seem, for the most part, to dwell at such a distance from heavenly things; but, I trust, the Master whom I desire to serve, will bring me, and all of us, nearer to himself.

The next entry thus continues his history:—

6*th mo.*, 19*th*. This great purpose has, I trust, in measure, been effected, by the awful and most afflicting dispensation, which has been permitted to overtake me. On the 10th instant, my tenderly beloved wife was removed from this mortal scene, to one, as I have every reason to believe, of infinitely greater happiness and joy.

A considerable cold and cough induced her to take more than usual care of herself, during the week before last. On first day morning, the 2nd instant, however, she was well enough to attend the morning meeting, and, indeed, seemed quite well. She remained at home in the afternoon, not being strong enough for a further effort, and when I came back, she requested me to take her a drive in the pony chair. The evening was bright and pleasant, and our minds were calm and united; but it is probable that the north wind, which then blew upon us, was made the cause of her death.

On fifth day afternoon, speaking of her illness, she said, "I have no wish that it should

be otherwise. I have prayed that something might bring me to a livelier sense of religion;" and again, turning to me with great sweetness, she observed, "this is to bring down the high places." On sixth day night, my sisters, Rachel and Richenda, came with me into her room. We found her asleep: when she awoke, the Spirit of the Lord, (a spirit of humiliation, yet confidence,) appeared to be with her; and it was with great power that she addressed us, "How," said she, "has the love of God been opened to my soul lately!" adding, "I look upon this to be an awful and sudden call out of the world, and from all things that are in it." She emphatically described herself as a sinner; declared that she was deeply prostrated, and at the same time spoke with fulness of the good hope and sweet consolation, which had attended her through this illness. Soon after my sisters left the room, she said, "Give my kind regards to the servants, and tell them how much I have desired that they might be brought under the influence of *vital religion*."

. . . . .

On first day morning her mind became less occupied with painful, and more with pleasurable emotions. Sweet smiles dwelt on her countenance, and her delirium, for the most part, was that of a person who felt at once innocent and easy. This was an inexpressible relief to me, and the sorrow which I had to experience through this sabbath day, though deep and poignant, was a quiet sorrow, unruffled by the storm of the enemy. It was that of giving up unto death my tenderly beloved one; and whilst under the influence of this sorrow, the future assumed the appearance of dark melancholy. I, nevertheless, experienced true peace in recommitting her to her God and Father. In the afternoon, a painful struggle was excited, by the suggestion of a hope of recovery, and it was only in the full resignation of that hope that I again felt peace. I retired to rest on first day night, and obtained some hours of refreshing sleep.

About half past four o'clock, Rachel called me, and informed me that there were marked appearances of the approaching change. I was soon again with my beloved wife. I was agitated, fearful, and nervous, but after some time, I was strengthened to kneel down, and a song of prayer and praise broke forth spontaneously from me, nearly in the following words:—"And now, O Lord, cut short the work in righteousness. Thou hast washed her in the blood of the Lamb; thou hast regenerated her by thy Holy Spirit; thou hast clothed her with thy salvation. Thou art about to receive her into thy kingdom, where her sun shall no more go down, neither her moon withdraw itself; for thou, O Lord, shalt be her everlasting light—her God—her glory!" As the last breath trembled on her lips, (and gentle was that breath,) the power of the Lord came over me, and I cried out, with a spirit not my own, "The work, the glorious work is finished, to his praise, to her eternal happiness, and to my peace."

My dearest wife died on second day morning, the 10th of the 6th month, exactly four years and nine months after our happy marriage day. A sense of holy and elevated calm, was the immediate effect of this touching, solemn, and blessed scene. Here for the present I leave my history. The change wrought in my condition is wonderful. The mighty hand of the Lord's discipline and dealing has been upon me, and his Comforter is now with me; at his feet I feel sweet unbroken peace. There let me ever dwell, O Lord my God!

To be continued.

FRIENDS' REVIEW.

PHILADELPHIA, ELEVENTH MONTH 18, 1854

Our readers are, doubtless, generally aware that the territory of Kanzas, now open to settlement, is likely to become the arena of a contest between the antagonistic influences of freedom and slavery. Kanzas is the southern portion of that part of Louisiana which was universally understood to be forever protected from the intrusion of slavery, by the compromise act of 1820.

It appears that slaves were held in at least some of the settled parts of Louisiana, while it was under the dominion of Spain; and when transferred first to France, and ultimately to the United States, the Spanish laws were understood to be still in force unless repealed by the authority of the Union. Hence the advocates of slavery were furnished with an argument, which they were not likely to overlook, to support the opinion that slavery was legal in every part of Louisiana after falling under our jurisdiction, if not expressly prohibited by our laws.

When Missouri was about being admitted as a State, it is well known that a strenuous effort was made to render the constitutional exclusion of slavery, an essential condition of its admission. By the compromising ingenuity of Henry Clay, provision was made to admit Missouri as a slaveholding State, on condition that all the rest of Louisiana north of 36° 30′ should be forever protected from the blighting influence of slavery or involuntary servitude, except in the punishment of crimes. This compromise law, we observe, consisted of two essential parts, adopted as conditions and equivalents of each other; the admission of Missouri with slavery, and its exclusion forever from all other parts of Louisiana, north of 36° 30′. The former took immediate effect, and was in its nature irrepealable; the latter was of very little practical importance for more than thirty years, and could no more be repealed without a

breach of faith than the former. But this, like most other compromises between right and wrong, served to increase the strength and influence of the slaveholding interest; and when the provision in favor of freedom was about to have a practical effect, the slave interest demanded and obtained its repeal.

The question whether Kanzas, probably the most valuable part of Louisiana to which the Missouri compromise was applicable, shall be occupied by free laborers, or by slaveholders and slaves, is now ostensibly referred to those who are crowding into the territory. In the scramble for property and power, there is ample reason to fear that the slave holding influence will share an undue portion of executive patronage.

From the reports of some who have recently visited that country, it appears that the soil in Kanzas is extremely fertile, and the climate agreeably mild, so that the territory, if peopled by enterprising freemen, will probably in a few years contain a numerous and flourishing population. Looking, then, no deeper than the physical comforts of the people, we must greatly regret the subjection of such a territory to the wasting and depleting process of slave cultivation. But when we reflect on the moral influence of slavery, we must, as friends to the present and future inhabitants of the United States, deeply deplore its extension into any region of our western domain, which has not hitherto been polluted by it. Whether the means thus far adopted to secure the predominance of a non-slaveholding population shall be successful or not, remains to be seen. Among those means there is one which we may justly hail with satisfaction. Within a few days there has been received at this office the first number of a weekly paper entitled the Herald of Freedom, dated at Wakarusa, Kanzas territory, the 21st of last month, the avowed object of which is to oppose the tide of the slaveholding interest, and, with the aid of the press, to unite and stimulate the advocates of freedom to establish and maintain a government there in which slavery shall be unknown.

An editorial in this first number declares:

"Our great object is to make Kanzas a free State; and to that end we shall labor by encouraging emigration. It is *not* our purpose to engage in a crusade against our southern brethren, nor upon *their* institutions, so long as confined within their legitimate sphere. Our field is Kanzas, and *here* we shall labor, and *here* shall erect anew the altar of Liberty. With the Declaration of American Independence in one hand and the Constitution of the Republic in the other, we engage in a *defensive* warfare for the Right. We firmly believe that victory will crown the efforts of the Sons of Freedom; but the struggle will be long and arduous. We may be stricken down at first but not defeated.

With this simple declaration we launch our humble barque on the wide sea of public opinion, and trust that propitious winds and favorable currents may glide us swiftly to our destined port."

Regarding the number which has appeared as a specimen of what the paper is to be, the editor of Friends' Review is led to consider the Herald of Freedom as a valuable auxiliary to the cause of just and liberal government, and therefore to desire its success.

After this number had been fully prepared for the press, a letter from a Friend of North Carolina was received, stating that at the late Yearly Meeting, two epistles, both purporting to be from Ohio Yearly Meeting, were announced, and referred to a judicious committee of men and women Friends, who, after deliberation, agreed upon a report advising the reception of the epistle signed by Jonathan Binns, which report was signed by all the committee except two females, and was agreed to in the Yearly Meeting without a dissenting voice. Two epistles, both purporting to be from Baltimore Yearly Meeting, were also received and referred to the same committee, who reported in favor of accepting the epistle signed by Richard H. Thomas as Clerk; which was likewise agreed to by the meeting without dissent.

Married.—At Friends' Meeting House, Lynn, Mass., Leander H. Aldrich, of San Francisco, Cal., (formerly of Uxbridge, Mass.,) to Sarah Holder, of Lynn.

——, At Friends' Meeting House, Uxbridge, Mass., Richard H. Holder, of Bloomington, Ill., (formerly of New York,) to Mary Jane Aldrich, daughter of Jacob Aldrich, of Uxbridge.

——, On the 9th inst., at Friends' Meeting House, in Bellefonte, Pa. Thomas L. Baily, of Philadelphia, to Caroline A., daughter of the late Lewis W. Smith, of Clearfield, Pa.

——, At Friends' Meeting House in China, Maine, on the 2d inst., George Bowen, of Newport, R. I., to Cynthia Jones of the former place.

——, At Friends' Meeting, Clearspring, Henry Co., Ind., on the 1st of 11th mo., Michael Stanley, of Spiceland, to Lydia Jane Bell, a member of Duck Creek monthly meeting.

Died,—At the residence of her husband, Andrew D. Tomlinson, in Parke Co., Indiana, on the 7th of Tenth month last, after a lingering and protracted illness, which she bore with much patience and resignation, Ruth Tomlinson, in the 33d year of her age, a member of Bloomfield Monthly Meeting.

——, On the 9th of 6th month last, Martha Ann, wife of Thomas T. Anderson, in the 29th year of her age.

——, On the 21st ult., Hannah K., wife of Newton Hadley, in the 20th year of her age. Both members of Union monthly meeting, Morgan County, Indiana.

SITUATION WANTED AS BOOKKEEPER.

A young man, recently from London, and a member of our Religious Society, wishes employment in a Railroad or other office as Bookkeeper, having favorable testimonials of capability. Inquire at this office.

GLEANINGS FROM PIOUS AUTHORS.

Gleanings from Pious Authors; comprising the Wheatsheaf, Fruits and Flowers, Garden and Shrubbery. Compiled by Ann Alexander, of Ipswich, England; with a brief notice of the former publications of these volumes, by James Montgomery, the Poet. Price One Dollar. The volume will be forwarded by mail, without expense, to any one who will remit, *postpaid*, one dollar.

Just published and for sale by

HENRY LONGSTRETH,
347 Market St., Philada.

WEST TOWN SCHOOL.

At a meeting of the Committee to superintend the boarding school at West Town, held 10th month 6th, 1854.

It has long been the desire of those charged with the oversight of this Institution, that parents and others should avoid visiting there on the first day of the week, as far as they can conveniently do so; as such visits tend to unsettle the children, and to interrupt the quiet and order of the family, and are sometimes burdensome to the Friends who have the care of the Farm house, and to their domestics, obliging them to provide for the entertainment of visitors, when it seems right they should have the privilege of retirement and rest from the labors of the week.

From the apprehension that the visits alluded to have become rather more frequent of latter time, the Committee have been induced thus to call the attention of Friends again to the subject, with the hope that they will kindly co-operate in sustaining the wholesome regulations of the Institution in this respect.

Extract from the minutes.
THOMAS KIMBER, Clerk.

BURRITT'S CITIZEN OF THE WORLD.

A Magazine of Sixteen pages, of about the size of FRIENDS' REVIEW, will be published monthly by George W. Taylor, Philadelphia, commencing with First month, 1855, under the title of

THE CITIZEN OF THE WORLD,

EDITED BY

ELIHU BURRITT.

Terms *Fifty Cents per annum*, to be paid invariably *in advance*.

"*The Citizen of the World*" will endeavor to merit its designation, by viewing from the elevated stand-point of human brotherhood all principles, policies, events, institutions and enterprizes which affect the peace, prosperity, social intercourse and common welfare of the nations as a family, and the rights, duties and dignity of man as an individual being. Whilst it regards these with an impartial eye, and records them with an impartial pen, it will glean and present all hopeful signs of progress; all honest homage to truth, right, duty and Christian charity; and all the onward steps of governments and communities in the path prescribed by a righteous policy and the precepts of the Christian religion. With all this variety of topics, the "*Citizen of the World*," it is confidently believed, will be a welcome and useful visitor to the different members of every family that admits it to its social circle. Its pages will be filled with articles from the Editor's pen, giving his personal observations and experiences in Europe, and with communications from correspondents in different parts of the world. For the young, it will serve up many a little truthful story and teaching illustration of the law of kindness and Christian love. For the Sabbath, it will have its page of religious instruction, selected by paragraphs from the most eminent Christian writers of different countries. For every occupation, and for every age, it will seek to present something interesting and useful.

All communications relating to the "*Citizen of the World*" shou'd be addressed *postpaid* to GEORGE W. TAYLOR, Box 777, Philadelphia.

Fifth Annual Report of the Board of Managers of the Free Produce Association of Friends of Ohio Yearly Meeting.

It is not without feelings of encouragement, that the labors of our Association have not been in vain, that the Managers again bring forward their annual report. The past year has been marked by evidences of greater advancement, among honest and serious-minded persons, of our testimony against the use of the products of Slavery, than many which have preceded it.

Your Board has not been idle, but has, with one exception, met monthly, as will be seen by the minutes; and labored as way opened and means were afforded, for the furtherance of correct views on the interesting objects for which we are associated; and it is with peculiar satisfaction we record, that from time to time we have been cheered by the appearance in the field of new and earnest advocates of the cause we have felt it our duty to espouse.

The Non-Slaveholder, which we in accordance with the recommendation of the annual meeting two years ago, aided in reviving, still labors in our cause, and we rejoice to say, has obtained a respectble circulation. The Board subscribed for 40 copies, and directed them forwarded to persons in different parts of the country, where we thought they would be serviceable to the cause.

We have also printed and circulated 5000 small tracts of a single leaf each, and a few cards, and have now printed for distribution 15,000 pages of tracts, which had been previously stereotyped. We are also gratified to learn, that our friends at Salem have re-printed and circulated about 5000 of our leaves. It has also been gratifying to notice, that Friends' Review, the Oberlin Evangelist, and the Columbian, of Columbus, Ohio, have each published some excellent articles in favor of abstinence from the gain of oppression, and in support of a clean and consistent testimony against Slavery. Through the Oberlin Evangelist the arguments contained in our published leaves have obtained a wide circulation, and have been responded to by the correspondents of that paper with approbation, being characterized as *incontrovertible:* and a determination expressed, *never* to taste or wear any more of the sugar or cotton, in the production of which Slaves have wept, groaned, and been scourged." We are cheered by the fact, that in the Oberlin Collegiate Institute this testimony has been embraced by most of the

aculty and students, and will thus be dissemi-nated throughout the land, by the most exten-ive, earnest, and powerful agency. We have ecently received through that medium the gratifying intelligence, that a meeting has just been held in the city of New York—to consider he propriety of organizing a National Free Pro-luce Association. Of the result of that meet-ng we are not yet informed.

Several English periodicals have also been ound advocating correct views on this subject, nd our indefatigable advocate of Peace, Elihu Burritt, is giving it increased attention.

It is much encouragement to us, that we are ot laboring alone, but that our sister Associa-ions in Philadelphia and New York Yearly Meetings, and one within the limits of Indiana Yearly Meeting, are still actively engaged for he advancement of the same laudable object.

It is also a satisfaction to us, that Friends generally, within our own Yearly Meeting, are eeling more and more interest in, and sympathy with this testimony; and throughout the very arge Yearly Meeting of Indiana, embracing In-diana, Illinois, Iowa, and a great part of Ohio, a very large portion of Friends are becoming deeply interested, and would be glad of an op-portunity to abstain from the sin-polluted commodities, which are the fruits of unrequited oil.

On the other hand it is a matter of deep re-gret, that so many Friends, especially where they are intimately connected with the system of Slavery by commerce and manufactures, are so blinded by interest and prejudice, that they are unable to see that their orders to the South-ern States for Cotton, Sugar, and Rice, are only so many stimulants to the cruel and remorseless task-master, to renewed energy in extorting from the sorrowing and helpless slave, writhing under the gory lash, to produce at the lowest possible rate, the articles necessary to fill those orders.

Notwithstanding the force of custom and the power of prejudice, we find but few sincere, ho-nest hearted Christians, unwilling to acknow-ledge, when the subject is fairly presented and pressed home to them, that there is a direct con-nexion between Slavery and the proceeds of Slave labor; that an active market for the pro-ductions of the system stimulates the producers, and hence those who purchase these productions are to a greater or less extent, accountable for the existence of Slavery, and responsible for all the barbarities inseparably connected with the system.

A difficulty has heretofore been found in pro-curing a suitable supply of Free Labor Goods. This difficulty, will doubtless, in some measure, continue, as the demand for such goods is rapidly increasing, particularly in the west—but it is with peculiar satisfaction that we recur to the fact, that through the instrumentality of the friends of Free Labor in Philadelphia, funds have been obtained to enable G. W. Taylor to fit up a factory to manufacture exclusively Free Labor goods; and that it is the intention to use the machinery a part of the time, in manufac-turing the finer goods made of wool and cotton, which have heretofore not been in the market.

We rejoice, too, that the western Free Produce manufacturing company at Cincinnati, have also machinery in operation producing the heavier articles of cotton goods.

The high tariff on foreign sugar is much in the way of procuring that article at the price of the slave grown product. While it becomes the friends of free labor to endeavor to have that difficulty removed, the difference in price should by no means deter them from wholly abstaining from that which is the price of blood.

The difference in the price of the articles is a bribe offered to buy us to the side of the oppres-sor,—"Let every honest person *spurn* the bribe."

We record with pleasure the abolition of slavery in the Republic of Venezuela, by which a large portion of the population was liberated from bondage, and placed in immediate posses-sion of the rights of citizenship. As that large and fertile country includes among its staples, coffee, cotton and indigo, another facility is thus added to the means of supplying ourselves with articles in daily use, for which the markets have been mainly dependent upon countries where Slavery exists.

On the other hand it is with sorrow we refer to the repeal by the American Congress of the Act excluding Slavery from the North Western territory. This concession to the power of Slave-ry, made in the middle of the nineteenth cen-tury, by a nation claiming to stand in the front ranks of Christianity and civilization, is indeed cause for the deepest regret and humiliation. Yet even this deed, however sinful in itself, may, by the overruling providence of God, be made to hasten the downfall of that system of wicked-ness it was designed to support and extend. Ac-cordingly we find it has already aroused and deepened the Anti-Slavery feeling throughout the nation; even conservatism, which was for-merly enlisted on the side of oppression, has by this act been thrown in opposition, and thou-sands of those who were for "letting Slavery alone," when they see the system extending and strengthening itself over the land consecrated to freedom, will no longer remain idle, but will unite with the tried friends of the Slave for the overthrow of Slavery, and the elevation of our colored brethren to their proper rights as citi-zens. Hence we see that the Legislature of Connecticut has already by a large majority granted to her colored citizens the right to be heard through the ballot-box—and a very large portion of the political press throughout the country has spoken out boldly, and arrayed itself firmly in opposition to the extension of Slavery.

These indignant feelings are again deepened and strengthened by the workings of the Act known as the "Fugitive Slave Law." These wicked acts of our national Legislature will undoubtedly be the means of arraying hundreds of thousands permanently on the side of Liberty and Justice to the whole human family; thereby furnishing another instance of the manner in which the Ruler of rulers, can "make the wrath of man to praise Him."

While the sad truths, that deeds of sore oppression are doing in our land, that all of suffering and degradation we would dread to share, and all we abhor in a life of tyranny and sin, continue to mark our history with such deep wrong and fearful iniquity, fall with oppressive weight upon our spirits, shall we fail to do what it is the duty of every enlightened accountable being to do, endeavoring to lessen human suffering and to advance the cause of "truth and righteousness in the earth." Were our own beloved ones, for whose happiness we cherish the most tender desires and solicitude, bound in Slavery's dread chains, should we then have any time to spend inactively? Should we then be *indifferent* to the exercise of tyrant power, or to what may appear to be even the most humble course of action, which may have a bearing and influence upon the existence and force of that power? But wrong, whether done to those we know not, or to those of our own household or kindred band, whether perpetrated against those of a lighter or darker complexion, is the same. Why then should we not be enlisted with all our powers in efforts for the amelioration of the sufferings of Afric's pleading children—how can we endure the thought of a *participation* in the cause of their enslavement? "There must be something wrong," while we deem we may pass along the way of life "at ease in our full possessions," without regarding the Lord's suffering poor; when our exertions are not put forth to rescue the slave from the deep pit of degradation into which he has sunk:—deprived by force of all the pleasant things of life—deprived of the Bible—of all the high privileges of intellectual enjoyment—in short of all things in which we see so much delight. Let us remember it is said, "He that shutteth his ears from the cry of the poor and needy, shall cry himself, and shall not be heard."

In conclusion, let us, dear friends, exhort one another to more faithfulness; let us endeavor, if possible, to labor with clean hands—let our example correspond with our profession—let us not be a stumbling block to others, and above all, let us remember that in all our labor for down-trodden humanity, we are but unprofitable servants—but instruments which the Lord may be pleased to make use of, for the furtherance of His holy designs, and that we have no cause for uncharitable feelings towards those who do not appreciate our labors. But let us labor in the Lord's time, for it is His work, and He alone is able to bless our efforts, and enable us to labor acceptably in His vineyard.

KEEPING MILK FROM SOURING.

Milk is a compound substance, made up of a mixture of oil—butter—sugar, caseine—curd—and water. If allowed to stand still, the oily matter will rise to the top, in the form of cream. There is a little free alkali—soda—in the water of all sweet milk, and without this soda the water will not have the power to keep the caseine, or curd, dissolved. The sugar of milk is also dissolved in the water. If the sugar can get access to the air, it is constantly inclined to change to an acid—just as sweetened water changes to vinegar, when exposed to air, and we can see just why milk curdles, and how it may be kept sweet.

We all know that acids destroy or neutralize the effects of alkalies—such as soda, potash, lime, etc. As before stated, when milk is new, there is some free soda in it, but when some acid is formed from the milk sugar, this acid neutralizes the soda, and the water without the soda cannot dissolve the caseine, but separates into a mass of curd. More sugar turns to more acid, and in time the whole becomes quite sour. Now there are two ways of preventing this souring. The first is, to keep the air from the milk as much as you possibly can. We cannot very well keep the milk covered air-tight, but the oil or cream which rises to the top forms a very good cover if it is kept unbroken. If, then, it is desired to keep the milk some length of time, great care should be taken to keep it still, and preserve the cream undisturbed.

Those who get milk but once a day should divide it into several portions, each portion to be kept undisturbed until it is wanted for use. The second method is to put a little extra soda into new milk, to neutralize the acid as fast as it is formed. A bit of soda, say of the bulk of a marrowfat pea, to a quart of milk, will not injure its taste or quality, while it will often keep it sweet for a day or more longer than without it.

We have often taken milk already beginning to sour and curdle, and by stirring in well a little soda, and boiling it, have re-dissolved the curd, and rendered the milk as sweet and good as when first drawn from the cow. We know that sweetened water will turn more rapidly into vinegar—acetic acid—if it is kept warm. Just so the sugar of milk turns to acid—lactic—sooner if kept warm, and on this account the colder milk is kept, the longer it will remain sweet.

It is well known that a heavy thunder storm will often render the milk speedily sour. This may be effected in two ways: the agitation of a thunder-clap may introduce more air into the milk, and the great amount of electricity pass-

through the milk may hasten the change of
ar to acid. We have heard it suggested,
ı how much truth we cannot say, though
re is some plausibility in the statement, that
k is less likely to be affected by thunder, if it
ept in glazed earthen ware instead of metal
els, like tin pans; and also that it will, at
ı times, keep better if the vessels are placed
n dry wooden benches or shelves, away from
walls, than if set upon the bottom of the
ar or milk-room. The reason assigned is,
the dry benches or shelves act as non-con-
tors, and prevent electricity from going
ugh the milk in its passage from the clouds
he earth.

he most important thing in the care of milk,
ever, is to leave it undisturbed—not even
ing the vessel, or agitating the surface, from
time the milk is strained, till it is required
ıse.

he shallower milk vessels are made, the
ıter will be the yield of cream, as it will the
e readily rise to the top.—*Agricultural*
erican.

MANIFEST DESTINY.

he defenders and apologists of Slavery are
l of the popular phrase, "manifest destiny."
class of them read in the past history of the
ıtry the indefinite future extension of Slavery
hward, and as they fondly believe, its per-
ity. Another class are equally confident in
opinion, and equally dogmatical in its asser-
, that the whole negro race in America is
ined to be transported back to Africa, after
ing out a long probation in a state of Slavery
probation which they hold to be provident-
y designed for the civilization of the negro,
therefore consistent with religion and morali-

here can be no denying that it has been our
iny, thus far, to extend the curse of Slavery,
the perpetualists have this fact to sustain
r theory. But it is a shallow philosophy
ch can see in the future nothing but a suc-
ion of events similar to those which have
ed within our own recollection; as it is a
ow range of observation which cannot per-
e a wide destinction between the circum-
ces which surround us of the present day,
those which have hitherto caused the spread
Slavery. The theory of the pro-slavery
nizationist, which insists that "manifest
iny" points to the restoration of the whole
red race to Africa, is still less supported by
on or analogy. The wish is evidently "father
he thought," as there is no fact in the whole
ory of mankind, which will warrant so far-
hed a conclusion. The general migration or
dus of the Hebrew people bears a faint re-
blance to the case of the colored race on this
tinent, in the simple circumstance of their
common enslavement, by dissimilar nations. But the Hebrew exodus was a grand miracle, which has been the wonder of ages. The Hebrews themselves were the chosen people of God; and, after all, their migration was only a few hundred miles, to a land "flowing with milk and honey." Its remarkable beauty and fertility incited the cupidity of the people, while the commands and entreaties of their priests and leaders, in the name of Heaven, constrained their consciences in the same direction. The colored people of America, on the contrary, feel no such obligation of duty, or allurement of interest. The great mass of them are irreconcilably opposed to African colonization, and cherish a tenacious love of their native soil. Like the Americans of Caucasian origin, they have no repugnance to emigration within the limits of our own country and continent; but they have no idea, as a general thing, of going to Africa.

Besides, there is room enough, as well as an imperative demand for the colored people on the continent and islands of America. Who is to people the West Indies, Mexico, and Central America? Who is to inhabit and cultivate the immense, fertile, but, for white men, insalubrious plains which border the Gulf of Mexico, in Texas, Louisiana, Mississippi, Alabama, Florida? And who is to make rice and cotton, and cut lumber in the lowlands of Georgia and the Carolinas? Would the Quixotic colonizationist transport the populations of Hayti, Cuba, and Jamaica, to say nothing of Brazil, to Africa, in order to people those tropical regions with Europeans? The idea is too absurd for serious contemplation. The bare statement of it is enough to expose it to derision and contempt.

In making this remark, we mean to express no disapprobation of African Colonization. We look for unmixed good from it in its tendency to spread civilization and Christianity over Africa, and in the honorable testimony which the Liberian Republic has furnished to the self-governing power of the colored race. These considerations alone give inestimable value to the colonization enterprise; and if it had always been held up to the public approbation on these grounds, there can be no doubt that its popularity in the free States, where it is chiefly supported, would have been far greater. Its chief value is as an auxiliary of the missionary cause.

In our view, the great mistake of the Colonizationists consists in confining their efforts to the coast of Africa. If they had included Hayti, Jamaica, and the other free West India Islands, with Mexico and Central America, in their field of operations, they would have been far more successful.

The tendency of the colored people of this continent towards the tropics seems to be one of the clearest manifestations of "destiny." A glance at the abstract of the seven Censuses of the slave population will satisfy any one of this

truth. Every decennial period exhibits a marked recession of the slaves from the more northern latitudes, and shows the centre of slave population to be constantly removing southward. That the free colored people are not found to be going in the same direction is owing to the fact that they are repelled by laws as unjust and cruel in their nature as they are rigorous in their application. Universal emancipation, by removing these unnatural restraints, would at once exhibit the natural affinity of the colored people for southern latitudes; and the demand for labor in that section would be supplied by their voluntary migration. They would thus become, as a people, separated from the whites—they would constitute the laboring class, as they do at present, but with the difference of being free and contented, and with the privilege of rising to wealth and distinction.

These things are coming. There is no help for it. Freedom would concentrate the colored race in the tropical regions of the South, by the laws of political economy which govern the demand and supply of labor. But Slavery is doing the same thing, and can only prolong and retard the process.

The black population of the South is now three and a half millions; that of the West Indies is some two and a half millions; Brazil contains some three other millions—making at least nine millions altogether. They are all either within the tropical regions, or tending thitherward; they readily harmonize and amalgamate with the other races, Indian or Spaniard, or both; and it were folly to doubt that they will one day form a great, powerful, homogeneous people, or that, aided by the liberty-loving public opinion of Europe and the more northern States of America, they will be able to throw off the yoke of Slavery.

The institution of Slavery is at war with the principles of political economy, as it is with religion and justice. It is barbarous in its origin, and therefore transient in its nature. It is anti-social, and must therefore fall before the onward progress of Christian civilization.

Slavery, as it exists in the United States, is incompatible with a dense population. It is entirely different from the political slavery or serfdom of Europe and Asia, ancient and modern. The latter makes the serf responsible for his own maintenance, and exacts of him certain stipulated dues. His obligation to his lord is rather in the nature of a tenant of land, or a steward or manager of other property, than of absolute personal slavery. The American chattel slave is fed by his master's hand, like the ox or the ass. He has no responsibility—nothing to stimulate him to industry and economy. He has no resource but his master's crib, and when that fails he must be turned loose. This condition of absolute dependence disqualifies the slave for anything but the simplest forms of labor, and, in fact, the total denial of justice to the class makes it dangerous to collect them together in large bodies, for commercial and manufacturing purposes.

The South, therefore, can never have commerce or manufactures, to any considerable extent, while Slavery continues to be a mere personal chattelhood; and it is evident that this relation cannot continue when the population becomes dense. Even in Great Britain, where commerce and manufactures, the mechanic arts and retail trade, give employment to full two-thirds of the population, we see that labor has become a drug in the market. It is impossible to find employment for the people, and emigration has become a necessity. "Able-bodied" Irishmen, if they were held in Slavery, would not sell for any price, because no landlord would incur the responsibility of supporting them and their families in perpetuity. This state of things is doubtless chiefly owing to the ill constitution of society and to misgovernment—to the land-monopolizing effects of primogeniture—to the helpless ignorance which has been engendered by ages of misgovernment, and to the overwhelming weight of taxation under which the land groans. The fetters which have hitherto been placed on commerce and trade, and on the locomotion of the people, have contributed to the same end. But these, for the most part, have been removed within a few years, and we see visible signs of improvement.

After all, monarchical misgovernment is less cramping to the industry and enterprise of the people than American Slavery; for the former admits of trade, commerce, and manufactures, in a high degree; while Slavery is incompatible with a diversity of employments. It is only adapted to the rudest agricultural operations, and therefore must ever keep the South poor. Any increase of population, as a consequence of this state of things, causes the supply of labor to press heavily on the demand, and thus to reduce the value of slaves. The remedy has up to a recent period been the expansion of the area of the institution. But more recently, a diversion of labor to the construction of railroads has greatly relieved the premature plethora in the slave market, and, in co-operation with the demand for cotton, has kept up the price of negroes. How long this may continue, it is difficult to say. But this is at least certain—that the extent of territory adapted to cotton, sugar, and tobacco, is limited; the best portions of it have already been occupied, and to a considerable extent exhausted; while the chances of further acquisitions are every day growing weaker. On the other hand, we know that population increases in a geometrical ratio, doubling every twenty-five years, with an indefinite power of expansion, where the means of subsistence are at hand. The increase of the slave population will present no obstacle to their emancipation. G.

National Era.

INCIDENTS OF THE WAR WITH RUSSIA.

This war, though an effort has been made to render it as humane, and productive of as few evils as possible, still illustrates the *essential malice and evil of the custom*, and its utter incompatibility with the spirit of the gospel.

Effect on peaceful inhabitants.—The number of fugitive Finns increases here every day. Whoever walks around our harbor, sees a vast number of ragged people lying about on the stones, whose nocturnal abode is the tents they have contrived out of tattered sails. One shriek of woe sounds through all Finland! It will take many years before those wretched outcasts regain the point which they had hitherto by great assiduity attained. All their vessels of any size are in the hands of the English, and the smaller ones totally destroyed. All the stock of timber and pitch that they are wont to export to Denmark and even Germany in the spring, and which constitutes their chief source of livelihood, is reduced to ashes. Anything and everything that might possibly be useful to the Russians, has been destroyed.

Destruction of Private Property.—We got clear of ice, says an officer, on the 30th of May, and went into a little place called Brahested, where we sent off sixteen boats armed; we found a good town, an enormous ship-building and timber yard, eleven fine ships, besides boats, cutters, and small craft; extensive store-houses, where 10,000 barrels of pitch were stored, besides wheat and provisions. No one opposed our landing, and in a quarter of an hour it was one ocean of flame. We destroyed everything. It was an awful sight—store-houses, houses, all in one common ruin. The unfortunate inhabitants were like madmen; it was a sad sight to see the creatures. Many a man rose yesterday in good circumstances, and at night was a ruined man. At a mile off we were scorched in the boats. We left that night, and are now, at eleven, A. M., going to Uleaborg, to do the same work.

3rd June.—We have destroyed Uleaborg; the land is one smoking ruin—for miles all is a smouldering fire.—*Herald of Peace.*

CHRISTIANITY.

The Historical Sketch of Latin Christianity, in the London Quarterly Review, closes with the following hopeful paragraph:

"But the course of the Christian religion, in spite of all the impediments it has encountered, in spite of the darkness which from time to time has clouded the fate of Christendom, has always moved onwards, and from that onward movement derived its main strength. Christianity has not drooped—it has lived, it has flourished, it has expanded, it has grown, more and more like its ancient Hebrew, divine, original—not in proportion as it has remained with the influences of its first home, but (so far at least as European history is concerned) in proportion as it has receded further and further from them. Westward the Star of Empire has held its course; and westward has the Sun of Christendom moved also, shedding its light not only on Arabian deserts and Indian palms, but on the endless variety of western life and scenery, on the cities and homes, on the empires and the families, of the Grecian, the Roman and the Teutonic world; the omega no less than the alpha; the end no less than the beginning of the history of civilized man."

THE NEW AND LIVING WAY.

There is a way which seemeth right
  Unto the sons of pride,
Who deem that by good works alone
  Their souls are justified;
But never could the heart of man
  The holy law obey,
If grace divine had not revealed
  "A new and living way."

The sinner may not come to God
  By any other path:
By nought beside can he escape
  Jehovah's righteous wrath.
The ancient covenant of works
  Hath vanished quite away:
Jesus appears, to consecrate
  "The new and living way."

Yes, through his rent and bleeding flesh
  Our souls may now draw near,
And, freely justified by faith,
  May confident appear:
So, when arrived in realms of bliss,
  We'll own through endless day,
The only road to heaven was this—
  "The new and living way."

SUMMARY OF NEWS.

Foreign Intelligence.—The steamship America arrived at Halifax on the 9th inst., and the Atlantic, at New York, on the 12th, bringing Liverpool dates respectively to the 28th ult. and 1st inst.

The bombardment of Sebastopol by the Allies commenced on the 17th ult., both from the sea and land, and continued without intermission up to the 23d, the date of the latest accounts received. The guns of the two forts at the entrance of the harbor had been silenced, and a small breach effected by the batteries on the land side. A vigorous sortie by a Russian force 20,000 strong was successfully repulsed, but it is supposed that the Allies had suffered greatly therefrom, five steamers laden with the wounded having arrived at Constantinople.

The allied generals had formally summoned the garrison to surrender, and required that the women, children and sick be sent away, and flags hoisted upon the hospitals.

Among those killed on the 17th was the Russian Admiral Korniloff.

The allied army is now divided into a siege army and an army of observation. The latter is posted on the extensive table-land, which separates Balaklava from Sebastopol, and is accessible only from two points. The number of the allied

forces now in the Crimea is 110,000 men. Eight thousand additional French troops were ready to embark at Marseilles, 8,000 Turks were awaiting transports at Varna, and 4,000 men were to be sent immediately from England.

Michael and Nicholas, youngest sons of the Czar, had arrived at Odessa, and would proceed to Prince Gortschakoff's head quarters at Kaischenoff, to take active service in the army.

A portion of the Russian army near Tultsha had crossed the Danube and entered the Dobrudscha. This is supposed to be done for the purpose of drawing the Turks from the Pruth.

A body of Turks had attacked a Russian corps near Gumri, in Asia, and completely dispersed it, with the loss of its tents, baggage, ammunition and 30 guns. One of the Russian generals was killed. The Turks then commenced the siege of the citadel, when the Russian corps which formerly defeated the Turks near Bajazid, advanced from Erivan to the rescue. They were repulsed, shut up in a defile, and suffered considerable loss.

Most of the French Baltic fleet have returned to France. The British vessels are still cruising about. Preparations for the siege of Cronstadt in the spring are making in England, and the construction of a large number of gun-boats has been ordered by the Government. The French are also making preparations.

England.—The Liverpool and Philadelphia Steamship Company announce that they have purchased the steamship Kangaroo, to take the place of the City of Glasgow; that the steamship City of Baltimore will be launched before the end of the present year, and another steamer, to be called the City of Washington, in the 6th month next.

Another Polar expedition is to be sent out next spring, under the command of Capt. Rae, to bring home the remains of Sir John Franklin and his party.

A galvanic apparatus is being constructed to blow up the ships sunk off Sebastopol.

France.—The distillation of spirits from corn or other breadstuffs, has been prohibited by the Government. Pierre Soulé, American Minister to Spain, has been refused permission to pass through France.

Spain.—The return of the American Minister to Madrid has caused great excitement there, and a clamor been raised to induce the Spanish government to solicit his recall

Germany.—Advices from Vienna continue to express confidence that the Germanic States will take part with Austria. The Berlin *New Prussian Gazette* has been ordered, under threat of confiscation, to cease its attacks on the French Government. It is rumored that a Bavarian army will occupy the Austro-Italian provinces, in order that Austria may have her whole force available in case of hostilities with Russia.

Austria.—Austria has summoned Russia to withdraw from the frontier of Gallicia. The whole Austrian army has been put on a war footing.

The Government has sold to a company of capitalists all the railroads belonging to the Government in Hungary and Bohemia. The company pays 200,000,000 francs, and the government guaranties the roads to yield five per cent.

Russia.—The Russian forces are concentrating on the Austrian frontier, and actual hostilities are looked for. The Czar has gone to Warsaw.

China.—News from Hong Kong to 9th month 12th have been received. Canton was still held by the Imperialists, but constant fighting was going on with varying success. Fashan was in the hands of the insurgents. The province was overrun by banditti, acting in separate bodies, and interrupting all trade and commerce. The export of teas was going on actively at Foo-chow. All was quiet at Amoy.

California.—The steamship North Star, from Aspinwall, arrived at New York on the 9th inst., bringing the California mails to the 16th ult., 526 passengers and $1,700,000 in specie. She brings the account of the wreck of the steamer Yankee Blade, on a reef of rocks off Point Arguello, fifteen miles above Point Conception, during a fog, on the afternoon of 10th mo. 1st, when 23½ hours out from San Francisco on her voyage to Panama. She had on board 800 passengers, her crew and firemen. Thirty lives were lost by the upsetting of a boat in landing the passengers. A number of passengers were got on shore, and the next morning six hundred of the remainder were taken off by the steamer Goliah and landed safely at San Diego. The Goliah then returned to the wreck and took off those remaining on board, whom, with those who had reached the shore, she carried to San Francisco. After the vessel struck, and before the rescue of the passengers by the Goliah, the baggage of the passengers was plundered to a large amount by some of the crew of the vessel. The steward succeeded in saving the ship's papers and the valuables entrusted to his care by passengers, but still the specie, amounting to $153,000, was lost.

An extensive series of forgeries was discovered at San Francisco, a few days before the sailing of the steamer. The principal swindler is Henry Meiggs, one of the leading Aldermen of the city. His brother, John G. Meiggs, City Comptroller, is supposed to be an accomplice in his crime. H. Meiggs failed in business for $800,000, and after the brothers had absconded, it was found that he had forged and put in circulation $1,000,000 of Comptroller's warrants, $250,000 of the stock of the California Lumber Company, (of which Company he was President,) and $50,000 of notes on business houses, making an aggregate of $2,100,000. Great excitement pervaded the community in consequence of these disclosures, and search was made for the brothers, but it was found that they had fitted, armed and provisioned the barque America, and sailed in her to "ports in the Pacific." The steamer Active was fitted out and sent in pursuit of the fugitives.

The harbor of Petropalouski, on the Pacific, latitude 53 degrees north, was attacked, in the 8th month last, by a French and English fleet of six vessels. The place was defended by eight forts, one hundred and twenty guns, twelve hundred men and two Russian frigates. After much severe fighting, continued through four days, the allied fleets retired. Several Russian vessels were captured by the allies. The British Rear-Admiral Price was killed, and the destruction of life on both sides was very great.

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ORIGINAL AND PRESENT STATE OF MAN.

BY JOSEPH PHIPPS.

(Continued from page 147.)

The continuation of exterior miracles is not essential to the ministration of the gospel; for was it so, Christianity could not subsist without them. Yet, though they are not of absolute necessity thereunto, they may be occasionally used, or not, as the sovereign wisdom sees meet. But that they are still constantly, or periodically continued in any particular church, as a peculiar mark of its being the only true church of Christ, above all others, I find no warrant to believe. Pretensions of this kind, naturally put thinking minds upon looking for a superior excellency in the doctrines and practices of such a church; and when they find it abound in superstition and pomp, coercive imposition, proud hierarchy, craft, lucre, and idolatry, even bordering upon polytheism,—for what else is the adoration of saints and sinners under that title, by attributing a kind of omnipresence and influence in the court of heaven to them?—when they find these, and other monstrous absurdities in the established doctrines of such a church, instead of the simplicity, purity, humility, love, and life of the gospel; what can they conclude of those pretensions, but that they are the deceitful juggles of imposture, and the legends of folly? The very ends most of them are calculated to answer, sufficiently evidence their falsehood, and show, whatever they are, that they are not divine.

It does not appear, that in the primitive age of Christianity, those who were sometimes attended with miraculous powers, were always so accompanied in their ministry; nor that all inspired ministers were ever enabled to work miracles in the sight of the people. Seeing, therefore, it is evident, that these extraordinary powers are not essential to an inspired ministry, they are not the necessary proofs of it; nor the want of them an argument that a minister is not inspired. But though these are not essential to Christianity, immediate inspiration is constitutionally so. The excellency of the gospel dispensation is, that it is not a mixture of sign and substance, as that of the Jews was, nor a temporary, but a standing ministration of the spirit.

Seeing no further change of dispensations is ever to be made, nor any other doctrine to be preached, but that of our Saviour and his apostles; which, upon its commencement, received a miraculous confirmation sufficient for its lasting establishment; people are not now to expect or call for miracles from those who preach the Christian doctrine; but to turn to, and attend upon that Divine principle pointed out in the scriptures, as manifested in the breast of each individual, the ministration of Christ in spirit. This will give the sincere and humble receiver more clear and particular demonstration, than outward signs and tokens could do; for the powers whence they proceed may be disputed, but the internal evidence of the light of Christ, the life of men, as rightly waited for and adhered to, leaves no doubt in the mind concerning its Divine nature and authority.

The apostle, 2 Cor. iii. shows that the ministration of the gospel far excels that of the law, and that its excellency stands in its spirituality. Having spoken of the law, verse 7, he subjoins, "How shall not the ministration of the spirit be rather glorious? For if the ministration of condemnation be glory, much more doth the ministration of righteousness exceed in glory. For even that which was made glorious, had no glory in this respect, by reason of the glory which excelleth. For if that which was done away was glorious, much more that which remaineth is glorious."* Why is the gospel thus super-eminent above the law, seeing that was a Divine institution? Principally, because it is not an outward code as the law was, but an inward law of life,† "written, not with ink, but with the spirit of the living God; not in tables of stone, but in fleshly tables of the heart; and

* 2 Cor. iii. 8, 9, 10, 11. † 2 Cor. iii. 3.

because it makes able ministers, not of the letter but of the spirit; for the letter killeth, but the spirit giveth life."*

No man can be a true Christian without the spirit of Christ; for, "If any man hath not the spirit of Christ, he is none of his.†

Every Christian ought to experience the indwelling of the spirit. "Know ye not that your body is the Temple of the Holy Ghost, which is in you, which ye have in God, and ye are not your own."‡

"It is requisite to every Christian, that he should know the spirit to be his guide and leader; for, only "as many as are led by the spirit of God, are the sons of God."§

No man can be a sheep of Christ without a distinguishing sense of the spirit of Christ. "I am the good shepherd, and know my sheep, and am known of mine."—"My sheep hear my voice, and I know them, and they follow me."—"The sheep follow him, for they know his voice, and a stranger they will not follow."‖ The voice of Christ is the manifestation of his spirit to the soul.

Without being born again of the spirit, no man can enter the kingdom of God,¶ and without the spirit no man can be born of it; consequently the spirit is altogether as requisite to us as it could be to the primitives. It is no more in our ability to regenerate and prepare ourselves for the kingdom than it was in theirs. No powers, natural or acquired, in our unregenerate state, are sufficient for so great a purpose; and to enable us truly to say, with the people of God in former times, "Lord, thou wilt ordain peace for us; for thou hast wrought all our works in us."**

Without the spirit, no man can be a minister of the spirit. The apostolic direction is, "As every man hath received the gift, even so minister the same one to another, as good stewards of the manifold grace of God. If any man speak let him speak as the oracles of God; if any man minister, let him do it as of the ability which God giveth; that God in all things may be glorified through Jesus Christ."††

Every true believer and faithful follower of Christ, in the apostolic age, received a portion of the same holy spirit as the apostles did, though in less degrees; "for," saith Paul, "by one spirit are we all baptised into one body, whether we be Jews or Gentiles, whether we be bond or free; and have been all made to drink into one spirit."‡‡ This one spirit rendered them one body, and joined them to the one living head. "There is one body and one spirit, even as ye are called in one hope of your calling; one Lord, one faith, one baptism, one God and Father of all, who is above all, and through all, and in you all."* Thus, according to the several measures allotted them they were all partakers of the same holy spirit; and as it was then, so it is now, and ever must be in the true spiritual universal church of Christ.

The gospel sun arose in great splendor; yet it appeared not in its full meridian at once, to any. The openings of truth in the minds of the primitive Christians, apostles as well as others, were gradual. As they advanced forward in the new nature, they saw further and further. For a time, they occasionally circumcised, entered into vows, anointed with oil, baptised with John's baptism; all of which were of an external and legal nature. Nay, at first, they perceived not the Holy Ghost was to be given to Gentiles as well as Jews; though Joel had plainly prophecied it should be poured out upon all flesh. But afterwards, as their concern continued to press forward, they were led beyond the first initiatory mixture of things; they saw clearly and declared, that the holy spirit fell upon the Gentiles as well as Jews;† that neither circumcision nor uncircumcision availeth;‡ that a good conscience ariseth not from the practice of exterior rites;§ that the unction from the holy One is altogether sufficient to give instruction and true judgment;‖ that the saving baptism is not that which can reach no deeper than the outside of the flesh, but that of the spirit; which baptises the heart, and produceth the answer of a good conscience towards God, by the resurrection of Christ, or his spiritual arising in or upon the soul.¶

It is no uncommon thing to hear the apostolic age styled the infancy of Christianity; and so it was in point of time, and also in respect to the temporary continuing of a few exteriors; not immediately seen through, and afterwards retained for a season, in condescension to those new believers, who had been so much attached to symbolical practices, they could not readily be brought to disuse them. And, in our day, many of the present leaders and rulers, in divers of the most numerous churches professing the Christian name, seem to imagine, that though the assistance of the Holy Ghost was necessary to the introduction and support of the Christian religion in primitive times, it has no need of it now. It is become so matured by man's wisdom and learning, which had no share in its origin, that it is fully capable to go alone. So that now it is, in great measure, become another thing, and stands upon another foundation than formerly. Though it still calls Christ its head, and accounts itself his body, it receives no immediate direction from him, nor feels the circulation of his blood, which is the life and virtue of true religion. Thus deservedly incurring the reproof

* 2 Cor. iii. 6. † Rom. viii. 9. ‡ 1 Cor. vi. 19. § Rom. viii. 14. ‖ John x. 14, 27, 45. ¶ John iii. ** Isaiah xxvi. 12. †† 1 Pet. iv. 10, 11. ‡‡ 1 Cor. xii. 13.

* Eph. iv. 4, 5, 6. † Acts xi. 18. ‡ Gal. v. 6. § Heb. ix. 9. ‖ 1 John, ii. 20, 27. ¶ 1 Pet. iii. 21.

of the apostle implied in this query; "Having begun in the spirit, are ye now made perfect by the flesh?"* In truth, it too evidently appears, in a general view, that the professed Christian churches, instead of being in the maturity of Christianity, are greatly in the decline from that state; or they could not be so insensible, nor durst appear so opposite to the life of religion, as to reject and decry the vital part of it, and treat it as extinct, unnecessary, or at least insensibly to be now received; as too many of their leaders and members do. Surely a church in this condition, is properly entitled to that address of the spirit to the degenerate church of Sardis; "I know thy works, that thou hast a name that thou livest and art dead."† Yet, notwithstanding this seems to be too generally the case, and that the religion of many high professors is little else but real deism, covered with a superficial kind of Christianity, I hope, and verily believe, there are many living and sensible members of the body of Christ in those churches.

The vitality and glory of Christianity lies in the clear administration of the holy spirit, without any veil of legal or ritual adumbrations. School learning is but a human accomplishment; and though very useful as a servant, is no part of Christianity. Neither the acquirements of the college, nor the formalities of human authority, can furnish that humility which fitteth for God's teaching. Possessed of arts and languages, weak people are puffed up with a conceit of superiority, which leads from self-denial and the daily cross, into pride and self-sufficiency; and, instead of waiting for, and depending upon the wisdom and power of God, into a confidence in the wisdom of this world, and a devotional satisfaction in the rote of external forms and ordinances. Whereas, those that worship God in the spirit, rejoice in Christ Jesus, and have no confidence in the flesh.‡ And why? Because it is the spirit that quickeneth; the flesh profiteth nothing.‖

Whosoever deny that the holy spirit, and its internal operations, are now to be sensibly experienced, only demonstrate their own insensibility thereof. The true people of God, in all ages, have declared their own undoubted sense of Divine illumination and help; and the apostle, in Rom. vii. and viii. before cited, testifies he had a strong, clear, distinguishing sense of the holy spirit throughout its operations. As it was then, so now is, and must remain to be, so long as men are upon earth. The same work in due measure is absolutely necessary to every one, and the like sense of it proportionably clear and certain to all who experience regeneration. No man can obtain felicity out of God's kingdom, nor can any enter the kingdom without being born of the spirit; neither is the work of the new-birth wrought insensibly in any. Whatever medium incognitum, or unknown means men imagine, insensible operation is not regeneration. It is a mere deception. The Holy Ghost, whether it operate by words and instruments, or without them, always comes in power; a power which gives an undeniable sense of it; perfectly distinct from, and above all other powers; and with a perspicuity, at times as far exceeding all natural lights, as the radiant sun does the faint glimmer of the glow-worm.

This holy spirit of Divine light and power of life, is the great fundamental principle of the reproached Quakers, and the only true saving principle for all mankind. It is Christ in spirit, a light to lighten the Gentiles, and God's salvation to the ends of the earth; who always became, and stands always ready to become, the author of eternal salvation to all them that obey him.*

(To be continued.)

* Gal. iii. 3. † Rev. iii. 1.
‡ Phil. iii. 3. ‖ John vi. 63.

MEMOIRS OF JOSEPH JOHN GURNEY.

(Continued from page 152.)

A few days after the funeral, he thus writes in his journal:—

6*th mo.*, 21*st*. . . As I lay down last night, I endeavored to console and strengthen myself with the following considerations:—

It has been our true, however feeble endeavor, to live together in the fear of God, and in the faith and love of Christ. And on this ground, I am persuaded, that we have been, as two individuals, and as one pair, under the special dealing of our heavenly Father; and this dealing has been displayed with power, in the awful dispensation which has brought our delightful outward union to a close. . . I have also assuredly to believe, that there is in this awful dispensation, mercy to me as well as to her. The shaft has been directed of the Lord to my spiritual benefit. My dependence on earthly things required to be shaken. I was in need of something to dislocate me from things visible; and to bring me to a nearer and more satisfactory apprehension of the heavenly inheritance. Now my attractions to heaven are strengthened; those towards the earth proportionably weakened. The very great suffering which has been allotted me, was, I believe, needful for settling me more deeply in the truth. I hope I shall be permitted, by degrees, to rise out of it with fresh and profitable experience; better fitted than before to minister to others; and much strengthened, I humbly trust, for the working out of my own salvation. And yet truly I am nothing, "a worm and no man." Well do I know that my strength is in God, and that my only position of safety is that of total prostration at his feet.

There is a beautiful passage in Baxter's Saint's

* Luke ii. 32. Acts xiii. 47. Heb. v. 9.

Rest, in which the believer is represented as thus addressing himself on his entrance into glory. "Now thou art sufficiently convinced that the ways thou calledst hard, and the cup thou calledst bitter, were necessary; that thy Lord had sweeter ends, and meant thee better than thou wouldst believe, and that thy Redeemer was saving thee as well when he crossed thy desires as when he granted them, and as well when he broke thy heart as when he bound it up." Such was the experience which Joseph John Gurney was now invited to realise. The hand of the "Refiner" was upon him; the discipline was painful, but he knew its purpose, and had been, in mercy, taught to receive it as a discipline of love.

9th mo., 4th. From first day, 8th mo., 4th, to the following seventh day, I was vigorously employed in clearing off the various claims of business, and left home for Hunstanton, on the 9th ult., with clear hands, and I trust not without a feeling of thankfulness towards the Author of all good. Our journey was pleasant, but our arrival at Hunstanton, a place full of the most affecting and tender associations, was very mournful. I strolled down by myself in the dark to the cliff, and poured out my heart in bitter weeping, in the remembrance of my lost treasure. How many hours of sweet and pure enjoyment have we been permitted to taste together in that place! I continued at Hunstanton three weeks, and in the society of my dear mother, my dear sister Fry, and Rachel, experienced much true tranquillity and enjoyment. The Edwardses were also valuable companions. Dear Elizabeth's health strikingly improved during our stay, and her company and influence were at once reviving and instructive. Her deep humility was particularly striking amidst the love and applause of her fellow creatures, who seem on all occasions to gather round her. With the consent of our Norwich elders, I ventured to invite the inhabitants to a public meeting, which, though a time of personal humiliation, was followed by great relief and peace of mind. Two first days were passed at Lynn, where there is a very interesting little company of "convinced" individuals. Would that they may be led onwards in that narrow way which has been thus cast up for them! . . My dear home seems peaceful, notwithstanding its covering of mourning; nor do I find a great rush upon me, of things to be done and cared for. But diligence is very needful, and brings consolation with it.

Whilst at Hunstanton, he entered upon the composition of his work, on the Distinguishing Principles of Friends. In a letter to Jonathan Hutchinson, he describes it as "an attempt at something more easy and familiar than Barclay, and deeper than Henry Tuke."

"I hope," he writes in his Journal, "the task is rightly undertaken. O for that humble, self-denying, waiting state, in which our works are not our own, but the Lord's. Were it more attained to, how pure, how beautiful, would become the offerings of the righteous!"

Earlham, 9th mo., 28th. Wilberforce, his wife, daughter, and two sons, are our guests; and, after a visit of four days, are about to leave us this morning. My communications with him have been of an interesting and very animating nature. To describe him is difficult; for seldom, if ever, have I met with anything so beautiful as his mind. He lives, or appears to live, in perpetual sunshine; humility and love may be said to cover him, and the variety of his intellectual powers, and profusion of mental ornaments, render him, in a very peculiar degree, a delightful companion.

We have just been permitted to enjoy together, an opportunity of solemn waiting and fervent prayer, during which I was strengthened to minister to him, his wife, and his children, and to commit them to the everlasting Father of his people; also to pour out our united petitions on behalf of the poor slaves, and for their oppressors; and for the hastening of that day, in which the universal sabbath from those cruelties and contentions which now lay waste mankind, shall be proclaimed in the earth.

10th mo., 6th. Our Bible Society parties have been large but quiet, and a spirit of love and humility has, I hope, in a measure, reigned among us. Charles Simeon and John Cunningham, have been both interesting guests. The former is of a very marked character; full of elevated hopes, and Christian joy and love. I have enjoyed his society, and prized his influence; at the same time I find myself reverting with feelings of peace and satisfaction to the unexciting simplicity of my own religious profession.

1st mo., 6th, 1823. . . . I find myself still sorrowful; I hope and believe not murmuring. The pains arising out of my bereaved situation are of a very abiding kind. The apostle knew how to abound, and how to suffer need. How needful is such a knowledge, especially for ministers of the gospel! It was my lot to abound yesterday; it is not much less so to suffer need to-day. The waters have passed through me; and, though I trust they have cleansed in their course, they have left me empty and poor. Yet I do not approve of too close a notice of the variations in one's state of mind. We ought rather to think little of ourselves, and steadily to dwell on Christ, who changes not.

3d mo, 28th. I remember being a good deal oppressed, about two weeks ago, under the apprehension, that, through unwatchfulness, and perhaps through study, my gift in the ministry was declining; but it has seldom been brought more thoroughly into exercise, than in the present week. On third day, at the Quarterly Meeting, I felt constrained, under the gentle in-

fluences of divine love, to preach Christ crucified; and my way opened very satisfactorily as I went along. I thought that I afterwards lost a little ground, in taking too active a part in the discipline—a memorandum this for the Yearly Meeting; one, I trust, which will not be forgotten. The love and unity felt were reviving; and a little fresh hope appears to arise, from time to time, that we shall yet be maintained as a society on the face of the earth.

Anti-slavery operations were now commencing with vigor in various parts of the country. Early in the present year, William Wilberforce had published his Appeal on behalf of the Slaves. About the same time the Anti-slavery Society was formed. "Public feeling," says the editor of the Life of Sir Thomas Fowell Buxton, "was soon roused into activity, and petitions began to flow in; the lead was taken by the Society of Friends, and it was determined that the presentation of their appeal by the hands of Mr. Wilberforce should be the opening of the Parliamentary campaign." Joseph John Gurney was not inattentive to the occasion. He had met Zachary Macaulay a few weeks before at Keswick, and had but just parted from his brother-in law Thomas Fowell Buxton, who had been spending some days at Earlham on his way to London. Though pressed with engagements, he consented to explain the present position of the question, before a public meeting of his fellow citizens in Norwich.

He afterwards writes:—

Seventh day; (26*th of the* 4*th mo.*) Yesterday morning we held our public meeting at Norwich, for petitioning Parliament for the gradual but complete abolition of slavery throughout the British Colonies. It was largely attended. It fell to my lot to lay the subject before the meeting, for which purpose I spoke for about an hour and a half. The meeting was conducted with great spirit and unanimity. I thought it a cause for thankfulness, that the affecting and interesting subject should meet with so many open and zealous hearts, and personally, I am, I trust, thankful at having been favored with the needful ability to meet the occasion.

In the fifth month, after attending the Yearly Meeting in London, he was engaged in holding religious meetings at several places in Middlesex, Essex, and Suffolk, and in visiting the families of Friends at Saffron Walden and Woodbridge. After an absence of about five weeks, he writes:—

6*th mo.*, 20*th.* I can acknowledge that my prayer has been abundantly answered. The Lord has been with me, in my going out and in my coming in. He has preserved my best life from destruction or decay. He has poured forth of his Holy Spirit upon me, and again and again has he empowered me to declare his righteousness and his praise in the great congregation. He has also been graciously present with those whom I left behind, preserving them in health, both of body and soul, and the darling children have sweetly flourished under his parent wing. Peace marks my return to this delightful spot, and I feel entirely relieved of my burthen; but over that peace and relief, sorrow and the memory of past happy days still diffuse a tone of deep seriousness and perhaps, in some degree, of melancholy. But I will seek for ability to rejoice in the Lord, and to joy in the God of my salvation. What a year has rolled over my head! and now, though the affecting anniversary is past, the brightness of the sunshine, the beauty of the summer flowers, and the abundant verdure of this place, powerfully recall the period, when nature wore a similar aspect, and when inexpressible sorrow and conflict of soul raged in the midst of that lovely scene. O Lord, bow me in the dust before thee; that, in the utter humiliation of the pride of man, I may be preserved from all murmuring, and may receive ability to adore thy holy name, for all thy unspeakable goodness to me and mine. . . .

9*th mo.*, 29*th.* John and Sarah Grubb have paid me a highly acceptable visit. How affecting when compared with their former one, when they had so deep a sense of our sufferings to come! They were brought into much feeling of unity with the beloved departed spirit, and expressed an assurance both of her happiness, and of the speciality of the providence which directed the fatal shaft. How entirely do I still feel that the most intimate tie is no more! How impossible that such a loss should be supplied by any other description of human association. Solitude, as to the outward, is now my greatest happiness. It gives the wounded mind leisure, both to know and to bear itself.

11*th mo.*, 9*th.* Dined on fifth day with Sir J. Smith, to meet William Roscoe, and was gratified by his zealous and able defence of anti-slavery. I have been since reflecting on the state of the world; the abounding of vice; the slave trade; the cruel murders that have been lately committed; the obstructions to good; the influence of popery and political despotism, increasing, I fear, rather than diminishing; and I have felt amazed and afflicted. But, through all, the *one thing needful* exists and spreads. The gates of hell shall not prevail against the church of God.

Second day; 17*th.* Another week floated away, and added to the amount of the reckoning, which I must sooner or later make of my stewardship. Awful thought! Yesterday was one of spiritual fasting, and of very deep humiliation. How earnestly have I desired, that in the use of my gift in the ministry, (which I feel to be very precious to me,) I may be preserved in purity and simplicity, and that the *life* may never be withdrawn from it. I trust I feel an increasing love for the cause, and for him whom I am endeavoring to serve.

12*th mo.*, 1*st*. [In allusion to various religious engagements at Yarmouth;] I have seldom passed through a time of closer exercise, being led deeply to sympathize with the afflicted, and loudly to arouse the careless. The family visiting particularly, I found to be an exercising work of faith, and at times I hardly knew how to proceed in it. Yet the opening which appeared to be afforded me on each successive occasion, was wonderful to myself, and the impressions which I felt in meeting on first day morning, were confirmed and cleared as I went along from family to family. The public meetings were, I trust, favored with life.

To Jonathan Hutchinson.

Earlham, 1st mo., 19th, 1824.

. . The low state of our little church is sometimes cause of secret mourning; but when we are favored to arrive on the heavenly shores, shall we not find an innumerable host of *true Quakers?* Will there be any worshippers there in the letter, and not in the life? Any prayers and praises uttered out of the immediate influence of the Holy Spirit? Any ceremonial observances? Any oaths? Any compliments? Any war? A broad negation meets every one of these questions. And surely we may hence derive a confirming evidence that we are not altogether in the wrong. May we patiently persevere to the end, placing our whole confidence in Him, who I believe will not suffer the pure light of truth to be quenched, even within the borders of his church militant. . .

1*st mo.*, 22*d*. I never before more entirely appreciated the excellence of our religious principles. They are invaluable. May we cleave closely to them, at the same time that we embrace, in the arms of true love, all who are serving the same Master, though in different ways. It is an inexpressible privilege to be brought into what appears to my apprehension, with great clearness, to be the purest, truest, and most spiritual administration of the Christian system.

The warm and steady friendship which subsisted between Amelia Opie and the various members of the family at Earlham, demands some notice in the present memoir. It was about this time, that, after passing through deep mental conflict, she believed it her duty to become more closely united in religious profession with Friends; though her admission into actual membership with them did not take place until the following year, [1825,] a little previously to her father's decease. So remarkable a change could not fail to be watched with great interest by Joseph John Gurney. Known in earlier life as the accomplished daughter of Dr. Alderson, of Norwich, she became in 1798, at the age of twenty-nine, the wife of John Opie, the eminent painter; and soon afterwards entered upon a career of authorship, which, joined to her brilliant powers of conversation, quickly secured for her a distinguished position in a widely extended literary and fashionable circle. Upon her husband's decease in 1807, she returned to Norwich, where she continued to reside during the remainder of her life; though her frequent visits to London enabled her to maintain her former intercourse with the literary and fashionable world, among whom her tales and her poetry were alike popular.

"Admired for her amiability, her talents, and her accomplishments," says Joseph John Gurney, in a short notice of her contained in his Autobiography, "she was received in London at the houses of many of the nobility, and wherever she went she was a welcome guest. But she gradually discovered that all her vanities, her position in the world, and her novel writing, in which her reputation was high, must be laid down at the foot of the cross of Christ. Not satisfied with the forms of the Church of England, or of any class of the Dissenters, she took refuge in the quietness of our silent meetings, which she attended with great assiduity. In the meantime it was evident that Christ himself was becoming her peaceful and permanent home; and by degrees she became thoroughly convinced of the principles of Friends. Her friendship with Priscilla and myself appears to have been one principal means allotted in the order of providence for the working of this change."

"Great was the conflict, when she found herself constrained to make an open profession of Quakerism. I remember her telling me of the agony of her mind in the view of changing her dress, and of addressing her numerous friends and acquaintances by their plain names, and with the humbling simplicity of 'thee' and 'thou.' But her great Master was with her in this time of need, and with remarkable decision and fortitude, she made the change at once, and openly declared herself a Friend. Seldom has a more striking improvement been wrought in any one who has passed under my notice. Truly may it be said, that her valuable qualities have been sanctified; whilst her play of character has not been lost, but has been rendered more interesting than before. Every one who knows her is aware of her *truthiness*, and appreciates her kindness; and 'Quaker' as she is, and a determined one, she is still sought after by some of her old friends in high station."

"May the Shepherd of Israel," he adds, "be with her to guide, instruct, and comfort her during the remainder of her pilgrimage; and may she be his to all eternity."

2*nd mo.*, 22*nd*. Amelia Opie made her appearance to-day in a Friend's dress; her mind being now fully made up to be in all respects a Friend. I thought she had been marvellously helped through her conflicts, and had been a striking example of faithfulness. A song of praise was raised in my heart on her account. May she be preserved to the end!

3*d mo.*, 8*th*. To see Friends prospering in the best sense of the term; to behold a real "growth in the truth" amongst them, together with some little encouragement from convincement, would, indeed, be an inexpressible joy to my soul; but even in these things I must learn to be content with little—very little,—and cast myself on the Lord alone; that in him my soul may rest and be satisfied.

To turn once more to the subject of slavery. Since the anti-slavery meeting at Norwich in the preceding spring, the cause had assumed a different aspect. The debate which had followed the motion then made by Thomas Fowell Buxton, had drawn from the House of Commons certain important resolutions, tending to the amelioration of the condition of the slaves, and the Government had issued a circular letter, founded upon them, to the various colonial authorities. The steps thus taken at home had exasperated the planters, and, in many of the colonies, "for some weeks after the arrival of the dispatches, not the slightest restraint seems to have been put upon the violence of their rage, which drove them to the wildest designs." News of the excitement at once chilled the zeal of Government, and it required all the ardor and steady determination of the older abolitionists to maintain their stand. "Even at Norwich," writes Thomas Fowell Buxton to Zachary Macaulay, "our friends were somewhat intimidated." Clarkson, however, had been there and had done his work well. "His address to about forty persons at the Town Hall," says Joseph John Gurney, "was satisfactory and singularly interesting. I was much pleased with the simplicity, constancy, gentleness, and firmness of the man." The crisis was important. The vacillating disposition of Government made it obviously desirable that the hands of the anti-slavery leaders in parliament should, as far as practicable, be strengthened by a demonstration of feeling in the country. Anxious to serve the cause, so far as his influence extended, Joseph John Gurney zealously co-operated with other warm friends in Norwich, in obtaining the appointment of a public meeting in that city, for the purpose of petitioning parliament to support and carry into effect, the late resolutions of the House of Commons. His speech was forcible and effective. It was subsequently published; and, as an example of his mode of address on such occasions, a somewhat lengthened extract may be here given. After alluding to the resolutions of the House of Commons, and to Lord Bathurst's official despatch to the Colonies founded upon them, he proceeds:—

Were the abolition of slavery a perfectly easy matter, were there no opposition to encounter and no difficulties to surmount, it would be wholly unnecessary for the people to renew their petitions. We might sit still in the comfortable persuasion that the government would effect the object without unnecessary delay. But what is the real state of the question? How has Lord Bathurst's communication been received? In several of the islands it has been met with a determined, and even furious contradiction. By the legislature of Jamaica, a series of resolutions has been drawn up in opposition to the minister's recommendations, which, were it not almost too ridiculous to imagine, might even be construed as expressing an intention of rebellion against the mother country. . . . Among the senators of the colonial legislature, one gentleman in Barbadoes is pleased to meet the injunctions of the colonial secretary respecting the flogging of women, not only with violent opposition, but with vulgar jokes on the gallantry of Englishmen. Such raillery, on a subject of so delicate and affecting a nature, does, I confess, appear to me to be utterly abominable. In the island of Trinidad, a large public meeting of the planters has been held, to pass a series of resolutions, in which they declare that the flogging of women as well as of men, is indispensably necessary to the good order of the colonies; that it is quite a mistake to suppose that the holding of Sunday markets is any profanation of the Sabbath: and that nothing more is needed, with respect to the evidence of slaves, since that evidence is already received *when it is corroborated by two free men.* The vengeance of West Indians has even been wreaked on the ministers of religion, and the *gentlemen* of Barbadoes have united their forces in demolishing the meeting-house of a methodist missionary, and in forcing him to fly from the island for his life, on account of his supposed connection with "*the villainous African Institution.*" And when a proclamation was issued by the governor offering a reward on the conviction of the offenders, it was received by those gentlemen rioters with nothing but insult and mockery. Such is the nature of the opposition which renders it so desirable for us to strengthen the hands of Government by our petitions to Parliament.

In reference to the "vehement declarations of some of our colonial legislatures, that the benevolent proceedings of Government could not fail to be productive of the most formidable insurrections among the slaves; that the planters would be the martyrs to a heedless philanthropy; and that all the island would unquestionably overflow with blood;" he remarks:—

Is it kindness? is it benevolence? is it hope of future relief from hardship which induces a man to rise up in anger against his neighbor? Certainly not, for these things have no other tendency than to pacify and to please. It is the continuance of oppression, it is the despair of amelioration in the condition of the oppressed, which produces a disposition to rise in arms against the oppressor. . . . These observations may serve to exemplify and confirm a very plain principle of which our friend Clarkson re-

minded us a few nights since, that we ought ever to distinguish between the *occasion* and the *cause* of events. Whatsoever may have been the occasion of the insurrections which have at various times taken place in the West Indies, the *cause* of them is unquestionably to be found in slavery, and in slavery alone. Nor shall we ever get rid of a liability to these frightful disasters until we are delivered from that unrighteous system, out of which they arise.

(To be continued.)

FRIENDS' REVIEW.

PHILADELPHIA, ELEVENTH MONTH 25, 1854

Our readers will find in the present number some judicious observations, from a Friend well known in his day, upon a passage in Pinkerton's Modern Geography, relative to the people usually called Quakers. Liberal and enlightened as that author unquestionably was, he seems in his mournful declaration that "a nation of Quakers could not exist, unless other nations were of the same persuasion," to have given currency to an opinion which had little claim to originality, but which carries with it a reflection, either on Quakerism or on Christianity, which the writer did not intend.

If the Society of Friends do actually exhibit the characteristics which this writer attributes to them, of a "mild creed and universal charity or paternal love" in a more conspicuous degree than persons of other persuasions, it must be because the profession is, in theory or practice, or in both, more conformable than others to the precepts and spirit of the Founder of Christianity. And we may justly regret that these traits of character are not more strongly marked than they are. If this able writer had undertaken to explain why a nation of Quakers could not exist unless other nations were of the same persuasion, his argument would probably not have differed much from that of the Jews when they heard of Lazarus being called from his grave: "If we let him alone, all men will believe on him, *and the Romans will come and take away our place and nation.*" It is indeed difficult, if not impossible, to find anything in the theory or practice of Quakerism which can be supposed incompatible with national existence, except a refusal to engage in defensive war. The assumption is that a nation of Quakers, surrounded by people of other persuasions, would be overrun and destroyed by their neighbors. Their danger is supposed to spring from their implicit adoption of the distinguishing doctrines of Christianity. This seems to involve the conclusion that Christianity is not a religion suitable to be adopted in one part of the world, unless simultaneously embraced in every other. But what progress would Christianity have made in the world if those to whom it was first preached had concluded to wait, before they declared in its favor, until the nations in general had agreed to embrace it? If we admit, as all Christians do, that the religion which our Lord and Saviour came to establish is of divine appointment, then to question or deny its adaptation to individuals or to communities, whatever may be the character or condition of surrounding nations, is little less than to impeach the wisdom or goodness of its author.

A devoted Christian, who fully adopts, and reduces, to practice, the apostolic maxim that we ought, under all circumstances, to obey God rather than man, will not stop to inquire into the safety or apparent expediency of any procedure which the precepts of Christianity clearly enjoin, yet we generally find the advocates of defensive war, among professing Christians, founding their arguments substantially on the assumption that a nation of Quakers, or a nation renouncing defensive war, could not exist unless other nations were of the same persuasion. This seems to be admitting what few will assert, that a people whose belief in the doctrines of Christianity does not restrain them from defending themselves by the sword, would be ready to invade and overrun their peaceable and inoffensive neighbors, merely because they were too peaceable to retaliate an injury. The truth is that nations professing Christianity, however ready to resent an imaginary injury, are generally careful to find some real or imputed offence, some act of aggression, such as a nation of true Quakers would not furnish, to justify, in the eyes of the world, or in their own, a declaration of war.

Ask the rulers of any nation which is engaged or engaging in war, the cause of the existing or impending contest, and they will be pretty sure to assign a train of injuries perpetrated or designed; a number of rights invaded or threatened; a series of aggressions committed or prepared for commission. However ready to plunder their enemies hostile nations usually are, the hope of rapine and plunder is not assigned as the object or motive for commencing a war. It is indeed difficult, if not impossible, to conceive upon what plea, consistent with the usages of nations, a nation which was entirely pacific in all its relations, could be assailed. No military honor could be gained by assaulting such a nation, for the assailants would find no opportunity of displaying their heroism.

On the other hand, we may readily perceive that such a people would present powerful inducements to other nations to cultivate commercial

tions with them. The young men would nd none of their time in military parades; no t of their labor or earnings would be devoted he preparation of fortifications or arms. In mixed communities we find no Quaker beg- ; we may therefore presume that in a nation Quakers the expenses of almshouses would be t. The drain upon the products of industry, which almshouses and penitentiaries are ded, would be almost unknown in such a on as the one under review. The habits of kerism would supercede the Maine law. The ensive entertainments of the theatre would dispensed with. Hence such a nation could rcely fail to grow rich; their very savings from expenditures of the fashionable world would ke them wealthy. Consequently, although would compose a market for less of the el and drapery of commerce, they would be condition to purchase from others whatever ld contribute to convenience and comfort. A ple, such as we have supposed, would be spicuous for the integrity of their dealings. course they would acquire the confidence of r people, and attract their commerce. Is e anything visionary or extravagant in this? difficulty is not to understand how a nation Quakers could exist in the midst of people of r persuasions, but to find a sufficient number genuine Quakers to constitute a nation. The cess of the experiment scarcely admits of bt; the difficulty is to have the experiment ly tried.

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n our last number a very brief notice of the on of North Carolina Yearly Meeting upon one ject was given, being founded on a communi- on received after all the articles intended for number had passed from the hands of the tor. By letters now on hand, some further ice of that meeting may now be furnished to readers. But as the printed minutes have not n received, a full report cannot yet be sup- ed.

The Yearly Meeting convened on Second day, 6th inst., when the number in attendance was y equal to what usually appear; and several ends from other Yearly Meetings were accepta- present.

Epistles from the other Yearly Meetings were oduced and read, after which the clerk stated t there were on the table two epistles purport- to be from Ohio Yearly Meeting, and likewise purporting to be from the Yearly Meeting of ltimore. Upon this announcement the meet- , after a time of silence, entered into a weighty iberation on the subject, which resulted in the pointment of a large and judicious committee consisting of men and women Friends, who were directed to examine the papers alluded to, and report to a future sitting their judgment of the course which the meeting ought to pursue. This committee came together on Third day morning, read the epistles from Ohio, heard the testimony of several Friends who were present at that Yearly Meeting, and having deliberately considered the subject, were united in judgment, with the exception of two female Friends, that the body for which Jonathan Binns acted as Clerk was unquestionably the true and genuine Yearly Meeting of Ohio, and that the epistle signed by him ought to be received and responded to. The committee also were of the judgment that the epistle from Baltimore, signed by Richard H. Thomas ought to be accepted and answered. A sub-committee having been separated to prepare a report in conformity with this conclusion, the committee adjourned to Fifth day morning; at which time the report being prepared, was read, approved, and signed by all the committee, the two females above alluded to excepted, and they both expressed their willingness to submit to the judgment of their friends. The committee reported also in favor of receiving the epistle of Women friends of Ohio, signed by Jane M. Plummer, and that from Baltimore, signed by Julia Valentine.

This report was presented to the meeting on Fifth day, and being read, was cordially united with by an unusual amount of expression in its favor, and without a dissenting voice. These epistles were accordingly read and referred to the committee on correspondence.

The meeting came to a satisfactory close on the evening of Sixth day, the 10th inst.

PUBLISHER'S NOTICE.—It has been found necessary to reprint No. 1 of the current volume, to supply new subscribers. Copies will be forwarded to those who have not been furnished with it, and we will be able to supply future subscribers with all the back numbers.

DIED,—Of dysentery, at his residence near Canton, in Washington County, Indiana, on the 31st of 8th mo. last, CHALKLEY ALBERTSON, in the 55th year of his age; a valuable member and elder of Blue River Monthly Meeting. This dear friend expressed a feeling in the early part of his sickness, that he would not recover, and was frequently engaged in supplication, earnestly desiring that his day's work might be done in the day time.

——, On the 8th inst., at the residence of his father, in Burlington, N. J., ALBERT COLLINS, of Eatontown, in the 30th year of his age, a member of Shrewsbury monthly meeting. During a period of suffering for several months, which he was enabled to bear with much patience and resignation, he not only expressed entire acquies-

cence in the Divine will. but, as the solemn change drew nigh, evinced to those around him faith and confidence in a crucified Saviour. His last illness was of short duration—his end calm and peaceful.

——, Of a painful and lingering disease, on the 23d of Tenth month, DEBORAH ANN, daughter of Samuel Carr, in the 27th year of her age.

This amiable and interesting young woman was much beloved by a large circle of friends, who, while they partake of the consolation which is mercifully mingled with this bereavement, it is hoped will be stimulated by her example to make their peace with God, while time and opportunity are graciously afforded.

Having, after much suffering and affliction, attained a state of quiet resignation, she departed in great serenity, trusting in her Saviour, through whom alone she hoped for redemption and final salvation.

WEST TOWN SCHOOL.

The Committee to superintend the boarding school at West Town, will meet there on Fourth day, the 6th of next month, at 10 o'clock, A. M.

The Committee on Admission to meet at 8 o'clock the same morning, and the Committee on Instruction at 7½ o'clock the preceding evening.

The Visiting Committee to assemble there on Seventh day, the 2d of the month, and to spend Second and Third days of the following week in examination of the schools.

THOMAS KIMBER, Clerk.

Philada., 11th mo. 25th, 1854

PEACE OF MIND.—I know of but one way, says Addison, of fortifying my soul against gloomy presages and terrors of mind, and that is, by securing to myself the friendship and protection of that Being who disposes of events, and governs futurity. He sees at one view the whole thread of my existence, not only that part of it which I have already passed through, but that which runs forward into the depths of eternity. When I lay me down to sleep, I recommend myself to his care: when I awake, I give myself up to his direction. Amidst all the evils that threaten me I will look up to him for help, and question not but he will avert them, or turn them to my advantage.

THE LARGEST MILL IN THE WORLD.

The Lowell (Mass.) Journal says:—The largest and most comprehensive mill in the world is the Pacific, at Lawrence. It makes none but the finest kinds of goods, and the success of its operations is looked to with great interest by manufacturers. The floor surface of this immense structure is sixteen acres—the largest mill in England is eleven and a half acres. There are now in operation 40,000 cotton spindles, and 10,000 worsted spindles; and these are to be increased to 80,000 and 20,000 respectively. There are 1,200 looms in operation, to be increased to 2,400. These, with two thousand hands, produce 300,000 pieces of cloth per annum, one-half de laines. The weekly consumption of cotton is 20,000 pounds, say 1,500,000 per annum, and 500,000 pounds of wool. Once a month the two thousand hands assemble at the cashier's office where Mr. Clapp pays out to them $550,000 for wages, appropriating to each one the exact amount she has earned.

Joseph Gurney Bevan's Remarks on the account of the Quakers, in Pinkerton's "Modern Geography."

I am inclined to offer a few remarks on the short notice of the religious Society of Friends, commonly called Quakers, in Pinkerton's Modern Geography.

It is a circumstance which demands acknowledgment, that he has deviated from the track of some of his predecessors, and has not copied the calumnies respecting us, which abound in books intended for general information. But the Society is indebted to him for more than negative justice; he has represented it to his readers as a benevolent Christian people. These are his words:

"A philosopher may well envy the mild creed and universal charity or fraternal love of the Quakers; whilst he must allow, with a sigh, that a nation of Quakers could not exist, unless all nations were of the same persuasion."

The regret expressed in the latter part of this account has touched me not a little. It seems sorrowful that it should be an established fact, that charity and fraternal love, and such as practice them, cannot subsist in the world. Alas, for the world, in that case. His eulogium on the Friends is a severe satire on its nations.

I am afraid we have yet little need to concern ourselves about the safety of a nation of Quakers. Their countrymen are too little disposed to submit to the restraints of conduct necessary to be admitted of their number; and many who enjoy what I call that privilege, by birthright, seem too much disposed to shake off those restraints, and to mingle gradually with the crowd of such as forget the interests of a future life in the cares or pleasures of the present.

But it is necessary for our argument to suppose the improbable supposition of a nation of Quakers realized. Such a nation would indeed form a new and singular phenomena; but I am far from sure that it would naturally contain the seeds of its own destruction; and so long as it should last, it would be a standing refutation of the conclusion of our geographer. When, however, I speak of a nation of Quakers, I do not simply mean a nation which has laid aside the use of arms, and at the same time is indulging itself in luxury, avarice and many other evils. If we are to portray a nation of Quakers, we must suppose it composed of true Quakers; for so far as, in any respect, the people degenerate into vice and immorality, so far they recede from

true Quakerism; and then their sins, sooner or later, contribute to their overthrow. But this is not imputable to their piety, harmlessness and charity.

I shall require the objector to people our ideal land with men steadfastly fearing and loving God, and believing in Christ and the Christian dispensation, as revealed in the new Testament; and studious to approve themselves to their Master by conformity to His laws. Of the more distinguishing tenet of our Society, the immediate teachings of His light in the conscience, I need not here enlarge. It is enough for my argument that they are, generally speaking, seeking to know and diligent to do the will of Christ.

Before I proceed, I must assume the reason for supposing that a nation like that I have described, must be a prey to its neighbors. Pinkerton has not himself announced it; but I think it can be no other than the disuse of arms. It is no less lamentable than true, that among mankind in general, at least among those who conduct governments, there is a propensity to war. They seem to think their character scarcely complete, unless it has a portion of the military one, and glory in opportunities of displaying it in the field. I am apt to think that, in the attempt to settle and adjust the differences which naturally arise about worldly interests, this national spirit, as it is called, has prevented a friendly issue to numerous negotiations, and has thus really occasioned many of the wars which render the history of mankind a history of human folly and distress. Now, this lofty sense of honor, as it is usually termed, has no place in a true Christian people. They reject, as Christ has taught them, the practice of receiving honor from men, because they find, according to his doctrine, that it stands in the way of their belief in Him. For his spirit of contention they have adopted his meek and quiet spirit, by which means half the occasions of war are cut away at once. And even supposing that there was not, which, however, will not, I think, be asserted, that fondness for contest which so many nations have shown, still, even upon the notion of what is sometimes called necessary war, there must be an aggressing and an aggrieved party. In the former of these characters our lamb-like nation could never appear. It only, therefore, remains for us to inquire how it would act so as to be preserved from the danger of an unjust and oppressive enemy. It is observable in the province of nature, that such animals as are destitute of weapons of offence, are generally furnished with some appropriate means of security. Thus, I apprehend, it would be with our innocent citizens. Knowing the difficulty they would find in quarrels, they would take more care than is commonly taken to keep out of them. In their dealings with other nations they would act less by the narrow scale of enriching and aggrandizing their own, than nations commonly do. They would transfuse, even into their commerce, a portion of the spirit of Christianity, and think that the way to let their light shine before men would be full as much by doing works of justice as by talking about doctrine. And I think it is not overrating the value of such a conduct to suppose that, if they could by such means, and as they are the means of Christ's appointment they must be efficacious, induce their neighbors to glorify their Father who is in heaven, they would be so far from danger of harm, that they would become the delight of mankind, and probably set the the anvils of other countries to work in the blessed transmutation of spears to pruning hooks.

Thus far I have endeavored to show only from the natural deduction of effects from causes, that a nation of genuine, upright Quakers might subsist in safety; but as I am not bound to rest my opinion wholly on such arguments, I will proceed to another which cannot be rejected, when we are speaking of religious matters. If we grant, as we must, that our ideal people have for the spring of their action, a true living faith that it is their duty to the Almighty so to act, they will consequently have an unshaken faith in His protection. This is no more than His commands enjoin, and the example of His people in former ages warrants. So that I should not strain an expression if I were to say, that such a nation would be sure of the protection of Providence, and satisfied with the manner and the proportion in which it should be extended.

AUSTRALIA.

Nothing in the history of mankind, during the present century, has equalled the extraordinary progress of the United States in population, wealth, and all the other indications of material prosperity,—a fact which may be mainly traced to a virgin soil, to an active people, and to internal water communication on the largest and grandest scale. These have been the primary causes why America has darted forward during the memory of living man in that career of unexampled greatness and expansion which has thrown the old countries of Europe into the shade. The poverty of the European continent, where the field of competition was narrowed, and human beings found it difficult to sustain nature, drove to America that mixed and hardy race which has now swelled to nearly thirty millions of souls. Results not unlike these are at the present moment in operation in our own Australian Colonies, which promise to become at no distant time great and mighty nations, rivalling in numbers, and far exceeding in comfort the great majority of the denizens in the older countries of the world. The same causes which have contributed so powerfully to the wealth of America cannot fail to make our possessions at the Antipodes the brightest jewels in the British diadem. Look at the marvellous changes which

the last few years have produced on a continent where, until recently, the aboriginal inhabitant and the kangaroo wandered "monarchs of all they surveyed." Six years ago the imports into the Australian Colonies amounted to two millions and a half sterling; whereas, in the last year, they had reached the enormous extent of twenty-three millions,—about a fourth of the whole exports of the nation,—with every chance of a corresponding increase. Into Victoria alone the imports, during the last year, were nearly sixteen millions sterling, of which enormous amount thirteen millions and a quarter were from this country and her colonies. We believe that this rate of progression is without example in the history of our species. Much of it, of course, may be attributed to the gold discoveries; for where wealth in large quantities is readily made, it is also freely spent, and those who find themselves in possession of heaps of auriferous riches will deny themselves no luxuries which money can purchase.

But irrespective of the gold discoveries in Australia, a moment's reflection will show that no bounds can be placed to the progress of these magnificent Colonies. The thirst for making a speedy fortune will continue to attract thither, for many years to come, the hardiest sons of toil from all quarters of the globe, and, when the diggings become exhausted or unremunerative, the labor so attracted to the spot will find abundant sources of employment in sheep-farming, in agriculture and in commerce, and the various other modes of developing the resources of a rich and virgin soil. Here is a field which will furnish abundance of employment to millions of emigrants, and employment, too, less exciting but more healthy, and hardly less lucrative than the scrambling for the yellow metal, which we at present see in daily operation.

Hitherto, it has been too generally believed that the Australian settlements were deficient in good rivers—internal water communication, so essential to the development of a great country's resources, and for the absence of which hardly any other natural advantage can compensate. But the prejudice is now rapidly disappearing, as rivers are traced to their sources and the work of exploration proceeds. The river Murray, for instance, it is now found, is navigable for fifteen hundred or two thousand miles—is, in fact, the Australian Mississippi, and can be easily rendered available for conveying to the port of embarkation the enormous agricultural and commercial wealth to be found in plenty on its banks. It is only recently that, inspired by fame or by profit, parties have undertaken the task of tracing these vast regions, and Captain Cadell has been doing excellent service by his internal navigation of this great stream. The whole water communication of New South Wales is now found to flow into South Australia. The Murray reaches the sea on the southern coast of Australia, and forms the connecting link between the three chief colonies. The valley of this noble stream is seven times the area of the whole of Great Britain, and as regards soil, climate and other natural advantages, will sustain in future ages countless myriads of human beings on its banks. When the resources of South Australia become developed by means of the Murray, and gold digging has given place to the more legitimate operations of life, Adelaide will become the most important of the Australian ports, in consequence of its being the natural terminus of the stream. The following opens out new ideas relative to this important question:

"The Murray proper is believed to be navigable from the Goolwa to Albury, that is a distance of 1,900 miles. Some of its branches and tributaries have not yet been examined; but the Murrumbidgee, from its junction with the Murray, has a navigable course of 700 miles to Gundagai. Other rivers connected with this vast system of inland waters are navigable for considerable, but yet unknown distances. It leads to within 30 miles of Bendigo, and the access to Goulburn is easier than from Melbourne. A great portion of the produce of Goulburn will find its way seaward by the Murray, and the whole of the traffic beyond Yass will be directed thither. The river Murray and its tributaries have now been ascended for 1500 to 2000 miles; thus opening up to commerce a vast tract of country through which the river meanders, and which, from the difficulty of land communication, was, until thus penetrated, comparatively unknown."

It seems to be a beautiful ordination of Providence, that when the human family in certain portions of this planet become too poor or too numerous to be able to live comfortably, some circumstance, some attraction, occurs to draft off the superfluous population. The potatoe blight in Ireland seven or eight years ago was a visitation productive for the time of a large amount of misery; but it had the effect of amazingly stimulating emigration, which has been going on with more or less vigor ever since; while the gold discoveries have attracted to the Australian plains scores of thousands of people who would otherwise have remained at home in a state of semi-pauperism. In their new homes they have "elbow room" in abundance, with such incentives to exertion as cannot fail to place them in a comparatively short time in a position of independence. Our countrymen, whether on the Western Continent or in the Southern Pacific, take with them to the land of their adoption, exactly the manners, habits and hardihood best suited for successful colonisers. In fact, the Saxon race are pre-eminently qualified, by decision of character and a noble spirit of self-reliance, to make the desert smile—and to make it smile with all the appliances incidental to a high

tate of civilization in the shortest possible time. —*The Liverpool Chronicle.*

THE NEW VERSION OF THE BIBLE.

The American Bible Union, has once more ttracted public attention to what it esteems the rying necessity for a new version of the Bible. his Union was organized in 1850, "to procure nd circulate the most faithful version of the acred Scriptures in all languages, throughout ne world." They subsequently adopted a reso-ution :

"That appropriations made by the Union shall n no case be employed for the circulation of a ersion which is not made on the following prin-ples, viz : The exact meaning of the inspired ext, as that text expressed it to those who under-ood the original Scriptures at the time they ere first written, must be translated by corres-onding words and phrases, so far as they can be ound, in the vernacular tongue of those for whom ne version is designed, with the least possible bscurity or indefiniteness."

By the report it appears that the society, dur-ng the past year, have received and expended ver forty thousand dollars towards a new trans-tion of the Sacred Scriptures, and in the cir-ulating the most correct versions in different nguages. Drs. Cone and Maclay, of this city, re the most prominent and active members of ne Bible Union, assisted by a large number of ne clergy and laity of the country, mostly, how-ver, of the Baptist persuasion. They say that ne received version of the Bible which was pub-shed by King James contains many and serious rrors which a learned committee of the Ameri-an Bible Society estimated at *twenty-four thou-and* in number.

We will enumerate some of the errors which re deemed most serious, and which are relied pon as the justification for the proposed revision. n Matt. 25: 27, Christ is made to say: "I ould have received my own with *usury*," where nstead of "usury" it should be *interest*. Speak-ng of Peter it is said : "When he was come into ne house, Jesus *prevented* him, saying," &c., eaning originally *anticipated ;* Matt. 17 : 25. We took up our *carriages* and went up to erusalem ;" Acts 21 ; 15 ; where "carriages" ands for *baggage*. "He that eateth and rinketh unworthily, eateth and drinketh *dam-ation* to himself; 1 Cor. 11 : 29. Where damnation" stands for *condemnation*.

In Isa. 30 : 24, it is said, "The oxen that *ear* ne ground shall eat clean provender." The ord "ear" being used in the sense of ploughing, sense now obsolete and to people in general nknown. In Psalms 5 : 6, it is said, Thou halt destroy them that speak *leasing*. The ord "leasing" is now wholly obselete, and few now that lying is meant. In two places, Acts. : 45, and Hebrews 4 : 8, "Jesus" is put for "Joshua." "If thy right eye offend thee" in Matt. 5 : 29, should read, "if thine eye make thee stumble."

A peculiarity of the English version which is specially complained of, is the want of uniformity in rendering the same words or phrases. For example :

Under the Hebrew term "shaker" we have the following renderings : *Hire, price, reward, wages, worth.*

Under "rinnah" we have *cry, gladness, joy, proclamation, rejoicing, singing, shouting, and triumph.*

Under "shakal" we have *discretion, policy, knowledge, prudence, sense, understanding, wisdom.*

But perhaps the most remarkable specimen of numerous variety of renderings occurs in regard to "nephish," the Hebrew word for *soul.*

This word, in the course of the English Bible, is represented by the following :

[Here 44 words are given.]

The revisers also except to the translation of the word borrow in the following verses in Exodus :

Exodus 3 : 21, 22, "And I will give this people favor in the sight of the Egyptians ; and it shall come to pass that when ye go, ye shall not go empty.

"But every woman shall borrow of her neighbor, and of her who so sojourneth in her house, jewels of silver, and jewels of gold, and raiment, and ye shall put them upon your sons, and upon your daughters; and ye shall spoil the Egyptians."

The term "borrow," it is insisted, conveys in this connection an erroneous idea, as it implies a *promise* of *return*, while the proper sense of the original is to *ask, demand, petition, request.*

The late Dr. Bedell in one of his works says :

"We are told that God ordered every woman to *borrow* of her neighbor jewels of silver, and jewels of gold, and also clothing, and thus to spoil the Egyptians. Infidel writers have improperly made a great handle of this circumstance, and have said that here is a direct command to be thieves. As we use the word "to borrow" in our language, it means to ask the loan of something which we intend to return, and if we do not return it is just as bad as stealing. But it ought to be remembered that the Bible was written in Hebrew, and that the Hebrew word which is translated borrow only signifies to ask. All that the Israelites, therefore, did, was to ask or demand of the Egyptians such things as they needed or might need in their journey; and what they received was justly due them as an equivalent for the long and painful services which they had rendered."

We will conclude this imperfect sketch of the grounds upon which the American Bible Union are agitating the question of a new translation of the Bible—a question of supreme delicacy and

universal concern—with a copy of the *General Rule for the Direction of Translators and Revisers* in their employ:

"1. The exact meaning of the inspired text, as that text expressed it to those who understood the original Scriptures at the time they were first written, must be translated by corresponding words and phrases, so far as they can be found, in the vernacular tongue of those for whom the version is designed, with the least possible obscurity or indefiniteness.

'2. Wherever there is a version in common use, it shall be made the basis of revision; and all unnecessary interference with the established phraseology shall be avoided, and only such alterations shall be made as the exact meaning of the inspired text and the existing state of the language may require.

'3. Translations or revisions of the New Testament shall be made from the received Greek text, critically edited, with known errors corrected.

"*Special Instructions to the Revisers of the English New Testament.*

"1. The common English version must be the basis of revision; the Greek Text, Bagster and Sons' octavo edition of 1851.

"2. Whenever an alteration from that version is made on any authority additional to that of the reviser, such authority must be cited in the manuscript, either in the same page or in an appendix.

"3. Every Greek word or phrase, in the translation of which the phraseology of the common version is changed, must be carefully examined in every other place in which it occurs in the New Testament, and the views of the reviser given to its proper translation in each place.

"4. As soon as the revision of any one book of the New Testament is finished, it shall be sent to the secretary of the Bible Union, or such other person as shall be designated by the Committee on Versions, in order that copies may be taken and furnished to the revisers of the other books, to be returned with their suggestions to the reviser or revisers of that book. After being re-revised with the aid of these suggestions, a carefully prepared copy shall be forwarded to the Secretary."

Let charity and bowels of compassion abound among you, as becometh the gospel of our Lord Jesus Christ, and let none be hasty to utter words, though manifest in the light, in which ye wait upon the Lord; but still wait in silence to know the power working in you to bring forth the words, in the ministration of the eternal word of life, to answer the life in all; and if this be not known, retain in your vessels what is manifest unto you, and it shall be as bread in your own houses.—S. CRISP, 1663.

THE THREE ERAS OF OCEAN STEAM-NAVIGATION.

Twenty-six years ago, the great American orator and statesman, Daniel Webster, in a lecture he delivered at Boston, said, in allusion to steam-power: "In comparison with the past, what centuries of improvement has this single agent comprised in the short space of fifty years! . . . . What further improvements may still be made in the use of this astonishing power, it is impossible to know, and it were vain to conjecture. What we do know is, that it has most essentially altered the face of affairs, and that no visible limit yet appears beyond which its progress is seen to be impossible." When Webster spoke thus, the grand problem of ocean steam-navigation had not been solved; in fact the possibility of a steam-ship crossing any *ocean* was generally denied both by practical and scientific men. Three distinct eras of ocean steam-navigation have, however, subsequently become matters of history. The third era is only just inaugurated, and the fact has suggested to us that a couple of pages may be not unprofitably devoted to a brief chronicle of the three first voyages of the pioneer ships.

ERA FIRST.—Almost contemporaneously with the publication in a quarterly review of an essay by a learned and scientific writer, who demonstrated in a way perfectly satisfactory, so far as figures and theory went, that it was impossible for a steam-ship to cross the Atlantic, a spirited company were preparing to solve the problem by an actual trial. A steam-ship called the *Great Western* was built at Bristol, her registered tonnage being 1340, and therefore a much larger steam-vessel than any ever launched before, although now-a-days she bears about the same relative proportion to the gigantic *Himalaya*, for instance, as a frigate does to a three-decker. All being prepared, she took 600 tons of coal on board, to work her two engines of 225 horse-power each. History, hereafter, will not omit to record that the name of her able commander was Lieutenant Hosken, R. N. Immense interest was excited throughout Great Britain and America by the news that so bold and important an experiment was about to be tried. Many were sanguine of its success; many otherwise. One thing was evident—that if the voyage should be successfully performed, incalculable advantages, commercial, social, and political, would result to both countries. A number of daring passengers—for daring they were thought in that day—took berths for the voyage; and, finally, on 8th April 1838, at noon, the gallant ship steamed away from her anchorage at the mouth of the river Avon—a few miles up which Bristol is situated—and majestically descended the Severn, bound for New York. She had commenced her memorable voyage—a minute and graphic narrative of which, by one of her passengers, is lying

before us. When they were fairly under-way, he makes this noteworthy observation: "Whatever misgivings might previously have assailed us in the contemplation of our voyage, I believe that at this moment there was not a faltering heart among us. Such stability, such power, such provision against every probable or barely possible contingency, and such order presented itself everywhere on board, as was sufficient to allay all fear. That there should latterly have been a doubt as to the practicability and safety of a passage by steam across the Atlantic, seems indeed strange, when with any effort of reason we look at the question." It is easy and simple enough for even a school-boy to indorse this last sentence *now;* but early in 1838, we must not forget that the problem was unsolved, and that the great question of theory *versus* practice had not been decided in favor of the latter.

It is unnecessary to chronicle here the incidents of the voyage. Suffice it that the *Great Western* entered the harbor of New York at full speed on the afternoon of 23d April, having performed the passage in the then unprecedentedly short period of fifteen days, in which only 452 tons of the 600 tons of coal on board had been consumed." The announcement of the arrival of the ship by telegraph had brought thousands to every point of view upon the water-side; boats, too, in shoals, were out to welcome her, and every object seemed a superadded impulse to our feelings. The first to which our attention was now given was the *Sirius*, lying at anchor in the North River, gay with flowing streamers, and literally crammed with spectators—her decks, her paddle-boxes, her rigging, mast-head high! We passed round her, receiving and giving three hearty cheers, then turned towards the Battery. Here myriads seemed collected—boats had gathered around us in countless confusion, flags flying, guns were firing, and cheering again—the shore, the boats, on all hands round, loudly and gloriously, seemed as though they would never have done. It was an exciting moment—a moment which, in the tame events of life, finds few parallels: it seemed the outpouring congratulations of a whole people, when swelling hearts were open to receive and to return them. It was a moment that, if both nations could have witnessed, would have assured them, though babblers may rail, and fools affect contempt, that at heart there is still a feeling and an affinity between them It was a moment of achievement! We had been sharers in the chances of a noble effort, and each one of us felt the pride of participation in the success of it, and this was the crowning instant. Experiment then ceased; certainty was attained; our voyage was accomplished." A proud and thrilling moment it must have been to all concerned. In explanation of the allusion in the above to the *Sirius*, we may here state that this was a smaller steam-ship, which had sailed from Cork before the *Great Western* left Bristol, and had arrived a day or two before the latter vessel; but as the *Sirius* only partially used her engines, not having, we believe, stowage for sufficient fuel to keep them constantly plying, and performed most of the voyage under canvass, it is to the *Great Western* the fame is due of being the first ship propelled by steam across the Atlantic.

[To be continued.]

"As we have borne the image of the earthly, we shall also bear the image of the heavenly."

Oh! mean may seem this house of clay,
Yet 'twas the Lord's abode;
Our feet may mourn this thorny way,
Yet here Emanuel trod.

This fleshly robe the Lord did wear,
This watch the Lord did keep,
These burdens sore the Lord did bear,
These tears the Lord did weep.

This world the Master overcame,
This death the Lord did die;
O vanquished world! O glorious shame!
O hallowed agony!

O vale of tears, no longer sad,
Wherein the Lord did dwell!
O holy robe of flesh that clad
Our own Emanuel!

Our very frailty brings us near
Unto the Lord of Heaven;
To every grief, to every tear,
Such glory strange is given.

But not this fleshly robe alone
Shall link us Lord, to Thee,
Not always in the tear and groan
Shall the dear kindred be.

We shall be reckoned for thine own,
Because thy Heaven we share;
Because we sing around thy throne,
And thy bright raiment wear.

Thou, to our woe, who down didst come,
Who one with us wouldst be,
Wilt lift us to thy Heavenly home,
Wilt make us one with Thee.

Our earthly garments thou hast worn,
And we thy robes shall wear!
Our mortal burdens Thou hast borne,
And we thy bliss may bear!

Oh mighty grace, our life to live,
To make our earth divine;
Oh mighty grace, thy heaven to give,
And lift our life to thine!

Oh strange the gifts, and marvellous,
By Thee received and given!
Thou tookest woe and death from us,
And we receive thy Heaven.

T. H. Gill.

When secular pursuits leave no room for more important duties, the mind may gradually become so infatuated as to be pleased with its shackles, and mistake prosperity for peace; till at length nothing less than a total reverse of the scene may be sufficient to break the enchantment.—Dillwyn.

Josiah Coale, upon his death-bed, and soon after George Fox prayed by him, rose up with the help of his friends, and sitting on the side of the bed, addressed to them with affecting power the following exhortation: "Well, friends, be faithful to God, and have a single eye to his glory, and *seek nothing* for *self* or *your own glory*; and if any thing of that arise, judge it down by the power of the Lord God, that so you may stand approved in his sight, and answer his witness in all people; then will you have the reward of life;" and at the same time said Stephen Crisp, "Dear heart *keep low* in the holy seed of God, and that will be thy crown forever." A little afterwards fainting, and being supported by his friends, he departed in their arms, as one falling into an easy sleep; full of consolation he passed into immortal life; at the age of forty-five years and two months.—*Gough's History*, 2d vol. page 235 and 236.

SUMMARY OF NEWS.

Foreign Intelligence.—The steamship Asia, with Liverpool dates to the 4th inst., arrived at New York on the 16th.

Accounts from the seat of war state that the Russians attacked the forts in the vicinity of Balaklava, on the 25th ult., with a force of 30,000 men. They were resisted, on the onset, by the Turks and Scotch, the former of whom gave way, leaving even their guns, which were seized by the Russians and turned against them. The Scotch remained firm until other forces arrived, when the Russians were obliged to retire, and the allies remained masters of the field, with the loss, however, of several forts and eleven guns. The English cavalry suffered greatly, their loss being stated at 500 men. This position was attacked again on the following day, by 8,000 Russians, who were repulsed with great slaughter.

The bombardment of Sebastopol still continues. The fire of the Russians was said to be slackening, and it was thought that Sebastopol could not continue to hold out many days longer. The loss of life is said to be so great, that large numbers of dead were lying unburied in the streets, and the air had been almost insupportable from the stench arising therefrom.

The vessels of the Allies were much damaged in a recent attack on the forts at the entrance of the harbor of Sebastopol. The British were said to be within 300 yards of the Russian works.

Accounts from the Danube say that, in consequence of the movement on the Sereth by Sadak Pacha, Prince Gortschakoff has given orders to the Russian troops, who had not yet passed the Dneister, to make a retrograde movement and take up a position on the Pruth and the Danube. Achmet Pacha received orders to join Sadyk Pacha with 10,000 men, whilst Iskender Bey was to penetrate into the Dobrudscha.

In Russia the most extensive preparations were making for the prosecution of the war. The Aland Islands have been re-occupied.

Italy.—It was rumored at Turin that disturbances had occurred in Sicily and Calabria. A number of arrests had taken plack at Reggio. At Romo a rumor prevailed that the French and Austrian troops occupying the Pope's dominions would soon be replaced by Italian troops.

The cholera was raging frightfully in some parts of Sicily. At Messina there were from eight to eleven hundred deaths daily. The whole number of deaths at Messina was estimated at 45,000, and at Palermo 15,000. At Naples the disease had greatly abated.

Mexico.—A battle recently took place at Carapo de Guerrero, between the Revolutionists and the forces of the Government. Both sides claim the victory.

Cuba.—Two armed schooners from New York, with two passengers, have been seized at Baracoa, and one of the passengers shot. The other passenger escaped.

California.—The steamship Northern Light, from San Juan, arrived at New York on the 14th inst., bringing California dates to the 24th ult.

The excitement in regard to the Meiggs fraud had partially subsided, in consequence of it having been ascertained that he had carried away with him a comparatively small amount of money. Smyth Clark, the late Mayor's Clerk, and Hamilton Bowie, late Treasurer of San Francisco, have been arrested on the charge of having appropriated to their own use a large amount of Comptroller's Warrants.

Capt. Walker, leader of the marauding expedition against Mexico, has been tried and *acquitted*.

Domestic.—It is our painful duty to announce another disastrous shipwreck on our coast, attended with a fearful loss of human life. The packet ship New Era, from Bremen, with 396 passengers on board, went ashore off Deal, about twelve miles south of Sandy Hook, during a dense fog, on the morning of the 13th inst. The sea was running very high, and the vessel soon began to go to pieces. The captain ordered a boat to be launched in order to take a line ashoe, but the sailors to whom he entrusted this duty, regarding only their own safety, rowed for the shore, having first thrown the coil of rope overboard. A second and third boat were successively launched, the crews of which proved equally recreant to duty, rowing to land and leaving the captain and passengers without any means of escape. A great number of persons had collected on the beach, and efforts were made to shoot a line to the vessel, which at length succeeded, and a life boat was passed to the ship. The rush of passengers into this was so great that the captain found it necessary to push off from the ship, soon after which the line parted and the boat was capsized. The captain and five only of the passengers succeeded in reaching the shore, the rest being drowned. All efforts to reach the vessel were unsuccessful until the following morning, when 150 passengers, who had fled for safety to the rigging and remained there during the night, were rescued in surf boats, and reached the shore in safety. These and the five saved on the life-boat were all the passengers that were saved. All the ship's company escaped except the steward and physician, who were drowned in the cabin.

Advices rrom Washington state, that all danger of a difficulty with the French Government is at an end, the French Emperor having rescinded his order forbidding the passage of Pierre Soulé through France.

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ORIGINAL AND PRESENT STATE OF MAN.

BY JOSEPH PHIPPS.

(Continued from page 163.)

Christ is with his true followers, and will be to the end of the world. To say he is always with them in the Scriptures, appears to me too great a strain of language for truth to accompany. If the spirit of Christ be so connected with the text, as always to attend it, I apprehend no sincere and sensible reader could mistake the sense of it, nor any such differ to an opposition of each other about it; yet what is more common? We have frequently experienced, and always allowed, that the spirit of truth often useth and openeth truth by the Scriptures, as an instrumental means; and we also assert, that the same spirit often hath opened truths, given a sense of their conditions, and administered help to sincere and attentive minds, without the instrumentality of the Scriptures. This is the universal gospel-privilege, foretold by Jeremiah through Divine inspiration. "I will put my law in their inward parts, and write it in their hearts, and will be their God and they shall be my people. And they shall teach no more," of necessity, "every man his neighbor, and every man his brother, saying, know ye the Lord; for they shall all know me," each man for himself, "from the least of them to the greatest of them, saith the Lord."*

Is it rationally to be understood, that this Divine internal teacher is so absolutely bound to the instrumentality of Scripture, in his immediate legation to the soul of man, that he never opens or instructs without it? The text implies no such matter. The apostle John, Anno Dom. 90, treats of this immediate teacher under the title of an unction of the holy One. "Ye have an unction from the holy One, and ye know all things."* That is, I take it, ye have the spirit, which as you attend to it, gives you a right discerning of all things that concern you; for, "The anointing which ye have received from him abideth in you, and ye need not that any man teach you; but as the same anointing teacheth you of all things, and is truth," the spirit of truth, "and is no lie; and even, as it hath taught you, ye shall abide in him or it." This shows the complete sufficiency of this inward, immediate instructor, without any instrumentality of an exterior kind. The eternal spirit of truth cannot stand in need of any such assistance; consequently, is not to be understood as confined to any, but operates either by the Scriptures, or without them, at his pleasure.

God hath always afforded instruction to his people; but his teachings by the law to the Jews were through instrumental means. The prophet declares this new covenant of the gospel should not be according to the old covenant of the law; it should not consist of instrumental teaching, though that might be occasionally used; for God himself would put his law in their inward parts.† This implies his own immediate communication to the soul, of that law which is not according to the literal nature of the old covenant, but is really and truly the law of the spirit of life in Christ Jesus; the illuminating quickening law, immediately and mentally given to man by the spirit of life itself, which therefore is, and ever must be, the constitutional establishment of the gospel dispensation.

Isaiah, in a prophetic address to the gospel church, saith, "all thy children shall be taught of the Lord."‡ In reference to this and other like prophecies, our Saviour saith, "It is written in the prophets, and they shall be all taught of God. Every man, therefore, that hath heard and hath learned of the Father, cometh unto me."§ And in the preceding verse he saith, no man can come to me except the Father who hath sent me draw him."‖ This drawing, hearing and learning of the Father, and coming to Christ, are all spiritually to be understood, as I have shown in the former part of this discourse.

* Jer. xxxi. 33, 34.

* 1 John ii. 20, 27. † Jer. xxxi. 31, 32.
‡ Isa. liv. 13. § John vi. 45. ‖ John vi. 44.

This doctrine is witnessed to, 1 Thess. iv. 8, 9. Beginning with those who had so little understanding of it as to treat it with contempt, the apostle declares, "he therefore that despiseth, despiseth not man, but God, who hath also given unto us his holy spirit. But as touching brotherly-love, ye need not that I write unto you; for ye yourselves are taught of God to love one another." The apostle was then writing to them mediately from God, by Divine inspiration; and he makes a manifest difference between this mediate manner of teaching, and what he intended by their being taught of God; the direct and obvious sense of which is God's own immediate illumination and instruction.

By necessary consequence from these premises, and abundance more that might be added from the Scriptures, it appears to be both an experimental and a Scriptural truth; that God teacheth immediately by his spirit, as well as instrumentally by external means; and that this is an indispensable doctrine of the gospel.

Man without Divine illumination has not sufficient ability to ascertain the genuine sense of doubtful and disputed texts; which being very numerous, together with the diversity of senses wherein those texts are understood, by persons apparently of equal sincerity, and of the best natural and acquired parts, under the same as well as different denominations, are plain indications that the assistance of the Divine author himself is requisite to the right understanding of them. Man's reason is too much clouded and biassed by his passions and prepossessions, to be justly denominated right reason; and its diversity concerning spiritual matters, and its mutability in the same person, is very evident. Right reason is truth, unchangeably the same, and incapable of error, and therefore exists only in the Divine nature, which men must, in measure, become partakers of, in order to the rectification of their fallen and fallible reason.

Respecting the Scriptures, we are so far from lessening them, or opposing the true sense of them, that we verily believe and sincerely assert, that the holy spirit, in what degree of illumination soever it appears, never can contradict them; for difference in degree makes no contrariety. It is the private or particular interpretation of man without Divine illumination that we object to, as insufficient to assure the sense of disputed Scriptures. Besides man's natural inability, the various prejudices, the prevailing passions, the different interests, and the diverse leaders of the people, all contribute to give different and sometimes opposite senses of the sacred text. Many have the words of the spirit in Scripture who have not the mind of the spirit in their hearts.

Neither nature nor education can give a man the sense of the Holy Ghost; nor, of consequence, interpret its expressions with certainty. It is therefore truly asserted, not only by the Quakers, but also by abundance of distinguished writers of various professions, ancient and modern, that the internal illumination of God's holy spirit is absolutely necessary to every man, in order to his right understanding of the Scriptures. Let me advance a few out of many more now before me.

"The Holy Scriptures, opened by the holy spirit, show Christ unto us; the holy spirit is therefore the opener of the Scriptures." Theophylact in Joan. 10.

"What men set forth from human sense may be perceived by the wit of man; but what is set forth by the inspiration of the Divine spirit requires an interpreter inspired with the like spirit." Erasmus, Paraph. in 2 Pet. i. 20, 21. And Coll. in Ixthuophagia prope Finem, he says, "They expound the sacred writings from the pulpit, which no man can either rightly understand or profitably teach without the inspiration of the holy spirit.

"The Scriptures are of no private interpretation, i. e. not of every private man's interpretation out of his own brain, because they were dictated by the Holy Ghost; and by the Holy Ghost, the meaning of the Holy Ghost in them only can be expounded." Obad. Watker's Disc. concerning the spirit of Martin Luther, p 97.

"The Scriptures are not to be understood but by the same spirit by which they are written." Luther, Oper. Tom. 2, p. 309.

"The spirit of God, from whom the doctrine of the gospel proceeds, is the only true interpreter to open it to us." Calvin's Com. in 1 Cor. ii. 14.

"The apostle teacheth, 1 Cor. 2, that the Scripture cannot be apprehended and understood but by the Holy Spirit." Zanchius, De Sacra Scriptura, Tom. viii. p 430.

"The things of the spirit of God, are understood and perceived by the powerful inspiration of the Holy Spirit alone." Beza, Annotat. in 1 Cor. ii. 14.

"As the Scriptures were written by the spirit of God, so must they be expounded by the same. For, without that spirit, we have neither ears to hear nor eyes to see. It is that spirit that openeth and no man shutteth, the same shutteth and no man openeth." Bish. Jewel's Defence of the Apology, p. 72.

"The outward reading of the word without the inward working of his spirit, is nothing. The precise pharisees, the learned scribes, read the Scriptures over and over again; they not only read them in books, but wore them on their garments; they were not only taught, but were able to teach others. But because this heavenly teacher had not instructed them, their understanding was darkened; their knowledge was but vanity." Archb'p. Sandy's Sermons, printed 1616, p. 48.

"The holy men of God spake as they were moved by the Holy Ghost; it followeth, that all the Scripture ought to be expounded by God,

because it is inspired of God. We do acknowledge that all means are vain, unless the Lord give eyes to see; to whom, therefore, the prophet made his prayer: Open mine eyes, that I may see the wonders of thy law."* Rainold's Conference with Hart, p. 81.

"God is the author of all Divine truth, and of the discovery of it made to us. An inward enlightening and irradiating the mind by the holy spirit, is absolutely necessary for the apprehending of the Divine mysteries, which are contained in the doctrines of the gospel." John Edwards's Free Disc. concerning truth and error, p. 481.

"We acknowledge the inward illumination of the spirit of God to be necessary for the saving understanding of such things as are revealed in the word." Confession of faith by the Assembly of Divines at Westminister, since approved by the Kirk of Scotland, and the same with that of the Independents and particular Baptists.

Barclay's assertion, that neither the Scriptures nor the natural reason of man, are a more noble or certain rule or touchstone, than the immediate revelation of God's holy spirit, relates only to such as are sensible of its immediate revelations, and to the evidence of these revelations in the parties themselves to whom they are immediate. To these, he asserts, they are more noble, because Divine, and more certain, because immediate, than their own private interpretation of Scriptures, by reading and study, without the illumination of the holy spirit, can be. The spirit only can ascertain the sense it intends. Sometimes it communicates a literal, sometimes an allegorical sense, a direct, or an allusive sense, a theoretical, or an experimental sense. Men are liable to mistake one for another, and without a sense of the spirit, must often miss of the mind of the spirit.

We are well apprized of, and have always asserted, that greater and less degrees of Divine illumination have been communicated to different persons; but we also believe, there cannot be any contrariety, clashing, or dissonance in any of its degrees; because it is from one and the same spirit; and in what degree soever it appears, it speaks one and the same thing in point of congruity, and carries its own Divine authority with it in every degree. Hence, to suppose a disagreement between one degree of it and another, whilst it can differ in nothing but degree, is untrue and absurd.

To be continued.

CHARITY.—Proportion thy charity to the strength of thy estate, lest God proportion thy estate to the weakness of thy charity. Let the lips of the poor be the trumpet of thy gift, lest in seeking applause thou lose thy reward. Nothing is more pleasing to God than an open hand and a closed mouth.

* Psal. cxix. 18.

MEMOIRS OF JOSEPH JOHN GURNEY.

(Continued from page 168.)

In the spring of the year 1824, Joseph John Gurney published his Letter to a Friend on the authority of Christianity, and soon afterwards his Observations on the Distinguishing Views and Practices of the Society of Friends.

The first chapter of the latter work contains a brief exposition of the grounds of religious union between the true followers of Christ everywhere. Joseph John Gurney's statement of his views of the universality of divine grace, of the efficacy of the atoning sacrifice of Christ to those who are destitute of the outward knowledge of it, and of the free extension to all men of the love and mercy of their one Father and Creator in heaven, is striking and appropriate; and when he dwells on the peculiar privileges which are common to all true believers, his heart warms with the theme, and he does not repress his longings that the love which cements together the varied members of the mystical body of Christ may more and more abound; that the barriers which ignorance or prejudice has reared amongst them may be broken through and demolished; that Christians may be enabled increasingly to *strive together* for the hope of the Gospel; and that, whilst they individually draw nearer to the Fountain of all good, they may be enabled yet more perfectly to enjoy 'the communion of the Holy Ghost;' to 'keep the unity of the Spirit in the bond of peace.'

From these general views he proceeds to the consideration of the Peculiarities of Friends. "The term *peculiarities*," he says in an explanatory note which ought not to be overlooked, "has been adopted for the sake of convenience and perspicuity, and I conceive it to be accurately descriptive of those opinions and customs which distinguish from other parts of the Church any one community of Christians. It is far from my intention, by the use of such a term, to convey the idea that such distinctions are of little practical consequence." The term as it stood in the title page of the work was afterwards exchanged for another more appropriate, but it is right that the reader should have before him the author's own explanation of it as originally used. The third chapter, on the Perceptible Influence and Guidance of the Spirit of Truth, deserves the attentive perusal of every serious reader. The doctrine involved in it must ever be of the utmost practical importance; as upon its complete acceptance depends, in no small measure, our appreciation and enjoyment of "the fulness of the blessing of the gospel of Christ." Joseph John Gurney's belief that the operations of the Holy Spirit upon the soul, are "immediate, direct, and perceptible," that "all are furnished with an inward guide or monitor who makes his voice known, and who, if faithfully obeyed and closely followed, will infallibly conduct us into true virtue and happiness," a belief which he

here explicitly declares and largely insists upon, was to him exceedingly precious. And who that has traced his progress in his Journal can doubt but that he now wrote of what he had himself known and experienced, "tasted and handled?" To that large class of professing Christians who are deterred from accepting this truth by the dread of falling into the snares of enthusiasm, his observations on the marks by which the voice of the Holy Spirit is to be discerned from the voice of the stranger may be especially commended.

In the 4th chapter the reasons which have led the Society of Friends to the disuse of all typical rites in the public worship of God are stated with clearness. In connexion with his own experience, as recorded in his Journal, this chapter is peculiarly interesting, as marking the progress of conviction in his own mind. And they who are willing to admit, (and what serious reader will shrink from the admission?) that Christianity is *an essentially spiritual religion*, can hardly fail to be impressed with the force of the author's conclusions.

The succeding chapters "on the nature and character of the Christian ministry," "on the selection, preparation, and appointment of the ministers of the gospel," "on the ministry of women," and "on silent worship," will all repay an attentive perusal, as well as those in which the principles of Friends on the important subjects of war and oaths, and upon plainness and simplicity in dress, and the disuse of complimentary language, are stated with much force, clearness, and feeling. In the seventh edition, a chapter was added explanatory of the Christian discipline and internal government of the Society. They who peruse the work in a humble, serious spirit, can hardly fail to profit by it. And if the younger members of his own society do not find every difficulty that may suggest itself to their minds fully cleared, they should not forget that in this state of being, and until the eye is opened to see the whole truth in its completeness, the portion which may already be discovered must necessarily appear imperfect, and, in consequence, present difficulties greater or less, according to the extent of such imperfection. Let them carefully weigh, not only the difficulties which may appear to them attendant upon the author's conclusions, but also those which necessarily attach to the opposite ones. And above all let them be very faithful to that which they know to be the truth, and never suffer any doubts as to that which they do not yet fully understand, to draw them away from those convictions, which, in moments of serious reflection, when their hearts have been humbled and made tender, have been plainly manifested to them to be *of the Lord*.

Sixth day morning, [*5th mo. 29th.*] I can scarcely describe the pleasure which I have felt for some days past, in observing that a work of spiritual religion is really, (through adorable and unmerited mercy,) going forward among our young people. I have had to notice it to my inexpressible comfort, in several individuals. May the Lord preserve them! May no enemy be permitted to mar the work! May the wilderness still become, (as I humbly believe it will) the fruitful field, the garden of roses.

On Third-day evening I went out for a ride, and the gentle intimations of divine love in the heart, brought me into considerable service. I felt it right to shape my course to ———. There I had an encouraging conversation with —— ———, and a somewhat powerful opportunity with the poor, struggling, and yet unwilling mother of the family. May the Shepherd bring her into the fold. Afterwards, went to see a poor woman in the last stage of consumption. I found her in a suffering state, but I believe, open to the word of the Lord. I ministered the Gospel to her; and solemn prayer on her account followed. There was both power and peace to be felt on the occasion, and I subsequently found that she died six hours afterwards in peace.

To his sister Elizabeth Fry, who was then at Brighton, in a feeble state of health, J. J. Gurney writes:—

Earlham, 7th mo., 2nd, 1824.

My Beloved Sister,— * * It has been a matter of painful feeling to me, even selfishly, to have thee brought so low; and now I can equally rejoice in the happy prospect of thy gradual recovery; for I often find myself much alone, without one in my whole *home* circle with whom I can fully communicate. . . . I had been occupied in perusing some sheets of almost unmixed disapprobation of my book from ———,* when thy letter arrived stating "John Glaisyer's satisfaction in every sentence." I was quite thankful for such a verdict, from one whose judgment I so highly respect; for it is impossible not to be sensible to pain from the decided turn against my authorship, which it has given to a certain small proportion of our own connexions. The ceremony of the supper is certainly as the "apple of the eye" to many of our friends, to a degree which it is difficult for me to comprehend. Should we be favored to land safely on yon blissful shore, we shall be all Quaker's there, requiring no commemorative ordinances; no uninspired ministry; no judicial oaths; no defensive warfare! It appears to me that ours is not what some would make it out to be, a narrow system of human construction, but the absence of system, the natural result of genuine and unmixed Christianity. This is what Quakerism ought to be; and what it is, when the light of truth has full sway with us. However, the occasion which I have lately found to insist so much on our peculiarities, has made me very

* A "valued relative," who was not a Friend.

sensible how needful it is to dwell in that love, which can overflow all obstructions and distinctions of feeling between party and party and sect and sect. And yet with the deepest desire to be preserved in this root of harmony, I am much bound in the spirit to the promotion of our own cause; and have often, of late, felt constrained to uphold it very boldly in the ministry of the gospel. Is it not, after all, essentially connected with that which is best in the world? . . . .

The duodecimo edition of my book is begun to be printed; and I suppose will appear in about two months. I have a fourth edition also in hand, of the octavo size. The universal approbation of Friends has certainly been very satisfactory; and there are the scattered few among others, also, whose minds it has remarkably met. Last evening, we had a party of Friends, which was pleasant, and ended with a sweet solemnity. Indeed, we have in these parts, cause for thankfulness in observing no ambiguous symptoms of a "growth in the truth." Some of our young men especially, have now given in their names; and as a little evidence of it, have become plain in their dress and language. The meetings, too, have been sweet and solemn, and well attended. What a mercy this is! Some tangible evidence that we are not forsaken.

In the prospect of religious service in the North of England, to which he now believed himself called, he writes,

7th mo., 26*th.*—The week passed in as close and determined occupation as I could well manage, the result of which was the complete clearing off of all business engagements, and the satisfactory finishing (except the notes) of Section 2, Essay 10. To crown the week, I found it necessary to go to Acle on Seventh day evening to attend their Bible meeting, in a barn, an effort which I did not regret, as it was a very favored time. Lord Calthrope, who had been paying me a visit at Earlham was our excellent chairman. I value the steadiness and almost nearness of his friendship. Enoch Jacobson, (the Friend from Norway,) again pleasantly with me one day. In the adjournment of the Monthly Meeting on Fifth day, I laid open to men and women Friends, my view of holding meetings with Friends in Yorkshire, Durham, Lancashire, Nottinghamshire, and Lincolnshire—an arduous prospect—one which, though of old date, has become more defined within the last few days, and has spread not a little. Yesterday I was furnished with a full certificate, signed by all present, and evidently signed heartily. By this sweet unity of my brethren and sisters, I trust I may be strengthened in the prosecution of my undertaking. . . The afternoon meeting (on the following First day) was very touching. I spoke on the declaration of Paul, that our citizenship is in heaven; and the flowings of the tenderest Christian love, under which I was enabled, in parting, to set forth the virtue, the unspeakable virtue, of the name of Jesus, brought myself and many others, I believe, to tears.

Of his visit to Ackworth during this journey, J. J. Gurney remarks:—

On Fifth day the general committee digested their report [of the examination,] and the whole discussion on it was attended with feelings of satisfaction and I hope thankfulness. Certainly after an absence of four years, I am greatly struck with the real progress and improvement of this most interesting institution. There is in the whole system more of spirit and effect; and among the dear children, more of civility, more of piety, more of mind. On reflection, I felt best satisfied to go through the scriptural examination of the whole school. Accordingly Sixth day was devoted to the girls and Seventh day to the boys. Both days brought their blessings with them. The girls performed very well on the whole, the upper classes exceedingly well. After their examination, and tea with my dear friend Luke Howard, I returned with him to read with the girls at seven o'clock. The opportunity which followed was indeed an hour of weeping to the dear children. How precious are the tears of softness and contrition!

To examine in succession the five classes of boys on the following day, I found somewhat laborious, though highly interesting and everyway encouraging. After tea we settled down to a religious opportunity with them at seven o'clock. I attempted to read to them the eighth of Romans, but explanation became ministry, and I was under the necessity of laying down the book, after reading a very few verses. The little fellows were soon melted; the greater part of them, I believe; and there was a precious solemnity over us. I afterwards visited many of the children in bed, and found them very sweet and tender. . . .

On his return home he thus writes under date of

Earlham, 11*th mo.*, 5*th.*—At most of the larger towns I passed two or three days, and held public meetings very generally, and youth's meetings in many places. Deep and various, I may truly say, were the exercises which I passed through; yet ought I gratefully to acknowledge, that in every place the power of truth seemed to prevail. If the question be asked, "lackest thou anything?" I can, indeed, humbly answer, "nothing, Lord;" for my merciful Saviour has not failed me, that I am aware of, in a single instance. Sometimes, indeed, the strength given seemed just equivalent to the need. At other times, it was dispensed abundantly and powerfully. My gift has often been searching, dissecting, severe; yet, I trust, always in true love.

To a Friend.

Earlham, First day night, 11th mo., 7th, 1824.

It is sweet and consoling to me, amidst many discouragements, and some deep trial of mind, on my return home to an allotment which is, in some very important respects, solitary, to think of thee; and to dwell on the happy prospect of thy becoming more entirely united with Friends. Thou knowest my opinion of "plainness of speech and apparel." It is my deliberate conviction that it is a good testimony, founded on true gospel principles, and that, however familiar and universal the contrary may have become, Friends are truly bound not to sacrifice one jot or tittle of that testimony. I am pleading for no form, but for that which I thoroughly believe to be a fruit of the Spirit of Christ; and I am certainly anxious that nothing should prevent thy acceding to it; not only because I am persuaded it is a branch of our duty, but because I well know that in thy case, as in that of many others, it is likely to be a little door to a wide field—a little link on which a great chain will hang. What would have become of my dear sister Fry's labors, had she resisted the call of duty, and reasoned away the required sacrifice?

Let me earnestly invite thee to make this a subject of prayer, and to refrain from any other reason or speculation respecting it. Follow the Shepherd's voice with childlike simplicity. Ours must be a life of faith; and we must sometimes suffer our gracious Lord and Master to lead us for a season as the "blind, in ways which we knew not, and in paths which we have not known." He is powerfully alluring thee into "the wilderness." Follow him closely. Cleave to thy holy guide, who hath loved thee, and given himself for thee. He will give thee thy rich and pleasant vineyards from thence, and the valley of Achor—of deep humiliation—for a door both of hope and of usefulness, which no man shall ever shut.

12*th mo.* 17*th.*—Yesterday I heard of the instantaneous and easy death, (after a few days' indisposition) of my beloved and truly honored friend, Samuel Alexander, aged 75. I have often said of late, that I scarcely knew any one who so much corresponded with my ideas of Christian perfection as this dear friend. I had a peculiar reverence for him, the more so because of his deep humility, for self was of no reputation with him. In such a case as his, I am inclined to think that sudden dissolution may be considered a real blessing. But O the necessity of being ready at any moment!

12*th mo.* 30*th.* My religious principles are likely to be put (I mean in my own mind) to rather a severe test, by the reviews which are now rapidly coming out of my work. How can I expect that the world, or the church at large, will do otherwise than frown, at present, on the peculiar tenets of our little sect? Yet I may, I think, with humility and gratitude confess, that, after much conflict from fears and doubts, which are very apt to assail me, I am permitted time after time, to find rest in the persuasion, that the truth, as we have been taught to hold it, (without any disparagement of others in their own place,) is, "the truth as it is in Jesus." And never am I so sensible of this satisfaction, as when my soul, in the hours of public worship, is gathered into deep quietness and solemnity before God.

The year 1825 was spent by Joseph John Gurney mostly at home. The Journal of this period derives its interest more from the value of the experience which it unfolds, and the reflections which are here and there scattered through it, than from the newness or variety of the incidents recorded. Not a few will read with an additional interest the numerous and emphatic allusions made by Joseph John Gurney to the peculiar principles of his own religious society, whilst they recollect that he was now deeply engaged in the completion of his Essays on Christianity.

1*st mo.*, 30*th*—The past week has been exceedingly full. Earl B—— here two days. I hope the right standard has been in some degree maintained.

A considerable weight of discouragement has been my companion with regard to our religious society. I am sometimes laden with mournful apprehensions that it is decaying and withering away, and that this "good thing," as I apprehend it to be, should after a season be no more seen on the earth. Perhaps there is nothing which requires so deep a submission of soul to the divine will, as a point of this description. Yet how obviously incumbent upon us it is to bow very low before the Lord our God, and in every thing to breathe the language "Thy will be done." Sometimes brighter hopes arise, and the strong persuasion that the thing is good and calculated in an eminent degree to promote the glory of God, gives rise to the belief that it will yet take root, and again in due time spread among men.

2*nd mo.* 6*th.*—I have been much engaged in "overseership" with some individuals. One case has interested me rather anxiously. It is that of a young woman, who, I believe, would do well in adopting the language and simple dress of a Friend. Such examples are wanted amongst us, yet we have need of long patience. The power of an endless life is the great thing to aim at; which I believe is much promoted by obedience in the day of small things; and I humbly trust more of this power will, in the end, be manifested within our peaceful borders. "I will raise up the tabernacle of David that is fallen, and close up the breaches thereof, and I will raise up his ruins and I will build it as in days of old." I cannot doubt that this prophecy is being accomplished, and will be accomplished in the Christian church; and it appears to me to

involve the ultimate growth and establishment of those spiritual and unsophisticated principles which our Society professes. But the Lord only knows his own wise and gracious designs.

2d mo, 14*th*. I have been a good deal struck and affected with the extraordinary want of spiritual apprehension which appears to me to be evinced by the reviews of my work on Friends, in religious publications. How is it that the religious world refuses its sanction so entirely to *practical* principles, especially as it relates to the ministry and the guidance of the Holy Spirit, which I may say, we *know* to be true? Lord, send forth *thy* light and *thy* truth! What is man without them?

2d mo., 27*th*. I wish solemnly to record my full and clear apprehension (much sealed on my spirit this week), that, when unassisted by the Spirit of Truth, I am, as to every religious work, dry and unprofitable. God alone is sufficient for these things. *The unction is everything.* May I not then heartily subscribe to the inspired exclamation, "Not unto us, not unto us, O Lord, but unto thy name be the glory!"

To Henry Brady.

Earlham, 6th mo., 9th, 1825.

* * I have been often led of late to reflect on the very strong encouragement held out to us in Scripture to pray for the Holy Spirit. I wish to be more diligent myself, and to encourage those I love to greater diligence in this duty. The Holy Spirit can yet do wonders for us, in consoling amidst sorrow, in cleansing from sin, in anointing for service. May the gift of grace be thine, my dear friend, in all these respects.

I never, I think, felt more thoroughly persuaded of the importance of your labors in the religious instruction of the children at Ackworth. The late Yearly Meeting evidently showed forth the fruits of the Society's increased care in this respect. Such a hopeful rising generation I think I never before witnessed; and many Friends who had attended twenty or thirty Yearly Meetings, or more, have borne a similar testimony. The arising of the power of divine life from meeting to meeting was most cheering and animating. My dear sister Elizabeth Fry and myself held a youth's meeting; an evening being appointed by the Yearly Meeting for the purpose. It was a noble assemblage: I suppose nearly two thousand were present, and some hundreds, it was said, could find no entrance. I trust it was a time of instruction and gathering to them, as it was of the deepest exercise to us.

I have been holding several meetings since the Yearly Meeting, chiefly in Suffolk. There are many symptoms, I trust, abroad that the truth is making progress, and this ought to cheer our hearts. And though I suppose we are never likely to be a great multitude, yet I feel much hope that we shall in due season be a strong and lively, if not a numerous body.

10*th mo*., 17*th*. Yesterday was spent away from Norwich. After some uneasiness about our own flock, and some notion that I might hold a public meeting in the evening, I felt quieted in the belief that I might leave Norwich, and all its concerns, to the Master; and I wish to record it, that on this and other occasions, I have felt quite as much peace in abstaining from services, suggested by my own zeal and natural ardor in pursuit of the great object, as I have felt at other times in a faithful performance of that which he really requires. Let me take the lesson deeply home!

My dear uncle and myself passed the morning in attending Wymondham meeting, and in fulfilling our commission respecting a visit to the tithe-payers. The day was satisfactory.

10*th mo*., 24*th*. Since I last wrote, I have been, as it were, flooded by a rapid current of interest, chiefly in the Slavery concern, which, with the party at Earlham connected with it, occupied fourth, fifth, and part of sixth day. The party staying here consisted of Lord and Lady William Bentinck, Lord Gosford, Lord Calthorpe, the Lushingtons, Buxtons, Hoares, Hankinsons, &c. It was particularly satisfactory, pleasant, and useful, without undue excitation; and, through preserving favor, I did not feel dislocated from my usual condition. The readings on fifth and sixth day mornings were attended by all the party, and were very solemn and reviving. The holy oil was poured forth for our instruction and refreshment—a favor for which I cannot be sufficiently thankful; and O, that under such mercies, self may be kept prostrate in the dust!

(To be continued.)

A CASE OF CONSCIENCE OR LAW.

Where shall they go? This is a question for the friends of colonization to answer.

We have received the following facts from the Secretary of the American Colonization Society. They were communicated to him by one of the executors, a gentleman well known to us, of the very highest respectability:—

About a year ago a gentleman residing in Georgia departed this life, leaving a very large estate, consisting mainly of lands and negroes. He left a will in due form, of which he appointed five persons executors. Upon an examination of his will they were at once fully satisfied that the great leading object of the deceased was to secure to his negroes (about 150 in number) emancipation from bondage, and to place them in comfortable circumstances as free people. To effect this his will provides that his executors should, at as early a day as practicable, dispose of sufficient property therein pointed out, and raise sufficient funds for the purpose of removing the whole of his negroes to one of the states of Indiana or Illinois, and there purchase and pro-

cure for the comfortable settlement of his said negroes a sufficient quantity of good arable land, with sufficient timber thereon, and to have them furnished with every necessary outfit to make them a comfortable agricultural people: including wagons and teams and all necessary implements of husbandry, with all necessary and convenient articles for house keeping, and also a good supply of provisions for one year.

The testator left neither wife nor child, brother nor sister. He had some nephews and nieces, to whom, after providing in the most liberal manner for his negroes, as set forth above, he left the residue of his estate. They will inherit a very handsome property; but he stipulated that if any of these heirs should make any attempt to defeat or thwart his wishes in regard to his negroes, then in that case such offender should be absolutely disinherited from all interest whatever, and their share or shares should be applied to the use and benefit of the poor of the county in which he lived.

One of the executors, immediately after he ascertained the responsibilities which would devolve upon the executors, opened a correspondence with the Governor of Indiana and Illinois, and he soon learned that the negroes could not be admitted and established in either of those States upon the terms provided for by the testator. The will, therefore, cannot be literally carried out.—*Colonization Herald.*

FRIENDS' REVIEW.

PHILADELPHIA, TWELFTH MONTH 2, 1854.

The subject which is brought into view in the present number, by an article copied from the National Intelligencer of the 11th ult., is unquestionably worthy of the earnest attention and serious consideration of our citizens; and particularly of those who possess an influence over the measures of government. That the native inhabitants of this extended continent, were, when first visited by the people of Western Europe, a wild erratic race, often engaged in sanguinary conflicts with each other, and frequently exposed to the pressure of want, cannot be denied; yet it is equally undeniable that the encroachments of the white race have greatly reduced their means of support. The lands, whose rude and imperfect cultivation once served to eke out the deficiencies in the precarious supplies of the chase, have in great part fallen into the possession of others; and the animals on which they chiefly depended for food, have receded on the approach of civilized man. The experience of more than three centuries has sufficiently proved, that an uncivilized race cannot long maintain its standing by the side of one in which arts and science are cultivated. Melancholy as the consideration must be, we can scarcely evade the conviction that the native tribes must be brought within the pale of civilization, or they must vanish from the earth, leaving their name and memory to point a moral or adorn a tale. But can we suppose that an all-wise and beneficent Providence, who regards with an eye of equal regard all the souls he has made, ever designed that the introduction of Christianity and civilization into the western world, should be the means of sweeping away the noble races that formerly occupied it? May we not rather believe that the discovery and colonization of America were among the means divinely appointed, by which the promise to Abraham should be verified, that in him and his *seed* all nations of the earth shall be blessed? That Christianity, to which this promise unquestionably refers, is a blessing to all who receive and embrace it, is a solemn truth, whether viewed in relation to the present life, or that which is to come.

The purblind and bigoted philosophy which denies to the native Indian a capacity for civilization and the reception of Christianity, is amply refuted by the success of Elliot and Mayhew in the 17th century, the Moravians in the 18th, and the more modern improvements among the Cherokees and the Shawnees. No small part of the difficulty hitherto experienced in promoting civilization among the Indians, may be fairly traced to the uncertain tenure by which their lands are mostly held. The chiefs are generally authorized, or at least assume the authority to sell their lands without consulting the people; and it is well understood that when sales are made, the chiefs take care of their own interests. It is devoutly to be hoped that some measures may be devised, before it is too, late to attach these people to fixed locations, where they may feel that they have a country and a home. We cannot expect that they will acquire, to their full extent, the arts and habits of civilized life, until they find the land on which they reside permanently attached to them. The friends of this injured race will await the measures of our government in relation to them with no ordinary interest.

MARRIED, at Friends' Meeting at Oak Ridge, Indiana, on the 20th of 10th month last, RICHARD JONES, of Wabash Monthly Meeting, to MARY ELIZABETH, daughter of Elias and Jane Carey, of Back Creek Monthly Meeting.

———, At same place, on the 25th of the Tenth month last, DANIEL MCPHERSON to ELEANOR JONES.

———, At Centre on same day, NIXON WINSLOW to CYNTHIA ANN, daughter of Denny and Mary Jay.

MARRIED,—At Little Ridge, on the 26th of 10th month, SAMUEL L. OSBORN to MARY, daughter of Spencer and Julia Reeder. The three last all members of Back Creek Monthly Meeting, Indiana.

———, Fourth day, the 1st of 11th month, 1854, at Friends Meeting, Westfork, in Clinton County, Ohio. WILLIAM HUNT to MARY JANE, daughter of Mahlon and Anne Hockett.

———, At Friends' Meeting House, in Weare, Hillsborough Co., N. H., on the 9th ult., WILLIAM H. PERRY, of South Kingston, R. I., to SARAH A. NICHOLS, of Weare, N. H.

DIED, at her residence in Martinsville, Clinton County, Ohio, on the 2d of 11th month, 1854, ANNE, wife of Dr. Daniel Carey, in the 44th year of her age. She was a member of Newberry Monthly Meeting.

———, On the 1st of 7th month last at Jonesborough, Grant County, Indiana, of a protracted disease of a pulmonary character, DANIEL H. JONES, in the 59th year of his age; a member of Whitewater Monthly Meeting.

———, At the residence of his step-father Asa Peacock, in Grant County, Indiana, of typhoid fever, JONATHAN JONES, in the 17th year of his age; a member of Back Creek Monthly Meeting.

———, At her residence in Springborough, Warren County, Ohio, on the 22d of 10th mo., last, DEBORAH BATEMAN, in the 79th year of her age; much esteemed Elder and member of Springborough Monthly Meeting.

———, In Guilford County, N C., on the 11th ult., MIRIAM SWAIN, widow of Reuel Swain, in the 74th year of her age; a member and Elder of Pengorder Monthly Meeting.

———, Of Consumption, at his residence, ELI UNWORTH, on the 11th of 10th mo., in the 49th year of his age; a member of Richland Monthly Meeting, Iowa.

WEST TOWN SCHOOL.

The Committee to superintend the boarding School at West Town, will meet there on Fourth day, the 6th of next month, at 10 o'clock, A. M.

The Committee on Admission to meet at 8 o'clock the same morning, and the Committee on Instruction at 7½ o'clock the preceding evening.

The Visiting Committee to assemble there on Seventh day, the 2d of the month, and to spend Second and Third days of the following week in examination of the schools.

THOMAS KIMBER, Clerk.

Philada., 11th mo. 25th, 1854.

BURRITT'S CITIZEN OF THE WORLD,

Will be published by George W. Taylor, N. W. Corner of 5th and Cherry streets., Philada.

The first number will be issued in the 12th month, inst., for the first of the year 1855, and will be issued thereafter on the first of each month.

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INDIAN TERRITORIES.

Some eighteen or twenty years ago a proposition was introduced into Congress for the organization of several of the more improved tribes of Indians west of the Mississippi into a representative confederacy, or step towards self-government, with a view to their further progress in political knowledge and civilization and ultimate incorporation into the American Union. The scheme was probably then premature; at any rate it did not find sufficient favor in Congress, and was relinquished; but it has given us pleasure to perceive that the philanthropic purpose has been revived under better auspices and we hope with a better prospect of success.

It is only within a week or two past that we have been able to give any attention to an elaborate report made in the Senate in July last, accompanied by "a bill to establish and organize the territories of *Chel-o-kee*, *Muscogee*, and *Chahta.*" The subject is one of deep interest to the philanthropist and the statesman, and Mr. Johnson, of Arkansas, who made the report, and who no doubt prepared the bill, seems to have studied it with a true American spirit, actuated doubtless by the paramount motives of justice and humanity to a race of natives who, though they have been in many respects treated with tenderness and consideration by the government, have been dispossessed of their early homes and made the victims of that unsparing mania for acquisition and expansion which has been the besetting passion of our people and government under all administrations, more or less, since the acquisition of Louisiana. Had it been the good fortune of Mr. Johnson to submit his territorial experiment before the introduction of the Nebraska bill into the Senate, it might have taken the place of that measure of evil omen, and the civilized tribes inhabiting the territory of Kansas and south of it—the *Creeks*, *Cherokees*, *Choctaws*, and *Chickasaws*—might have been by this time on the high road to political equality with the other territories of the Union. Those tribes possess now a quasi government, under laws enacted and officers chosen by themselves. They have long abandoned the chase for the pursuits of agriculture; they have schools, churches, fields, fences, roads, flocks, and herds—and, perhaps, a higher evidence of advancement than all others—*a newspaper.* They would, in fact, do credit to the citizenship of any country.

We confess we are pleased with this benevolent effort of Mr. Johnson to rescue a remnant of the aboriginal races from the fate which has already befallen some, and which must ultimately overtake many of them, unless a policy of wisdom and benevolence like the present shall be interposed as a barrier to the lust for Indian lands, and lay the foundation of a happier destiny for the aboriginal races.

The bill was introduced at too late a period

of the session to be fully discussed, and it was postponed to and made the special order for the 15th of December next. There are many parts of it, perhaps, which might be rendered more acceptable, but the main features of it are such that we should be sorry to see changed. We shall find occasion hereafter to recur to this interesting subject. In the mean time we cannot better show its importance than in the closing remarks of the Report itself.

Extract from the Report.

"It is evident that the bill proposes a radical change in our policy towards these particular tribes. It is time such a change should take place. We have solemnly stipulated with the Choctaws and Chickasaws that they shall have the jurisdiction and government of all persons and property within their limits, so that no State or territory shall ever have the right to pass laws for their government; that no part of the land granted them shall ever be embraced in any territory or State; and that they shall be forever secure against all laws except those passed by their own national councils, not inconsistent with the constitution, treaties, and laws of the United States, and except such as have been enacted by Congress to the extent that they are required under the constitution to exercise legislation over Indian affairs. We have made, in substance, the same stipulations with the Cherokees and Creeks. Their lands cannot be included within the limits of any State or territory, or their right to be governed by their own laws taken from them. These are the provisions of solemn treaties—a part of the supreme law of the land. They are not to be violated without national disgrace and dishonor.

"In addition to these stipulations it is well known that these different nations have at present, and will continue to have so long as they remain in their present condition, insuperable objections to uniting with each other in any form of government. The plan of an alliance or confederation was suggested in 1831 by the Secretary of War; but it has never found any favor with the Indians, nor will it ever, unless under the operation of this bill. It is utterly impracticable at present to establish *any* single territorial government to include them all; and to include them in a territory to be inhabited by white men, would be an open and shameless violation of the most sacred and solemn treaty stipulations.

"In the mean time it is written that the white race must advance. They have trespassed and settled on Indian lands heretofore, in defiance of acts of Congress and proclamations, at the risk of war and of their lives; and they will do so again. This bill offers the only means at all plausible of opening this valuable country to our people, and at the same time of preserving unstained the national faith and honour, and saving from ultimate destruction these brave and unfortunate tribes.

"If it should fail in these great objects, we at least shall have done our duty, and the sin of broken treaties and violated national faith will not rest upon our heads. These Indians are in our hands. God has placed them in our care. It is we who shall be called on to account for them. The system which the bill proposes will entail some expense upon the treasury. But we may say to that, as was said by Gen. Knox, that a system of coercion and oppression would probably amount, in the end, to a far larger sum of money; and it is certain that the blood and injustice which would stain the character of the nation would be beyond all pecuniary calculation.

"The committee entertain a sanguine belief that the ultimate results of the bill will be all that the friends of the Indians desire, and all that the dictates of humanity, the interests of our own people, and the principles of justice, good faith, and honor demand; and they therefore again recommend its passage."—*Nat. Intel.*

For Friends' Review.

"Friends' Western Sewing Circle" report, that during the year ending Eleventh mo. 20th, 1854, they have made up and distributed among the poor of our city, (and a considerable part to the colored portion thereof,) upwards of 200 garments, and 80 yards of material. Amount of cash received in donations and subscriptions $108.50; ditto in Dry Goods as follows, viz: 1 piece scarlet flan. from Wm. D. Jones; 1 piece canton flannel John Tatum; 1 ditto J. L. Baily.

Of the whole amount of cash received, viz:	$108.50
There has been expended for dry goods,	102.62
Leaving a balance of	$5.88

To those kind friends who, from time to time, have furnished us with the means of clothing the destitute objects brought to our notice, we would observe, that the distributors, (being chiefly visitors of "The Union Benevolent Association,") are presumed to exercise their wonted discrimination in the appropriation thereof. We need scarcely remind our contributors, and those who feel disposed to assist us, that the approaching season will probably bring with it more than the usual claims upon the sympathy and aid of those to whom a kind Providence has entrusted the means whereby to relieve their less outwardly favored fellow creatures.

Donations in clothing or material may be left at L. Nicholson's, No. 24 south 12th St.

Ditto in money, with our Treasurer, Mary M. Kimber, No. 374 Arch St.

ON THE STUDY OF WORDS.

Continued from page 24.

Is man of a divine birth and stock? coming from God, and, when he fulfils the law and intention of his creation, returning to him again? We need no more than his language to prove it. So much is there in that which could never have existed on any other supposition. How else could all those words which testify of his relation to God, and of his consciousness of this relation, and which ground themselves thereon, have found their way into this, the veritable transcript of his innermost life, the genuine utterance of the faith and hope which is in him? On no other theory than this could we explain that great and preponderating weight thrown into the scale of goodness and truth, which, despite of all in the other scale, we must needs acknowledge in every language to be there. How else shall we account for that sympathy with the right, that testimony against the wrong, which, despite of all its aberrations and perversions, is yet its prevailing groundtone?

But has man fallen, and deeply fallen, from the heights of his original creation? We need no more than his language to prove it. Like everything else about him, it bears at once the stamp of his greatness and of his degradation, of his glory and of his shame. What dark and sombre threads he must have woven into the issue of his life, before we could trace such dark ones running through the tissue of his language! What facts of wickedness and wo must have existed in the first, ere there could be such words to designate these as are found in the last. There have been always those who have sought to make light of the hurts which man has inflicted on himself, of the sickness with which he is sick; who would fain persuade themselves and others that moralists and divines, if they have not quite invented, have yet enormously exaggerated, these. But are these statements found only in scripture and in sermons? Are there not mournful corroborations of their truth imprinted deeply upon every region of man's natural and spiritual life, and on none more deeply than on his language? It needs no more than to open a dictionary, and to cast our eye thoughtfully down a few columns, and we shall find abundant confirmation of this sadder and sterner estimate of man's moral and spiritual condition. How else shall we explain this long catalogue of words, having all to do with sin, or with sorrow, or with both? How came they there? We may be quite sure that they were not invented without being needed, that they have each a correlative in the world of realities. I open the first letter of the alphabet; what means this "ah," this "alas," these deep and long-drawn sighs of humanity, which at once we encounter there? And then presently follow words such as these: "affliction," "agony," "anguish," "assassin," "atheist," "avarice," and twenty more—words, you will observe, for the most part not laid up in the recesses of the language, to be drawn forth and used at rare opportunities, but occupying, many of them its foremost ranks. And indeed, as regards abundance, it is a melancholy thing to observe how much richer is every vocabulary in words that set forth sins, than in those that set forth graces. When St. Paul (Gal. v. 19–23) would put these against those, "the works of the flesh" against "the fruit of the Spirit," those are seventeen, these only nine; and where do we find in scripture such lists of graces, as we do at 2 Tim. iii. 2, Rom. i. 29–31, of their opposites?

Nor can I help taking note, in the oversight and muster from this point of view of the words which constitute a language, of the manner in which it has been put to all its resources that so it may express the infinite varieties, now of human suffering, now of human sin. Thus what a fearful thing is it that any language should have a word expressive of the pleasure which men feel at the calamities of others; for the existence of the word bears testimony to the existence of the thing. And yet in more than one such a word is found. Nor are there wanting, I suppose, in any language, words which are the mournful record of the strange wickedness which the genius of man, so fertile in evil, has invented.

And our dictionaries, while they tell us much, yet will not tell us all. How shamefully rich is the language of the vulgar everywhere, in words which are not allowed to find their way into books, yet which live as a sinful oral tradition on the lips of men, to set forth that which is unholy and impure. And of these words, as no less of those which have to do with the kindred sins of revelling and excess, how many set the evil forth with an evident sympathy and approbation, as taking part with the sin against Him who has forbidden it under pain of his extremest displeasure. How much wit, how much talent, yea, how much imagination must have stood in the service of sin, before it could have a nomenclature so rich, so varied, and often so Heaven-defying as it has.

How many words men have dragged downward with themselves, and made partakers more or less of their own fall. Having originally an honorable significance, they have yet, with the deterioration and degeneration of those that used them, deteriorated and degenerated too. What a multitude of words originally harmless, have assumed a harmful as their secondary meaning; how many worthy have acquired an unworthy. Thus "knave" meant once no more than lad (nor does it now in German mean more), "villain" than peasant; a "boor" was only a farmer, a "varlet" was but a serving man, a "churl" but a strong fellow. "Time server" was used two hundred years ago quite as often for one in an honorable as in a dishonorable sense "serving the time." "Conceits" had

once nothing conceited in them; "officious" had reference to offices of kindness and not of busy meddling; "moody" was that which pertained to a man's mood, without any gloom or sullenness implied. "Demure" (which is, "desmœurs," of good manners), conveyed no hint, as it does now, of an over-doing of the outward demonstrations of modesty. In "crafty" and "cunning" there was nothing of crooked wisdom implied, but only knowledge and skill; "craft," indeed, still retains very often its more honorable use, a man's "craft" being his skill, and then the trade in which he is well skilled. And think you that the Magdalen could have ever given us "maudlin" in its present contemptuous application, if the tears of penitential weeping had been held in due honor in the world? "Tinsel," from the French "étincelle," meant once anything that sparkles or glistens; thus "cloth of tinsel" would be cloth inwrought with silver and gold; but the sad experience that "all is not gold that glitters," that much which shows fair and specious to the eye is yet worthless in reality, has caused the word imperceptibly to assume the meaning which it now has, and when we speak of "tinsel," either literally or figuratively, we always mean now that which has no reality of sterling worth underlying the glittering and specious shows which it makes. "Tawdry," which is a word of curious derivation, though I will not pause to go into it, has undergone exactly the same process; it once conveyed no imitation of *mean* finery, or *shabby* splendor, as it now does.

A like deterioration through use may be traced in the word "to resent." It was not very long ago that Barrow could speak of the good man as a faithful "resenter" and requiter of benefits; of the duty of testifying an affectionate "resentment" of our obligations to God. But alas! the memory of benefits fades and fails from us so much more quickly than that of injuries; that which we afterward remember and revolve in our minds is so much more predominantly the wrongs real or imaginary which men have done us, than the favors they have bestowed on us, that "to resent" in our modern English has come to be confined entirely to that deep reflective displeasure which men entertain against those that have done, or whom they believe to have done them a wrong. And this leads us to inquire how it comes to pass that we do not speak of the "retaliation" of benefits, as often as the "retaliation" of injuries? The word does but signify the again rendering as much as we have received; but this is so much seldomer thought of in regard of benefits than of wrongs, that the word, though not altogether unused in this its worthier sense, has yet a strange and somewhat unusual sound in our ears when so employed. Were we to speak of a man "retaliating" kindnesses, I am not sure that every one would understand us.

Neither is it altogether satisfactory to take note that "animosity" according to its derivation, means no more than "spiritedness;" that in the first use of the word in the later Latin to which it belongs, it was employed in this sense; was applied, for instance, to the spirit and fiery courage of the horse; but that now it is applied to only one kind of vigor and activity, that namely which is displayed in enmity and hate, and expresses a spiritedness in these. Does not this look too much as if these oftenest stirred men to a lively and vigorous activity?

And then what a mournful witness for the hard and unrighteous judgments we habitually form of one another lies in the word "prejudice." The word of itself means plainly no more than "a judgment formed beforehand," without affirming anything as to whether that judgment be favorable or unfavorable to the person about whom it is formed. Yet so predominantly do we form harsh, unfavorable judgments of others before knowledge and experience, that a "prejudice" or judgment before knowledge and not grounded on evidence, is almost always taken to signify an unfavorable anticipation about one; and "prejudicial," has actually acquired a secondary meaning of anything which is mischievous or injurious.

As these words are a testimony to the *sin* of man, so there is a signal testimony to his *infirmity*, to the limitation of human faculties and human knowledge, in the word "to retract." To retract means properly, as its derivation declares, no more than to handle over again, to reconsider. And yet, so certain are we to find in a subject which we reconsider or handle a second time, that which was at the first rashly, inaccurately stated, that which needs therefore to be amended, modified, withdrawn; that "to retract" could not tarry long with its primary meaning of reconsidering; and has come to signify, as we commonly use it, "to withdraw." Thus a great writer of the Latin church, at the close of his life wishing to amend whatever he might now perceive in his various published works to have been incautiously or incorrectly stated, gave to the book in which he carried out this intention (for they had then no such opportunities as second and third editions afford now) this very name of "Retractations," being strictly "Rehandlings," but in fact, as any one turning to the work will at once perceive, withdrawings of various statements, which he now considered to need thus to be withdrawn. What a seal does this word's acquisition of such a secondary use as this set to the proverb, to err is human.

At the same time urging, as I have thus done, this degeneration of words, I should greatly err, if I failed to bring before you the fact that a parallel process of purifying and ennobling has also been going forward, especially, through the influences of Divine faith working in the world; which, as it has turned *men* from evil to good,

or lifted them from a lower earthly goodness to a higher heavenly, so has it in like manner elevated, purified, and ennobled a multitude of the words which they employ, until those which once expressed only an earthly good, express now a heavenly. The gospel of Christ, as it is the redemption of man, so is it in a multitude of instances the redemption of his word, freeing it from the bondage of corruption, that it should no longer be subject to vanity, nor stand any more in the service of sin or of the world, but in the service of God and of his truth. In the Greek language there is a word for "humility;" but this humility meant for the Greek—that is, with very rarest exceptions—meanness of spirit. He who brought in the Christian grace of humility did in so doing rescue also the word which expressed it for nobler uses, and to a far higher dignity than hitherto it had attained. There were "angels" before heaven had been opened, but these only earthly messengers; "martyrs" also, or witnesses, but these not unto blood, nor yet for God's highest truth, "apostles," but sent of men; "evangels," but not of the kingdom of heaven; "advocates," but not "with the Father." "Paradise" was a word common in slightly different forms to almost all the nations of the East; but they meant by it only some royal park or garden of delights, till for the Jew it was exalted to signify the wondrous abode of our first parents; and higher honors awaited it still, when, on the lips of the Lord, it signified the blissful waiting-place of faithful departed souls (Luke xxiii. 43); yea, the heavenly blessedness itself (Rev. ii. 7). Nor was the word "regeneration" unknown to the Greeks: they could speak of the earth's regeneration in the spring-time, of memory as the regeneration of knowledge; the Jewish historian could describe the return of his countrymen from the Babylonian captivity, and their re-establishment under Cyrus in their own land, as the regeneration of the Jewish state; but still the word, on the lips of either Jew or Greek, was very far removed from that honor reserved for it in the Christian dispensation—namely, that it should be the bearer of one of the chiefest and most blessed mysteries of the faith. And many other words in like manner there are "fetched from the very dregs of paganism," as one has said, which words the Holy Spirit has not refused to employ for the setting forth of the great truths of our redemption. Reversing in this the impious deed of Belshazzar, who profaned the sacred vessels of God's house to sinful and idolatrous uses (Dan. v. 2), that blessed Spirit has often consecrated the very idol vessels of Babylon to the service of the sanctuary.

[To be continued.]

Those who do not spare others, have no just claim to indulgence themselves; and when they fall, seldom excite much compassion.—DILLWYN.

The Slave System and the Free System compared—the Influence of each on the Value of Real Estate.

MR. EDITOR,—In a late issue of your paper, you notice an article from a Virginia paper, the object of which appears to be to show the increase of wealth which the slave system has secured to Virginia over New York, under the free system. The following statistics, taken from the Report of the Commissioner of Patents, (S. Doc. 118) will throw some further light upon the same subject:

The number of acres of land in New York is	19,118,988
The amount cultivated in improved farms	12,408,963
Within a fraction of two-thirds of the whole.	
The cash value of improved farms is	$554,546,642
The population sustained	3,070,000
The number of acres in Virginia is	26,153,331
Improved farms	10,361,155
Cash value of improved farms	$216,401,441
The free population	940,000

Or, if we include a portion of their property as persons, and adopt the constitutional ratio of five chattels equal to three persons, it would make the population of Virginia about 1,236,000.

Here, then, we have the data for a comparison of the two systems. And first, in relation to the improvement of the soil. New York has more than three-fifths of her soil in improved farms, while Virginia has less than two-fifths. If Virginia had as much of her soil improved, in proportion to the whole, as New York, it would amount to within a fraction of 17,500,000 acres, while the actual number is only 10,3 1,000—a difference of more than 7,000,000 acres of unbroken wilderness—an extent of territory equal to two entire States as large as Massachusetts, which slavery has left wild and barren, but which in New York is wrought into cultivated and productive farms.

2d. In relation to the cash value of farms in the two States, respectively:

Cash value in New York	$544,546,642
Equal to $44 75 per acre.	
Cash value in Virginia	$216,401,441
Less than $21 per acre.	

Here, then, is a dead loss to Virginia of more than 7,000,000 acres in the extent of her improved lands, and about $24 on every acre in its cash value.

If Virginia had the due proportion of her soil improved, and it were valued the same as in New York, the cash value of her improved farms would amount to $780,000,000, while the actual value is but $216,500,000—making a difference between what she actually is worth, and what she might have been under the free system, of $564,000,000. There is, then, in this single State, and in the single item of her improved lands, a dead loss of $564,000,000.

The number of slaves in Virginia, by the last census, was, in round numbers, four hundred and sixty thousand. If these be estimated at $500 each, and, including the superannuated and the children, it is a full estimate, it would make the value of the slaves about $230,000,000. So that Virginia could buy up all her slaves to-day, and give them all their freedom, and ship them all off to Africa, and yet be richer by $300,000,000, without them than she is with them; an amount which, divided among her free population, would give the comfortable little sum of more than $1,700 each, to every family in the State, after paying the full market value of all their slaves.

I will now glance at the comparative working of the two systems on the population of the two States.

The free population of Virginia is about 940,000. If we take the constitutional enumeration, five negroes equal to three white men, it will be, in round numbers, 1,236,000.

The population of New York, by the last census, was 3,070,000. Now, if New York, with a territory of 19,000,000 acres, sustains a population of 3,070,000, Virginia, with 26,000,000 acres, should have a population of more than 4,000,000.

Here, then, we have the practical results of the two systems, working side by side for about two generations, thus showing a grand balance in favor of freedom.

1st. In the progress of improvement in clearing up the soil of more than 7,000,000 acres.

2d. In the value of lands, when improved, of more than $564,000,000—showing every acre of free soil to be worth more than two acres of slave soil; and,

3d. In the population sustained, a balance of 2,770,000, or more than three to one, upon a given number of acres.

Now I ask, in all candor, if it is not strange, utterly amazing, that the great State of Virginia, with so many enlightened statesmen as she has had to direct her councils, should be so blind to these glaring facts? Her *early* statesmen were not blind to them. They uttered the voice of warning, long and loud, but, Cassandra-like, in vain. In despite of warning she has gone on till she has actually sunk, in the single item of her improved lands, an amount of national wealth greater by a hundred millions of dollars than the entire present value of all the improved farms in *all the Slave States of* The Old Thirteen.—*Boston Evening Telegraph.*

THE THREE ERAS OF OCEAN STEAM NAVIGATION.

(Concluded from page 175.)

Era Second.—After a lapse of twelve years, a second striking era of ocean steam-navigation commenced. The public mind was excited to a pitch of feverish anxiety concerning the gold discoveries in Australia, and in order to provide for the delivery of mails to and from the colony with greater speed and regularity, a company was formed, pledged to effect this by a line of great steam-ships. Even then, people who ought to have known better, confidently predicted that direct steam communication with Australia was impracticable. As in the previous case of crossing the Atlantic, nothing would convince them or settle the question but actual performance. Now, as the distance to be run is little short of 16,000 miles, it is obvious that no ship, unless of enormous size, can carry sufficient fuel to perform the entire voyage under steam, without stopping to take in coal at stations on the way; and this has hitherto caused considerable delay and great additional expense. The pioneer was the *Australian*, a large, new, Clyde-built iron steamship, that first started from London, and after some accidents and delays, finally left Plymouth with the mails on the 5th of June, 1852, under command of Captain Hoseason. She anchored at St. Vincent on the 16th to take in coal, which had previously been sent to the depot there from England. This occupied three days. The ship then proceeded on her voyage, and after coaling at St. Helena, reached the Cape of Good Hope on the 19th July, where she again coaled, sailing from Table Bay on the 22nd, and anchored in King George's Sound, West Australia, on the 20th of August. There she received coal from a ship sent out from England expressly for her, and a few days afterwards to Adelaide, which she reached on the 20th, and Melbourne on the 2d of September. This was the first voyage performed by a steamer from England to the Antipodes. In some respects it was a badly managed voyage, much unpleasantness occurring among both passengers and crew, repeated accidents happening to the machinery, and the coal running short between the stations, so that at times the engine stopped, and the vessel had to lie to, or proceed under canvass. Nevertheless, it effectually demonstrated the practicability of the enterprise: and since then, several splendid steam-ships—including the famous *Great Britain*—have been put on the station, and perform the voyage to and from Australia in a satisfactory manner; calling at the Cape, both on the outward and homeward passage, to land and receive mails and passengers. When arrangements for coaling, etc., are perfected, there can be no doubt that steamships will make—even if they do not already—the Australian passage with a punctuality equal to that which distinguishes the Atlantic and Mediterranean steamers. Taking into consideration the prodigious expanse of ocean to be traversed, surely this will be and in a great measure is, a triumphant realization of the most sanguine hopes of those who have watched the progress of steam-navigation—a progress which we may safely say is only paralleled in the history of railroad enterprise.

Era Third.—A very recent era is the third. ast year (1853), a remarkably fine American addle-wheel steamer called the Golden Age, ame to Liverpool, where she attracted much otice. She was of great size and power, built ith all the latest transatlantic fashions and imrovements. One truly novel peculiarity about er struck us exceedingly—she literally had no owsprit! When we first saw an engraving of er, we thought she would rival, if not surpass, n speed any ship ever built in England, and the equel fully bore out our anticipation. Her wners resolved to send her to Australia, and he made the quickest passage out on record, up o that time. What she has done since, is far nore memorable and important. On the 11th f May, 1854, she left Sidney, and in thirteen lays reached Tahiti, where she took in the enornous weight of 1200 tons of coal. This occuied her six days; and on the 31st she sailed irect for Panama, (Isthmus of Panama), which he reached on the 19th of June—the passage rom Sydney, including the long stoppage menioned, thus being performed in about thirtynine days! Let the reader refer to a map, and e will better appreciate this wonderful feat, vhich, it is said, was rendered more remarkable owing to the strong head winds during the first art of the voyage; and the current against her ourse is estimated as equal to an extra 768 miles. It is, however, mentioned that "from Tahiti, so smooth was the sea and so mild the passage, that a canoe might have come the whole distance in safety." Pacific Ocean this, and no misnomer! When she arrived at Panama, she happened to be just in time to transfer two hundred passengers, her mails, and a million sterling in gold, to the West Indian steamer Magdalena; and, consequently, we received in London, on the 18th of July, letters from Sydney to the 11th, and from Melbourne to the 5th of May—only 67 days from Sydney!

It is thus to American skill and enterprise that credit is due for first opening direct steam communication across the vast Pacific—in that manner connecting Australia and Europe by the medium of Panama. We cannot read without regret that the spirited proprietors of the Golden Age have incurred a dead loss of several thousand pounds by the experiment, solely owing to the cost of coal at Tahiti. But they have shown what can be done; and nothing can be more certain than that, ere long, arrangements will be made sufficiently economical to enable a regular line of noble steamships to traverse this novel route, and so bring us within two months' distance of Australia. To quote a newspaper paragraph: "Ever since Columbus set out across the Atlantic in search of India, it has been the dream of commerce to reach the East by the West; and from the time that Balboa caught a glimpse of the grea trans-American Ocean from the heights of Darien, the world has looked forward to the junction of the two oceans at one point or another, as the commencement of a new era in the history of commerce. Nevertheless, the Pacific has hitherto been a field of adventure, rather than of regular commerce. Till recently, it has been cut off from all direct communication with the trade and civilization of Europe and America. No maratime nations of importance have occupied any part of the extensive line of coast by which it is circumscribed, and within which it has lain in silent repose rather like a secluded lake than a mighty ocean. But a new destiny is beginning to dawn upon it."

Only sixteen years have elapsed since the Great Western first crossed the Atlantic, and already, England alone possesses scores of mighty ocean steamers, varying from 2000 to 3500 tons burden—and others very much larger are in the course of construction. Regular lines of them traverse both the North and the South Atlantic, the Indian Ocean, the Arabian Sea, the Mediterranean, etc. Millions of capital have been expended in their building and equipment, and the British Government pays to the several companies, a sum little, if anything, short of a million per annum for postal services. Liverpool is the chief port of departure for the Atlantic and Australian steamers, and Southampton for the Oriental, West Indian, Peninsular, etc. The United States bid fair, ere long, to rival us by sending forth as many and as magnificent ocean steamers as ourselves. France also possesses a few fine ones, plying between Havre and America. Most of the great steamers built of late are propelled by the screw. All the British and American ships are fitted up in a splendid manner—every imaginable provision being made for the accommodation and enjoyment of first-class passengers.

A ceaseless progression is manifested in the construction of our ocean-steamers. Each newly-built steam-mammoth excels its predecessors in some respect or other, in superiority of size, in improvement of build or of machinery, or of internal arrangement, or of provision for the safety of passengers and crew—and there is yet very urgent need for better management in the last essential item; for keen rivalry between our various companies, and between all of them and our friends on the other side of the Atlantic, is a powerful stimulant. Above every other consideration, *swiftness* is deemed the grand desideratum. "I am nothing if not swift!" is the ocean-steamer's motto. There seems hardly a limit to what combined science and practical skill, aided by increased experience, may effect in this direction. Shakspeare's Ariel talked of 'putting a girdle round the earth in forty minutes;' and ere another generation has passed away, we verily believe our ocean-steamers will girdle the earth—steam their 25,000 miles round the solid globe—within forty *days*.—*Chambers*.

YOU ASK HOW I LIVE.

BY JOSEPH HOBBINS.

Living friendly, feeling friendly,
Acting fairly to all men,
Seeking to do that to others
They may do to me again,
Hating no man, scorning no man,
Wronging none by word or deed;
But forbearing, soothing, serving,
Thus I live—and this my creed.

Harsh condemning, fierce contemning,
Is of little Christian use,
One soft word of kindly peace
Is worth a torrent of abuse;
Calling things bad, calling men bad,
Adds but darkness to their night,
If thou would'st improve thy brother,
Let thy goodness be his light.

I have felt and known how bitter
Human coldness makes the world,
Ev'ry bosom round me frozen,
Not an eye with pity pearled;
Still my heart with kindness teeming,
Glads when other hearts are glad,
And my eye a tear-drop findeth
At the sight of others sad.

Ah! be kind—life hath no secret
For our happiness like this;
Kindly hearts are seldom sad ones,
Blessing ever bringeth bliss;
Lend a helping hand to others,
Smile tho' all the world should frown,
Black or white, or red or brown.

Man is man through all gradations,
Little recks it where he stands,
Man is man in every climate,
Scattered over many lands;
Man is man by form and feature,
Man by vice and virtue too,
Man in all our common nature,
Speaks and binds us brothers true.

SUMMARY OF NEWS.

FOREIGN INTELLIGENCE.—The steamship Canada arrived at Halifax on the 22d ult, and the Baltic at New York on the 26th, bringing Liverpool dates respectively to the 11th and 15th ult. In coming up to Boston, the Canada came in collision with the steamer Ocean, from Boston, striking her near her midships. The stove in the Ocean was upset, setting fire to the vessel, soon after which her boiler exploded. In the consternation that ensued, three persons who jumped overboard were drowned. The remainder of the passengers and crew were rescued by boats from the vessels in sight at the time. The Ocean is a total loss. The Canada was not materially injured.

The siege of Sebastopol still continued, with great loss of life on both sides. In the battle of Balaklava, a body of English light cavalry, consisting of 607 men, charged a Russian battery of thirty guns, when a terrible slaughter ensued. Upwards of four hundred of the English cavalry were killed, only 198 returning from the attack. On the 5th ult. the Russians made a general attack upon the allied forces. The battle lasted from daybreak until 4 o'clock in the afternoon, both sides claiming the victory. The loss of the Russians was 8,000 and of the Allies 5,000. While the different accounts are contradictory, it is evident that the Allies are in a very perilous condition, and their success doubtful. Reinforcements have been urgently demanded by the generals in chief, and every effort was making in France and England to send off troops as fast as possible. Fifty thousand French troops are to be despatched immediately. A large number of steamers, including the Europa, Alps, Indiana, &c, are ordered to be used for their transportation to the seat of war. It was reported in Paris that the storming of Sebastopol commenced on the 5th ult., and that a breach had been made in the walls; but this is doubtful.

The movement of the Ottoman troops towards Moldavia and the Pruth was going on actively. The Turkish army is represented as in a condition to resume offensive operations.

A telegraphic despatch from Vienna states that Prince Gortschakoff (the diplomatist) has officially announced to Count Buol that Russia is prepared to treat direct with Austria on the basis of the four conditions. This is considered a palpable attempt to cause dissension between Austria and the Western powers.

On the 15th ult. the German Confederation was to occupy itself with the war question. Austria and Prussia, it is reported, have smoothed their differences, so far as the Germanic States are concerned, and a joint demand will be made upon the body of the Diet by both these Powers.

All the smaller German States, particularly those of the South, are engaged in putting their armies on a war footing, as though it was decided already that the whole German nation will adhere to Austria's policy.

The Prussian Ambassador at St. Petersburg has been refused an audience.

Austria has 200,000 men along her frontier from Cracow to the Danube, and Russia has an equal number facing the Austrian frontiers.

From Asia it was reported that General Nicolas had gained a victory over Schamyl, near Trosnaia, on the Circassian frontier.

INDIA.—The rains throughout India have been unusually heavy this year. At Benares, the Ganges rose twenty feet above its usual level, and at Delhi the rain was higher than at any time during the past sixteen years, covering many of their houses.

The great Indian railroad has been completed from Calcutta to Pundooah, a distance of forty-two miles. Thousands of the natives assembled to see the locomotive make its first trip on the road.

There are now 2,500 miles of telegraphic wires in operation on the peninsula of Hindostan.

CALIFORNIA.—The United States Mail steamship George Law, from Aspinwall, arrived at New York on the 24th ult., bringing California dates to the 1st.

The proceedings against Hamilton Bowie, late City Treasurer of San Francisco, charged with having fraudulently abstracted the books and papers of his office, after having been continued during nine days before the Recorder, were then transferred to the Court of Sessions. The matter was still undecided.

The taxable property at San Francisco is returned at $38,000,000.

The first through express by the Ramsay route was to leave San Francisco on the 15th ult.

The early rains had been very prejudicial to some of the mining operations, but favorable to those in other sections.

FRIENDS' REVIEW.

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ORIGINAL AND PRESENT STATE OF MAN.

BY JOSEPH PHIPPS.

(Continued from page 179.)

When any press their own particular opinion of the sense of any part of Scripture, as the true sense of the Holy Ghost, yet deny all sense of the Holy Ghost in their hearts, who that observes a diversity of senses amongst these can give credit to their assertions? But they allege, the Scripture is infallible. I allow it; but how is its true sense to be infallibly conveyed to every reader? By human study and instruction? That has led into all the differences and disagreements about it. The plain truth of the matter is, nothing but the spirit of Divine wisdom, whence the Scripture came, can give the genuine sense of it. For, "The things of God knoweth no man, but the spirit of God."* What is the infallibility of Scripture to him, who has not the infallible sense of it? If all had this, who have the Scriptures, none could mistake them, nor differ with each other about them; yet it is too manifest, by the differences among Christians, they do mistake them. This is not to be imputed to any defect in the sacred writings, but to the common unfitness of men's understandings to discover the right sense of them. What then can open it to man's capacity but the holy spirit?

The question is not, whether the Scriptures, as written by Divine inspiration, are infallibly right, for such must be so; but whether every one that reads them, is able infallibly to understand them. To pretend, if they are not clearly to be understood without the assistance of the spirit, they are given in vain, is to contradict the Scripture, which declares that "the manifestation of the spirit is given to every man to profit withal."* It may as truly be asserted, that the Divine being, whilst he knows we are in darkness, gives us a chart to direct our way, and at the same time withholds the light, by which alone we can discover its true contents; which is merely to mock and tantalise us, and also to render our situation worse than that of the Jews; for all the written precepts of their law were plain and evident. Yet God gave them of his good spirit to instruct them;† all the written doctrines of the gospel are not so, and is not the holy spirit as requisite to us as it was to them?

Scripture doctrines are of divers classes. They exhibit just morals, and benevolent conduct between man and man, in a manner superior to the best ethic writers in all ages and nations. These are generally and justly allowed to be of natural, universal, and unalterable obligation, and are sufficiently plain and clear to the common sense of every man. But matters relating to faith and worship, having admitted of many circumstantial additions and alterations, according to the different dispensations of Divine wisdom, have not been so level to men's understandings, nor have they been so united in judgment concerning them, as in the case of moral duties. Ever since the collected publication of the New Testament, differences in opinion about the true sense, especially in matters of faith, have subsisted and abounded; and what can determine these differences? The learned A. saith, such a text means so and so. The learned B. asserts, it is to be accepted in a different, perhaps a contrary sense. They apply to the context, and remain still as different in opinion, and as positive of being in the right. They recur from text to text, and from critic to commentator, till they have exhausted every one they can find or force to their purpose, and still remain equally, if not more at a distance than at the beginning. What is there left to determine the matter? Will churches or councils do it? They jangle from year to year, or from age to age, and leave the difference as wide as they found it. The true sense still remains with the Divine author of the disputed texts, and he alone is able to communicate it. Would it not be a wild presumption in either A. or B. to boast that he will try his opponent's opinion by the true sense of the spirit,

* 1 Cor. ii. 11.

* 1 Cor. xii. 7. † Neh. ix. 7.

and at the same time deny, that either himself, or man, can have any real sense of the spirit? I have not here supposed a nonentity, but a case that has subsisted for a great many centuries; and which must always continue, whilst men prefer their own prejudices, imaginations, and reasonings, to the internal leadings of the spirit of truth.

We hold the Scriptures to be a rule to all that have them, so far as they have a right understanding of them, and also that they are adequate to the purpose intended by them; but we cannot aver, they are the sole, the primary, and the universal director of mankind in matters of religious duty. 1. They are not the sole director; because the spirit of God in the heart and conscience of man is also an undeniable director. 2. They are not the primary director; because the illumination of the holy spirit that gave them forth, is requisite to open the true sense of those numerous parts of them, about which the apprehensions of men so differ. The spirit also from which the Scriptures came, is original, and therefore primary to them; and as the spirit only can open its own true sense included in them, they are secondary to the spirit, as an instrument in its hand. 3. They are not the universal director; because it is not probable that one in ten, if one in twenty, of mankind, have ever had the opportunity of possessing them. Seeing therefore this is the case, they cannot properly be pronounced, the complete, adequate, universal rule of mankind.

Hence we esteem them the secondary rule or guide of Christians; which being divinely communicated for the use of all to whom they may come, and also being intrinsically superior in excellence to all other writings, we prefer them above all others, and as thankfully accept, and as comfortably use them, as any people upon earth; verily believing, with the holy apostle, that they "were written for our learning, that, we, through patience, and comfort of the Scriptures might have hope."*

This is not to depreciate the Scriptures, but to hold them in their proper place, and due superiority to the works of men, and subordination to their Supreme Communicator, and only sure expounder. For the holy spirit is requisite to the use of them, as the agent to the instrument; and what is an instrument without a hand to guide and enforce it? And which is superior, the agent or the instrument? The holy spirit is the original wisdom whence the Scriptures came, and the sole power that can open, and give right effects to them. The spirit of truth is given to guide into all truth;† is the only thing that can do it, and consequently the supreme guide afforded to mankind. It is both unwarrantable and irrational, to assert any thing else is the sole, or primary director, whilst the spirit of God is communicated for that purpose.

The same Scripture-truths appear as differently to each person, as their understandings differ one from another. Human intellects therefore must be rectified, to enable them to see those truths in the same sense. The rectifier is the spirit of truth, which alone can unite them in the true sense.

We stick not to style the Scriptures collectively, a divine, or Christian rule; but we object to call them, The rule of faith and practice; lest that should be understood to imply we are to look for nothing further to be our guide or leader. The Scriptures themselves abundantly testify, there is something superior to them which all ought to look for, and attend unto; that is, the holy spirit of the Supreme Legislator of men, and prime Author of the sacred writings; in and by whose light and power they are made instrumentally useful, and adequate to the purposes intended by them. Like a good sun dial, they are true and perfect in their kind, that is, as writings; but, respecting the parts differently understood, they may justly bear the same motto with the dial: *Non sine lumine.** For as the dial, without the cast of the sun-beams, has not its proper use, to tell the time of the day; neither doth the ambiguous text answer its true end, infallibly to communicate the mind of the holy spirit to different understandings, except the luminous beams of the Sun of righteousness discover it to the attentive mind.

Our opposers call the Scriptures the primary rule. We allow it is the primary written rule, and in all disputes betwixt them and us, we abide by its decision, according to our understanding of the sense of it, which they profess to do likewise by theirs. In all public differences therefore we refer intentionally to the same rule with them. But we have both plain Scripture and experience to support our belief, that respecting the particular duty of individuals, every one hath in his own breast, a nearer and more certain rule or guide of conscience than the Scriptures; the manifestation of the spirit given to every man to profit withal; which, duly observed, gives a right interpretation of Scripture, so far as is necessary for them, and also the truest sense of each particular person's duty to him. When a person feels the faithful witness of God in his conscience condemning him for what is wrong, and approving him for what is right, does he not find it to speak more clearly, particularly, and convictingly to his case and state, than he can read it in the Scriptures? Can he then conclude, that this truly distinguishing and most striking witness, is less than that spirit of truth, or comforter, which convinceth the world of sin, of righteousness, and of judgment?†

When Christ, after his resurrection, opened the understandings of his disciples that they might understand the Scriptures,‡ was not the

* Rom. xv. 4. † John xvi. 13.

* Useless without light.
† John xvi. 8. ‡ Luke xxiv. 45.

divine illumination in their understandings, a more clear, certain and superior evidence of the sense of them, than all their reading and study could have afforded them, without such illumination? Are mankind now become so much more wise and penetrating, than those who for years had the benefit of hearing him who is perfect in wisdom, that they have no need of his assistance to open their understanding? Or is their school and college learning so perfect, as to render God's illumination quite needless? Are the innumerable clashings and janglings of the book-learned about the sense of Scripture, a proof of the unity of their sentiments, and the verity of their sense of disputed texts? If so, discord may be a proof of harmony, and fighting of agreement.

It is certain, without divine illumination, every reader of texts of a dubious sense, accepts them in the sense his prepossessions make for him; which is the cause of the innumerable differences amongst professing Christians. R. Barclay therefore justly denies that Divine inward revelations are to be subjected to the test either of the outward testimony of the Scriptures, or of the natural reason of man, as to a more noble, or certain rule or touchstone.

(To be continued.)

MEMOIRS OF JOSEPH JOHN GURNEY.

(Continued from page 183.)

It was at the close of the year 1825, that Joseph John Gurney published the elaborate work, in which, under the title of Essays on Christianity, he has embodied, in a condensed form, the result of the meditation and research of many years. With singular perspicuity of arrangement he here unfolds the evidences and fundamental doctrines of the Christian religion; dwelling with peculiar force upon the great truths of redemption, more especially upon the glorious offices and divine character and perfections of the Redeemer, and the being, power, and work of the Holy Spirit.

The whole is enforced as well by a continued reference to the practical object and tendency of all Christian truth, as by a particular essay devoted to the important subjects of "faith" and "obedience," in which the reasonableness and necessity of their combined and harmonious exercise are strikingly exhibited.

The whole work breathes the spirit of one whose heart is warmed and animated by the love of Christ. Taught as he had been in the school of experience, and strengthened, in no small measure, to consecrate his faculties to the service of his Divine Master, he was enabled in this volume, and often with singular success, to employ his extensive acquaintance with the original languages of Scripture, as well as with Jewish and Rabbinical learning, and the remains of early Christian antiquity, in throwing a clear and steady light upon the momentous topics of which he treats. Indeed it may be said, without disparagement to the many other valuable treatises extant upon these subjects, that it would be difficult to find a volume in which so much sound and important information is digested in so small a compass, and in so useful and practical a form, as in that now under consideration. Notwithstanding the sound scholarship, apparent in almost every page, the style is clear, and adapted to the merely English reader; whilst the diligent student of the Hebrew and Greek Scriptures, can hardly fail to derive instruction from the many incidental explanations, scattered throughout the work, of obscure or difficult passages.

The work, upon its publication, was very favorably received, and has since passed through numerous editions.

"What an extraordinary production it is," wrote his early friend Edward Edwards, "for a young layman—for a banker—above all, for a *Friend*." Not a few of his acquaintance who did not belong to the same religious body with himself, were in fact ready to join in this last exclamation. Accustomed, it may be, to view Quakerism through a somewhat prejudiced medium, to take the opinions of the early Friends from the reports of their opponents, or from a view of their writings, too much confined to those published in the heat of controversy, they were perhaps hardly aware that the early Friends steadfastly maintained the great doctrines of the proper manhood and Deity of Christ, and the reality and efficacy of his propitiatory sacrifice; and that the burden of their exhortations was, that others might be brought in faith and obedience, through the work of his Spirit in their hearts, effectually to know him in all his gracious offices.

The more the true character of the gospel dispensation, as drawn by the inspired penmen of the New Testament, and the extent to which it is apprehended by the early Friends, are considered and understood, the less will it excite surprise either that the writer of the Observations on the Distinguishing Views of the Society of Friends should maintain the truths so clearly set forth in his Essays on Christianity, or that the writer of the Essays should feel bound to the principles which he has advocated in his earlier work. In his view, the two works were consistent with each other, both equally represented his own deep-felt convictions, and both required to be perused in order to the full comprehension at once of the extent and the limits of his religious belief.

After what has been said, it will not be necessary to do more, than to insert extracts from a very few of the letters which he received, upon its publication, from the members of his own religious society.

From William Forster.

Bradpole, [2d of 3d month,] 1826.

"Thou must allow me, in true brotherly love,

to offer thee my warmest congratulations, that thou hast been enabled to bring out thy Essays. I entertain a most lively and cheering hope of the usefulness of thy work; that in this cloudy and dark day, it will tend to the establishment of the wavering, to the fortifying of the feeble-minded, and put to silence the cavils of many a proud and self-sufficient gainsayer. To the anxious inquirer after the truth as it is in Jesus, I firmly believe it will be rendered peculiarly helpful and valuable. In short, I cannot but look upon it as one of those labors of love that will be made to abound 'by many thanksgivings unto God.' It would be strange if I did not feel more than a common and passing interest in the work; for, I think, I never found myself upon any occasion so much anticipated; it gives utterance to my own views and feelings in such lucid and convincing language, and withal it solves some of my difficulties so thoroughly and satisfactorily."

From Jonathan Hutchinson.

Gedney, 5th mo., 1st, 1826.

I have lately finished a very deliberate reading of thy Essays, and, on the whole, with a satisfaction which enables me honestly to say, that I am glad to have seen such a book before I die. I rejoice that a friend so dear to me, should, consistently with his own avowed principle of human incapacity for any work that can be denominated good both in motive and act, have been *enabled* to write it. I hope this effort of labor and of love, for such I consider it, will prove of advantage to many, as I think it has been of edification to myself, by exciting me afresh, even under life's declining energies, to "thank God and take courage," and, under some renewal of faith and hope, reverently, I trust, to "put on strength in the name of the Lord."

It was with peculiar satisfaction that he received the following from the well-known author of the English Grammar, then far advanced in years.

Holdgate, near York, 2d mo., 1st, 1826.

My dear and much Esteemed Friend,

I am obliged and gratified by thy kind remembrance of me, in the distribution of thy volume.

Being able to read but little myself, I have had the book read to me, and very much to my satisfaction. Proofs thou hast given abundantly of the positions contained in the volume being comformable to the Holy Scriptures. The work is happily calculated, both in its matter and manner, to comfort those who unite in the author's views and sentiments, to disperse the doubts of those who hesitate, and to produce conviction in the minds of gainsayers. Thou hast indeed by this pious labor, very materially served the cause of truth and righteousness; and I trust thou wilt be blessed for it by Him whose blessing makes truly rich, and will accompany thee to the latest hour of life.

Farewell, dear Joseph, in the best sense of the word!

I remain thy very affectionate friend,

LINDLEY MURRAY.

Two weeks after receiving the above letter, he writes in his Journal:—

On Seventh day I received the affecting tidings of the decease of my beloved and honored friend Lindley Murray. A fortnight before his death he wrote me a letter expressive of his unity with my Essays. How valuable that letter now!

The panic in the monetary and commercial world, and the sudden run upon the banks in London and the country, have rendered memorable the winter of 1825-26. As a banker, Joseph John Gurney did not escape his share of anxiety. A few months previously he had written in his Journal:—

Business has been productive of trial to me, and has led me to reflect on the equity of God, who measures out his salutary chastisements even in this world, to the rich as well as to the poor. I can certainly testify that some of the greatest pains and most burdensome cares which I have had to endure, have arisen out of being what is usually called a "monied man."

These cares now pressed upon him with unaccustomed force. It was a time that put men's characters and principles to the proof. Houses of old and established reputation were giving way; the weaker ones had been already forced to yield. Credit seemed for a time annihilated. Men hardly knew whom to trust. Each post brought the news of fresh disasters, and none could tell whose turn might come next. Had Joseph John Gurney been the mere man of business, his constitutional timidity would have ill fitted him to meet such a crisis. But in his case, the man of business was also the servant of Christ. And they who witnessed the quiet courage with which he faced the storm, his wholemindedness to the occasion, the clear and sound judgment, and steady firmness with which he met each new emergency, and through all, the deep repose of his own spirit, could not but acknowledge the reality and excellence of the fruits arising out of such a combination of character; whilst all may be instructed in recollecting that had the Christian minister ceased to be the man of business, the opportunity for thus illustrating by example the practical results of the religion of Jesus would have been lost.

His Journal at this period strikingly illustrates these various points of his character.

11*th mo.*, 23*rd*, 1825.—Since I last wrote, I have had true cause, amidst much trial of faith, to set my seal to the declaration, that the "Lord is good, and that his righteousness endureth for ever." What a week it has been! The post of 3rd day, the 15th, brought me an unexpected letter from my brother Samuel, which rendered it necessary for me to go the next day to London. There I passed 5th, 6th, and 7th days; an in-

teresting but deeply trying time; the city in general being in a state of great distress for want of money, and affairs at their acmé of anxiety. However I was favored with much calmness, and even cheerfulness, feeling the Lord to be near to us; and was enabled, to a point which could scarcely have been looked for, to assist in arranging everything comfortably, and to quit London and my dear brothers and sisters with an easy mind, by mail, on seventh day night. Seldom have I more signally experienced the special providence of our heavenly Father. I arrived in Norwich on first day morning, in time for meeting. It was well attended, and was a favored occasion. I was engaged in thanksgiving and prayer, and in ministry on the declaration, "Happy is the man who hath the God of Jacob for his help, whose hope is in the Lord his God." The afternoon meeting was also highly favored.

1*st mo.* 11*th*, 1826.—The very day after I last wrote in this Journal, arrived a letter from Samuel, requiring my immediate presence in London, on account of the gloomy state of money affairs. His letter coincided with my own plans; for I had previously taken my place for that day, in the Ipswich mail.

The day to which I allude was fifth day, 12th mo., 8th. It was the day of our monthly meeting, at which Friends signed my certificate for my intended journey to the south and west. Large and solemn were the meetings both for worship and discipline, and eminently with us appeared to be that Lord of life and glory, who ever has been, and, I doubt not, ever will be, "for a crown of glory, and for a diadem of beauty, to the residue of his people." My address to the assembly was that of a friend parting from them for a time, and deeply concerned for their spiritual welfare and progress. I called upon them to walk more worthy of their high vocation, as Christians, as Quakers; being led to insist on the genuine excellence, both of the foundation, and of the superstructure, of what I believe most firmly to be a temple in which God delights to dwell.

He thus continues his history in a letter:—

To Jonathan Hutchinson.

Norwich, 1st mo., 21st, 1826.

* * * When I arrived in London the next morning by the mail, I found myself entirely arrested by the very painful and anxious state of the monied world. The path of duty was clear, viz., to continue in London for two or three weeks. An awful stormy time it was. I never saw the like before, and truly I can say that the only sure refuge was the "strong tower"—the name of the Lord. Many were deeply distressed, and I never witnessed any thing so like the judgments of God on a people who had made for themselves idols of gold and idols of silver. It has occasioned me more than a little suffering, from the feeling of my own numerous and important ties to the earth; ties which it would be wholly out of my power to sever. However I endeavored quietly to repose in that providence by which I seem to myself to have been brought into my present situation in life; and which will, I trust, open the way for my nevertheless performing my religious duties. Ah! how closely do I feel, through all, bound in spirit to Zion—the city of the saints' solemnities! How do I delight in her privileges, in her quiet palaces, in her streams of living water! And how infinitely desirable does it appear to me, to be devoted in heart and soul to the very best, the very dearest of all masters!

When things had become a little quiet I ventured into the west for rather more than a week, and held meetings with Friends and others at Melksham, Bath, and Bristol. At the last place I spent a memorable Sabbath day, in which, I trust, the "truth as it is in Jesus" was in some degree exalted, and finally in dominion.

A few weeks later he writes in his Journal!—

2*nd mo.*, 20*th*.—The week has, in part, been one of deep trial; almost overwhelming solicitude about business, &c., and the state of the country in general, alarming to every thoughtful mind. Memorable are the lessons which these events are calculated to impress on our own Society: and earnest are my desires that we may, in our various allotments, be favored with ability to preserve clean hands, and to uphold with integrity the cause of our Redeemer. I do not know that I feel condemned in the retrospect and examination of my temporal calling; nor am I aware, that I have ever seen an opening for quitting my post. Yet my soul is exercised in fervent desires that nothing may stand in the way between me and my Maker; and that I may be more entirely brought into the innocence of the Christian life, through the mighty power of that Saviour, in whom is my confidence, and whose blood cleanseth from all sin.

Another circumstance was at this time deeply interesting his feelings. It is thus adverted to in the Autobiography:—

When the commercial troubles had subsided, I went down into the west of England; and, whilst at Melksham, passed a few days at Elm Grove, a lovely place in the country, with Rachel Fowler, a cousin of my late wife's, and widow of Robert Fowler, whose grave and expressive speeches used to fall with so much weight upon my ear and soul during my earlier attendances of the Yearly Meeting. She was left with three sons and two daughters. Mary, the youngest, immediately attracted my attention. She was fourteen years younger than myself, but appeared in every other respect precisely adapted to my taste and need; and truly may it be said that wisdom was "grey hairs" to her, for never did I meet with, in any young person, so accurate a discernment, or so sound a judgment. I had previously paid the family

a visit; and, having now enjoyed a more complete opportunity of intercourse, my mind became quite clear, and I mentioned my views first to her mother, and afterwards, with her mother's full sanction, to herself. It was evident that there was a close correspondence between us in sentiment, taste, and feeling; and, although nothing was then decided, I was well satisfied with my visit; except only that her rapidly increasing delicacy of health made me anxious. After a little time, her mind quietly settled in the affirmative of the question; a decision for which she believed she had the sanction of that gracious Lord whom she desired to serve. But her health soon appeared more and more to fail, and although we were not greatly alarmed, continued to excite our anxiety and close watchfulness for nearly a year and a half. Thus was I introduced to a new description of trial, a new exercise of faith and patience; but hope lived through all, and, whilst involved in inevitable suspense on a most interesting point, I endeavored as steadily as I could, to pursue the path of duty, and to do the day's work in the day.

After an absence from home of several months, during which he was principally occupied by religious labors in the west of England, he writes:—

Earlham, 6th mo., 19th. A strange and unusual break in my history! Much, indeed, has passed since I last wrote. I left home on my mission, on seventh day, 3rd mo., 11th, and passed the next day at Plaistow; thence proceeded by mail to Bristol to their Quarterly Meeting. Most closely, and I may add, arduously, was I engaged in visiting the three Quarterly Meetings of Bristol and Somerset, Devon, and Cornwall, and all the meetings within their compass, one very small one excepted; holding public meetings in most places, and paying many family visits.

During this journey, I was, at times, inexpressibly baptized into deep suffering and affliction of spirit; but mostly found that this experience prepared the way for subsequent elevation in the power of the gift, and sometimes for joy in the Lord. My general concern towards Friends was, to awaken them to a more lively sense of the great principles of truth, and to wean them from a dependence on a mere religion of system and education. In Bristol, I had warmly to plead amongst them for "the faith once delivered to the saints." Nothing could exceed the kindness with which I was received in that city and elsewhere. It might have been spoiling to me, had it not been for the lowering efficacy of the deep and frequent conflict of my own spirit.

Towards the public my general duty was clearly to proclaim the essential truths of our common Christianity, and where more preparation was evinced, especially in Cornwall, to unfold the most spiritual views of religion.

The somewhat brief intervals of leisure which he enjoyed at home at this period were not unimproved. In the autumn of this year he wrote a few observations addressed to his friend Lady P——, on the state of the "religious world," in which he briefly but pointedly adverts to three subjects of much practical importance; the proneness to place too much dependence on *ceremonies*, on *ministers*, and on *words*; adding a short but expressive observation on Christian practice in connexion with "that most desolating of the scourges of the world—the practice of war." But his principal literary engagement was one of much more weight and importance; the composition of the Biblical Notes and Dissertations, intended chiefly to illustrate and confirm the doctrine of the Deity of Christ. "I had long been collecting materials for this work," he writes, "and pleasant, though by no means very easy, was the labor of digesting them, reducing them to order, clothing the bones with muscles, and thus preparing them for the public. But great care was necessary, and I moved on slowly."

To Mary Fowler.

Norwich, 11th mo., 11th, 1826.

* * I do most cordially agree with thy sentiments on the subject of literature and study. There is scarcely anything which makes me more sick at heart, or which more convinces me in what a wrong state is this fallen world of ours, than to see men of many and various talents making idols of intellectual pursuits, instead of steadily aiming *through them* at the promotion of the glory of God, and of the welfare of mankind. It is, on the other hand, very pleasant to reflect how much a single eye to the glory of God will enable a man to effect, even in the cultivation of mind and intellect, and how much the work of divine grace refines and illuminates the natural faculties. How delightful is the combination, in some persons whom I know and love, of intellectual vigor and childlike submission to the grace and government of our Lord Jesus Christ. How abundantly true it is that "in *Him* are hid *all* the treasures of wisdom and knowledge."

To the same, dated

Norwich, 9th mo., 10th, 1826.

. . It has been very instructive to me to be brought during the last fortnight so much into the society of pious people not of our profession. I trust it has still further enlarged my heart towards all who love the Lord Jesus. At the same time it has had, in no common degree, a confirming effect as it relates to my own principles. I have felt the beneficial influence of my Quakerism, and have had repeatedly to believe that we should not have been so preciously baptized together into the unity of the Spirit, had not the arrangements been upon *Quaker principles*. Our silence has been peculiarly solemn.

To his Uncle and Aunt Joseph Gurney.

Norwich, 9th mo., 16th, 1826.

. . I am ready to marvel at now finding myself the only one of our family in Norfolk of my generation, who is maintaining the peculiar religious principles handed down to us by our forefathers. Such a state of things, is, indeed, humbling, and has led me, as I doubt not it has you, to close searching of heart. The result, as far as I know it, is a degree of peaceful confidence that, notwithstanding all discouragements—and just now they appear to me to be more than a few—our little Society is not, and will not be forsaken; and that a people will still be preserved, who shall bear a consistent testimony to the truth as we view it; that is, (as I believe,) to the truth in its unmixed simplicity and spirituality. Never did I more highly value our simple mode of worship; and when a little tempest-tossed, I am, perhaps, too apt to conceive that to be at meeting is not only the happiest, but the only happy thing in life. With respect to the outward ordinances, I apprehend, that in the entire disuse of them, we are bearing a noble testimony to the spirituality of the gospel dispensation. Oh! that our lives and conversation may, more and more, correspond with such a testimony!

I may just add, that I increasingly feel how an abiding in the root of our own principles, is the means of enlarging the heart towards all who truly love the Lord Jesus Christ!

After the week of the Bible Society and other religious meetings at Norwich, in the course of which they had enjoyed a flow of "peaceful and not soon to be forgotten Christian love and harmony," J. J. Gurney writes:—

My spirits are very low, and I have been both weeping and praying. After the extraordinary flow of the present week, the circumstances of this evening have strongly reminded me of my solitude, that I have lost the beloved wife and sister, who once sweetly united in my peculiar course; and the recollection of them has been blended, in a somewhat melancholy manner, with that of dear Alfred Corder, with whom, for a short but bright season, I enjoyed more intimacy, as a Friend, than I have ever done perhaps with any other person. May I not hope that these beloved ones, and many others with them, are, through the infinite mercies of God in Christ Jesus, for ever centered in bliss? And must I not humbly endeavor to press forwards after the mark for the same prize?

My soul has been deeply revolving how far my peculiar principles can stand the double test to which they are now subjected; that of the solitude, poverty, nakedness, and apparent decline to which we poor and misunderstood Quakers are exposed; and on the other hand, that of the flowing association, the high tone of religious feeling, and the evangelical prosperity of the many pious persons, not Friends, by whom I am surrounded, and with whom I have been lately permitted very sweetly to unite in essentials, and in the social, though not public, worship of Almighty God. Can I under such circumstances, and especially under that probable deepening and heightening of the picture, to which I may look forward, live and die a Quaker? The question is to me one of awful and solemn interest; and I think I am favored at this time, in the humiliation and silence of self, with a degree of quiet decisiveness to answer it in the affirmative. Little as our peculiar profession is thought of, and even despised as it is by many, I yet have had renewed cause during the past week, to believe that the power of our principles is felt, that they really have a strong practical influence. Thus a hope lives with me, that in the tender mercies of our God, we shall not be forsaken or destroyed; and that testimony-bearers will yet be raised up, who shall, after this sort, testify of the perfection and spirituality of the gospel dispensation.

To Jonathan Hutchinson.

11th mo. 1st, 1826.

. . I am just returned home from a short western journey. My principal object was to pass a few quiet days with my beloved friend at Melksham, and I had the happiness to find her radically improved in health. I persuade myself she is a person whom thou wilt value and love. Hopeful, however, as I am respecting her health, I do not look to the *speedy* accomplishment of our wishes. It may be that while she is gradually regaining her strength, I may be again sent forth to labor in the vineyard.

To be continued.

AGRICULTURE THE ONLY REAL SOURCE OF WEALTH.

A writer in the Mark Lane Express, maintains the position that commerce and manufactures must ever be secondary to the cultivation of the soil, and that the latter is not only the most important of all the industrial pursuits of man, but also the only real source of wealth. In proof of the truth of this position he compares the nature and results of other industrial pursuits with that of the cultivation of the soil. It may tend to elevate the business of the farmer, both in his own estimate and in that of others, to consider some of the principal points and features in this comparison. For this purpose we present a brief outline of them to the American reader.

First, as to *commerce*. There is nothing produced by commerce, its office being merely the barter of commodities. And whether this barter takes place between one country and another or between individuals of the same country, it is but an exchange of equivalents. Hence it is to be regarded as a mere medium for the distribution or circulation of wealth, and not as in any way contributing to its existence or production.

Then as to *manufactures* there is no matter produced which did not previously exist, their office being only to convert material previously existing into forms of greater utility and convenience. Mining, at first sight, may appear to have a greater claim to the production of wealth, but does not in reality, produce anything which did not before exist, every pound of coal, iron, silver or gold, having previously existed in the bowels of the earth before being taken from them. Agriculture alone affords an increase of matter; and the surplus of this over the cost of production constitutes the only increase of real wealth or capital. But however true this may be, it must be remembered that commerce by the exchange of commodities, and manufactures by giving to the matters produced by agriculture a more useful form, are greatly conducive to the aggrandizement of nations; and to the convenience and comfort of their population—*The Country Gentleman.*

FRIENDS' REVIEW.

PHILADELPHIA, TWELFTH MONTH 9, 1854.

The readers of the Review are presented this week with a curious and interesting illustration of the varieties which science has disclosed in the physical conformations of the human race. Unhesitatingly admitting, as Christians and physiologists now do, the identity of our species, and our descent from a common ancestry, well may we inquire by what processes could diversities of climate or differences in modes of life, ever impress those remarkable peculiarities on the inhabitants of various sections of the globe. That the tall Patagonian and the diminutive Esquimaux, the athletic Highlander and the feeble Hindoo, the fair Circassian and the jet black Negro, should spring from a common parentage, and yet be marked with physical peculiarities, which even the amalgamation of the races has not yet obliterated, may justly be regarded as among the mysteries, the unexplained and inexplicable mysteries of creation.

But while we regard with wonder the varieties in the physical characteristics of our race, and pay a willing respect to the diligence and sagacity by which these distinctive characteristics are rendered perceptible, we may reasonably feel grief and mortification on the reflection that the enjoyment of the common rights of humanity should be dependent, in this age and in this country, upon a question of race, a question to be decided by such curious investigations. Whether the girl in question was descended from an Indian or a negro ancestry, her humanity was not doubted or denied. The dullest intellect and the most superficial examination sufficiently attested the species to which she belonged. Whether she was stolen fourteen years ago from among the Indians, or descended from an ancestor seized a century back on the African continent, involved no doubt respecting her humanity.

While we may reasonably rejoice in the liberation of an Indian girl, by the mandate of a South Carolina Court, we must lament that her freedom, instead of being founded upon the broad and unquestionable principle laid down in our Declaration of Independence, that all men are created equal, and endowed with certain inalienable rights, among which life and liberty are enumerated, was rendered dependent upon niceties which few have the skill to decide.

MARRIED,—At Friends' Meeting, Greenfield, Tippecanoe Co., Indiana, on the 22d ult., ALFRED E. KELLY, of Back Creek, to OLIVE HOLLINGSWORTH, of the former place.

———, On the 15th ult., at Friends' Meeting House, Croton Valley, West Chester Co., N. Y., GEORGE W. UNDERHILL, of New York City, to MARY M., daughter of Moses Sutton, of the former place.

———, At Tecumseh, Michigan, on the 15th ult., NEHEMIAH M. SUTTON, of Detroit, to MARY E. SATTERTHWAITE, of the former place.

———, On the 29th ult., at Friends' Meeting House, Muncy, Lycoming Co., Pa., JAMES ECROYD to RACHEL, daughter of Jacob and Rachel E. Haines, all of the above place.

DIED,—At her residence in Limerick, York Co., Maine, on the 15th ult., in the 53d year of her age, MARY, wife of Joshua Cobb, a valuable member and elder of Limington Monthly Meeting. Her end was peace.

——, On the 22d ult., at his residence in Byberry, Philadelphia, ASA WALMSLEY, in the 81st year of his age. Of this dear Friend it may be said, that from youth to old age his chief concern was to do justly, to love mercy, and walk humbly with his God. Through many deep trials and bereavements he was favored to feel that the chastening was in love. His friends have the consoling belief that he has joined the company that John saw, which came out of great tribulation, and had washed their robes and made them white in the blood of the Lamb.

——, At his residence in Pickrelltown, Logan Co., Ohio, on the 23d of Eighth month last, LEVI H. NEELY, in the 34th of his age, a member of Goshen Monthly Meeting.

During his brief and severe illness he evinced much thoughtfulness of mind; and at one time, at an interval of relief from suffering and delirium, whilst conversing on the doubtfulness of his recovery, repeated the passage, "I have fought a good fight, I have finished my course, I have kept the faith: henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me at that day; and not to me only, but unto all them also that love his appearing." Thus manifesting to his family and friends his comfortable hope in the enjoyment of a blessed hereafter.

BURRITT'S CITIZEN OF THE WORLD,

Will be published by George W. Taylor, N. W. corner of 5th and Cherry streets., Philada.

The first number will be issued in the 12th month, inst., for the first of the year 1855, and will be issued thereafter on the first of each month.

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For Friends' Review.

SIMPLICITY.

In the letter of Anthony Benezet, which appeared in the third number of the present volume of the Review, and which I desire to recommend to the attentive perusal of Friends generally, and particularly that class for which it was originally intended, it is remarked that "Dr. Cave, in his account of the first Christians, tells us, 'they were exceedingly careful to avoid all such things as savored of costliness and finery, choosing such as expressed the greatest lowliness and innocency.'" This remark has revived a subject upon which, for a considerable time past, I have been led seriously to reflect, and that is, how far our Society in the present day is living up to the genuine standard of Christianity as proclaimed by the founder of our religion, and practically carried out by George Fox and the early Friends, in regard to simplicity in dress, furniture and equipage. Should we attempt a comparison between Friends of the present day, and those who were the immediate followers of "the man in leathers," it will certainly be found that our movement has been rather of a retrograde character, in regard to the fineness and expensiveness of our apparel. And if it is undeniably true, that "every expense that might be spared is vainly wasting that which properly belongs to the poor," what a serious account may some of us one day have to give, for having robbed the needy and the suffering of what was justly theirs, in order, as we sometimes say, to make a "respectable appearance" in the world, or, to speak more plainly, that we may keep pace with those who perhaps make no profession of religion at all, or if they do, one far less exalted than our own.

It can hurt none of us very seriously to consider, "Are we exceeding careful to avoid all such things as savor of costliness and finery, choosing such as express the greatest lowliness and innocency?" and are we strictly following the example set us by early Friends in this respect? Is our practice really in conformity with the high profession which we make to the world, and are we avoiding every needless expense, that we may have something to bestow for the good of mankind? Were we at all times duly impressed with the consideration, that the means at our disposal are not our own, only so far as they may be needed to supply our real wants, I cannot doubt but that these would appear much fewer and more simple than they now do, and would be far more easily supplied.

If I could consistently approach those whose circumstances and situations in life enable them to live in a style beyond what is common amongst Friends, I would ask that they might duly consider the influence their example has upon others differently situated. Many, I often fear, are led to make undue exertions much to their own hurt, in order to keep pace with their friends and associates, and those on whom they are accustomed to look as their superiors in best things, and are thus led away from the path of simplicity and true safety. R. T. R.

A SINGULAR TRIAL—DISTINCTION BETWEEN INDIANS AND NEGROES.

Some fourteen years ago, a Mr. Darby, of Chester District, purchased a girl called Lucy, who was carried to the neighborhood by a man named Thompson, said to have been seen in Washington, D. C., as late as 1851, practising law. The girl had the looks of an Indian, but was sold to him as a negro. She ran away repeatedly, telling her playmates she was an Indian. Some three or four years ago she was lodged in jail in Columbia, as a runaway, and advertised. Her owner came for her, and was required to show his bill of sale, which was not considered altogether satisfactory. Several persons were impressed by the girl's appearance, and advised the jailor not to give her up, as she evidently was an Indian. He applied to Governor Means for advice, and the Governor directed him to stand a suit, and let the case be decided by an appeal to evidence. Gov. Manning, also, upon coming into office, expressed an interest in the trial, as one involving important rights to the girl.

After long delays by the party claiming her, to procure evidence, the case was tried at the late term. Some three years since, an old Cherokee chief visited Columbia, upon hearing that an Indian girl was in jail. He said that, 14 years ago, while his tribe was on the way from North Carolina to Arkansas, an Indian girl, about four years old, was stolen from his party; that great distress was caused to her parents; that she was the child of his sister's daughter, and that her name was Lut-se; that he came to Columbia with the hope of seeing Lut-se, and that as soon as he laid eyes on her his heart was rejoiced to see the face of his sister's daughter; that this girl is Lut-se, and she is as much like her mother as her mother's sister's children are like her mother's sister.

The chief's name is Inaluskie. The old man removed eight years ago from Arkansas, and now lives in North Carolina. He was a captain under Gen. Jackson at the battle of Horse Shoe Bend, where he commanded one hundred and thirty

warriors, and fought with much distinction. Commissions were read from several chiefs of tribes now in North Carolina, stating that a girl named Lut-se was stolen from one of their party about fourteen years ago. A commission was read of the examination of a Mrs. Carter, the wife of a man who purchased the girl from Thompson and sold her to Darby.

In this she stated that, learning from her children that the girl said she was Indian, she called her up and questioned her about it, when she said "No," she was not an Indian, but her mother was a negro. This was offered as evidence, and, strange to say, admitted. But it had the opposite effect of what was intended. As it was clear that among her playmates the girl told the truth, and to her master or mistress she evidently had been taught to say otherwise. Evidence was brought forward that she had, for fourteen years, been in Chester, in possession of Darby, working as a negro, and so considered, although called "Darby's Indian."

The most striking testimony adduced in the case, was that by our distinguished, talented and scientific townsman, Dr. R. D. Gibbes. This is not only mine, but the opinion of others. He understands the anatomy of our races as well as I know my multiplication table. As proof of my declaration, he was put upon the stand and called upon to explain the ethnological distinction of races. He was asked to point out the characteristics of the Indian and Negro, which he did very minutely and fully, and in a manner to bring conviction to the whole assembled crowd. He exhibited a cast of an Indian skull—an aboriginal—said to be from one in the Academy of Sciences in Philadelphia, from a mound in Ohio. He explained all its characteristics, and then called up the old Chief and interpreter, and showed the identity with their heads. He then compared it and their heads with that of Lucy, and established them all of the same type.

He then handled a negro skull, and demonstrated clearly the peculiarities, and showed by comparison the marked difference between them. He explained the prominent differences between the anatomical structure of different parts of the body, and gave an exceedingly interesting account of the distinction in the hair of the Caucasian, Indian and Negro races. He stated a very curious fact, as resulting from microscopical observation, that in the mulatto cross the hair of one or the other parent was present, and sometimes hairs of both, but never a mongrel hair; that no amalgamated hair existed, that as often the mulatto had straight hair as kinky. He stated the microscope revealed that the hair of the white race was, when transversely divided, oval, that of the Indian circular, and that of the negro eccentrically elliptical, with flattened edges; that of the negro was not hair, but wool, and capable of being felted; that the coloring matter of true hair was in an internal tube, while in the negro it was the epidermis or scales covering the shaft of the hair.

In corroboration of his statement, that both white and negro hair were sometimes found in the same head, a singular case was mentioned in my hearing by Dr. W. He stated that he once attended a half-breed Indian and Negro, who had straight Indian hair. He was ill, and had his head shaved and blistered. On his recovery, when his hair grew out, it was negro hair, crisp and wiry.

These are very curious facts, and of much importance in the distinction of races.

The counsel of the plaintiff proposed and insisted on Dr. Gibbes to give the facts as to the hair of grades of blood; but he said he had not examined by the microscope any but the half breeds. It is to be hoped that full investigation will be made of this subject, and the facts published.

On the whole, the evidence set forth by Dr. Gibbes was extremely interesting, and developed some facts I never heard of before. There has been but one opinion expressed in relation to it.

The jury decided in favor of the girl being Indian, and she left Columbia next day with the old chief, on her way to Arkansas, to her parents and friends. Gov. Means was so convinced that the girl was Indian, that he was heard to say that if the case was decided against her he would buy her and set her free. This feeling seemed to pervade the community, and it is more than probable that, had the case been decided against her, the citizens would have freed her.—*Southern (S. C.) Patriot.*

EARLY CHARACTER.

"*There is nothing I despise so much as to see a boy with a segar in his mouth.*" Thus remarked one of the wealthy and most respectable business men of East Boston, standing at the door of the Post Office waiting for the distribution of letters, as a boy walked in, puffing a cigar. Sympathising somewhat with the gentleman, we fell into the following reflections:

We imagined that in the course of human events, this boy might be induced to apply at the gentleman's counting room for employment. The merchant's remembrance of his act of youthful dissipation, would probably not be to the benefit of the applicant. The merchant would be likely to judge unfavorably of the young man's character as to temperance and sobriety, and would think himself justified in doubting the independence and stamina of one who, evidently for no better reason than because others do, and probably because he thought it would give him a manly air, contracted the offensive and unnatural habit of smoking in boyhood. The very act would seem to argue mental or moral deficiency, and perhaps both. Little things are sometimes attended with great results. The merchant (like a majority of

ell-bred people) is exceedingly annoyed with the nell of cigar smoke. He despises the practice smoking, and cannot help noticing the boy ho exhibits it, or thinking, in such cases, hat the mental manifestation is. With the boy, e act was a trifle, nothing. To the man it was revelation which told him something of a youth whom he knew nothing before, and that mething was to his discredit.

How different would have been the result, if e first act of this boy noticed by the merchant d been one that plainly spoke of integrity and od sense, as the act of smoking did of weakness d frivolity of character. The man would have marked that boy; and if it should ever have me in his way to render him a service, no stimonials would be needed to secure his favor.

We would fain impress upon the young the eat importance of forming good habits. One ay forsake his boyhood's errors when he bemes a man; but the chance is that, instead of ing forsaken, they will be aggravated, and take a rigidity which is like second nature to the dividual, as he advances into manhood. Knowg this, people judge of young men by what ey knew of them when boys,—unless a subseent acquaintance gives them better ground the formation of an opinion.—*East Boston dger.*

From the London Friend.

E VOICE OF ISRAEL FROM THE ROCKS OF SINAI.

To no subject, perhaps, so much interest athes as to that discovery of the remains of anuity which throws light on the early history our race, and at the same time brings confirman or affords explanation to the simple record the Bible. It is for its value in these respects, at Layard's narrative of his researches at Nineh has attracted so much attention, apart from pleasing style and charm of novel incident as book of travel, which have made it one of the st popular works of the day, and have created aste for its subject in quarters where biblical story was lightly esteemed before. A subject equal importance to the corroboration of Scripre, referring to events that occurred at an earr date than that to which the most ancient of e Nineveh remains are attributed, and as rearkable for the skill of its discovery, is disssed in a work by (Rev.) C. Forster, entitled, *e One Primeval Language*, which, though itten in a clear compendious manner, in order at the results of his labors may be examined persons not exclusively of high philological ainments, is not likely in its present form to generally circulated. Its first part relates to e decipherment of inscriptions which are found und Mount Sinai; and although its revelations uld, if unsupported by evidence, tax our crelity, we cannot refuse to accept proof stronger an that on which we admit the high antiquity the Egyptian monuments. And surely, in questions of such import the statement of a learned clergyman are to us a guarantee of his good faith in the translations which he publishes.

Among the valleys and hills which skirt Mount Sinai on the north west, are to be seen on the rocks innumerable inscriptions, in characters which have hitherto been considered to be entirely distinct from those of other eastern alphabets; and which, as such, have successfully withstood the investigation of the learned. They are confined exclusively to the peninsula of Sinai; but though principally found in the localities to the north-west, where they are thickly scattered over a district many miles in extent, they exist also in some valleys to the south, and around Mount Serbal. No difficulties of situation, of material, or of remoteness of locality, have been insuperable to their engravers; but they are placed in numbers, proportions, positions, and at elevations on the cliffs, which greatly add to the mystery that enshrines their origin. Their greater frequency in one valley, in which the shady side of the perpendicular cliff for six or seven miles is covered with them, has caused it to have the name of the Wady Mokatteb or "Written Valley," and an adjoining hill is, from the like cause, known as the Djebel Mokatteb, or "Written Mountain." To the soft sandstone of the Wady Mokatteb, and to the hard granite of Mount Serbal, they have alike been entrusted; but whilst the surface of the latter has flaked off in the lapse of time, the sandstone has admirably preserved them, and seems to be the most fitting material to realize the aspiration of Job. They have all the marks of hoar antiquity, punctured, not cut, as are inscriptions of the latter date; the mode of their execution is of the rudest kind; and the representations of men, horses, camels, asses, and other animals that abound among them, plainly attest the infancy of art. Yet there is throughout them such an uniformity of workmanship, that, in whatever part of the district they may be found, they are manifestly the production of a single age or generation, upon the earliest and the latest work of which it would, on external evidence, be extremely difficult to decide. Time and weather upon the varieties of material, have produced the principal changes that can now be witnessed. The winter torrent has frequently furrowed its path across them; or in the course of years has worn away the cliffs below, in many places causing the rocks to fall. But these effects indicate their extreme age; for it is plainly evident, from the detached portions scattered over the level ground with their sculptured faces in various positions, that the inscriptions upon them were carved before the blocks had been separated from the cliff. When, however, the traveller seeks from the Arabs information respecting them, he finds that all knowledge or tradition of their contents or origin has been lost, and that only from the rocks themselves can the secrets they record be obtained.

The traveller who first communicated to the west the extraordinary facts of the existence of these inscriptions, was Cosmas of Alexandria, surnamed Indicopleustes, from his voyage to India. He visited the peninsula of Sinai in one of the early years of the reign of the Emperor Justinian, perhaps about A.D. 518. In his work entitled *Christian Topography*, he describes the inscriptions and the evidence of their antiquity, in a manner singularly correct; and he states that certain Jews of his company, who professed to understand the then, as now, unknown characters, attributed them to the age of Moses, and to the ancient Israelites during their sojourn "in the Wilderness of Sin." This startling discovery attracted no attention at that time, but remained unnoticed until the publication of Cosmas' treatise in 1706, by the celebrated Montfaucon, who, while bearing testimony to the truthfulness of Cosmas' narration, superciliously consigns the statement of the Jews to the credulity of his reader. Subsequently, Dr. Clayton, Bishop of Clogher, believing them to be the work of the Israelites, offered a reward of 500 pounds to the traveller who should copy and bring to Europe the inscriptions of the Wady Mokatteb. Dr. Clayton's efforts were somewhat preceded in the East by Dr. Pocock, who was the first European who visited Sinai for the purpose of copying the inscriptions. He too first published copies of these mysterious records, to which Niebuhr, Burckhardt, Laborde, and other travellers afterwards added, until Gray, in 1822, brought home a large collection, which was printed by the Royal Society of Literature. A mass of facts very necessary to be understood, respecting the locality and details of the inscriptions, was also supplied; and from its coincidence with probabilities, valuable evidence has arisen in support of the Israelitish origin of the writings.

The orientalists of Germany having become interested in the attempt to decipher the inscriptions, the result was the publication, in 1840, by Professor Beer, of Leipsic, of a Hebrew version of several of them, accompanied with his own translation and notes. His opinion of their probable origin and date is far from agreeing with the theory built upon the statement of the Jews, then generally accepted by the English, and by many of the German scholars. On the contrary, he pronounces them to be Christian; chiefly because one character of frequent occurrence, closely resembles a representation of the cross, either of the figure commonly used, or in the shape of a Y; and another is, as he regards it, a monogram, expressive of the cross and of the name of Christ, formed from the union of the Greek initial letters X and P. The date he assigns to the fourth century, when so many pilgrims from Europe visited the sacred localities, principally Jerusalem, that Gregory of Nyssen judged it expedient to deprecate the practice in a separate treatise. It seems unlikely that European pilgrims would visit Sinai, although the Empress Helena, the mother of Constantine, had built a monastery there; but it may chance that their example had created a desire on the part of the slightly Christianized tribes of Arabia Petræa, to visit, from pious motives, the scenes of the great miracles of Moses. And as of the tribes of Arabia Petræa, the most wealthy, skilled in the arts, and flourishing in commerce, were the Nabatheans, whose capital was Petra, and whose character and language have been entirely lost, he ascribes the inscriptions to them. Strangely enough, Professor Beer's conclusions are sadly encumbered with doubts of his own suggesting; and when he invites his readers to accept one part of his theory on the strength of the occurrence of a sign, which he admits in the form of a Y is not the recognized figure of the cross, he can scarcely expect full credence for the other part; on the ground that he knows of no people whose sculptured letters would at that early age be so likely to exhibit the free drawing of the inscriptions, as the highly cultivated Nabatheans, when also he unites in the universal testimony of the rudeness of their execution. His translations are as unsatisfactory as his deductions; for he finds in the inscriptions chiefly proper names, or the pious ejaculations, invocations, and chance expressions, that may be supposed to be most current with pilgrims.

C. Forster, who had previously deciphered an inscription in somewhat similar characters, found at the mouth of the Hadramant river, on the coast of Southern Arabia, has studiously examined Gray's collection of Sinaitic inscriptions, before he met with Professor Beer's work. Far from accepting the Professor's theory, he was able to controvert the arguments which sustain it. In the first place, it is most improbable that the origin of inscriptions written in the fourth century by an Arab tribe, would have faded into oblivion before the commencement of the sixth, when Cosmas discovered them. There exists also on the rocks, amongst, but plainly posterior to the others, legible Greek and Latin inscriptions, the contents of which refer to the invasion of Arabia and the defeat of the Nabatheans, by Antiochus XII., about 85 B.C.; and to the Roman conquest of Arabia Petræa, by Trajan, 200 years later. But the monograms upon which the Professor relies afford no strength to his argument. Characters precisely similar are found very frequently on all the monuments in Upper and Lower Egypt; upon early remains also of Petræa, Assyria and Etruria. It is one of the most common of Egyptian hieroglyphics, well known as the "Creed Anasta," or "Sacred Tau;" and in all eastern languages is the ancient representative of our T. However, more recently direct subversive proof has been obtained, in the discovery, near Petra, of an indubitable Nabathean monument, the characters of which are different and more regularly formed than those

round Sinai. But would not reflection suggest hat pilgrims would be unprepared with the re- uisite appliances, ropes and ladders, to carve nscriptions in inaccessible situations, of large ize and in astonishing numbers? Travellers nd it no slight labor, not unattended with dif- iculty, to copy the inscriptions merely, in that terile region under a burning sun; and they are greed that all the various assistance of a settled opulation would be required to carve such. "The waste and howling wilderness" of Sinai, xcept for the very short time of the rainy sea- ons, when its valleys yield a sudden and short- ved vegetation, produces no food for man. The vater found there provokes rather than appeases hirst; and the Arab seeking pasture for his heep during the rains, carries with him his own rovision; so that however the desert may have een periodically traversed, it could never have een permanently occupied by mankind, unless upplies of food and water had been provided in n extraordinary manner. We know, however, hat the Israelites were the only people in the vorld's history who were thus miraculously sup- lied, and that they sojourned in this district; ojourned moreover for a period, exactly coinci- ent with the length of time within which the nscriptions, as the production of a single gene- ation, are believed to have been executed. The resumption is strengthened by the fact that the nscriptions are in the acknowledged route of the sraelites from the red Sea, particularly on the oast road from Suez; whilst they are far from he routes from Arabia Petræa to Sinai. Thus, he balance of influences from the appearance nd probabilities of the inscriptions, prepondе- ates against the theory of Professor Beer, and n favor of their more generally ascribed Hebrew rigin.

But though unable to decide positively that he Israelites did carve the inscriptions, we may onclude from their employment in building during the latter years of their Egyptian bondage, hat there must have been among them many nen who were capable of carving or cutting stone. Indeed, we know certainly that such was the ase, since the Book of Exodus records that the ervices of skilful carvers were called into requi- ition for the adorning of the Sanctuary; and he injunction of Moses at a later period, to set up great stones, to cover them with plaster, and hereon "to write all the words of the law very plainly," evidences, not only that the Hebrews were familiar with the art of writing, but that during their wanderings in the desert, the ability to use it had not been lost.

(To be continued.)

To love our neighbors as ourselves is such a fundamental truth for regulating human society, that by that alone one might determine all the cases in social morality.—LOCKE.

WAR PRODIGALITIES OF OUR OWN GOVERNMENT.

War Expenses in a time of peace.—Preparations for war absorb the chief part of the public money. It is humiliating to observe how readily our national rulers vote millions for war purposes, while they grudge a few thousands for objects of real utility; and, when comparatively small sums are voted by Congress for the benefit of the insane, for the improvement of rivers and harbors, or any other purposes of great and lasting value, the President vetoes them as unconstitutional, but seems to have no constitutional scruples or prudential doubts to prevent his sanctioning any amount demanded for war purposes, however extravagant or useless. Take some specimens:

Appropriations by the recent Congress for war purposes:

Army,	10,375,000
Navy,	9,851,000
Deficiency,	1,900,000
Six Steam Frigates,	3,000,000
Pensions, (all for warriors,)	850,000
Fortifications,	964,000
West Point Academy,	140,000
Indian Appropriations,	2.270,000
Indian War,	75,000
Miscellaneous for Military Roads, Claims, &c.	600,000
Interest on War Debt, &c.	5,000,000
	35,025,000

"*Outlays for War-Ships.*—The Portsmouth (Va.) *Transcript* says orders have been received for dismantling the U. S. ship 'Pennsylvania,' in consequence of the rotten and damaged condition of her spars and rigging. The ship was built at Philadelphia at a cost of one million of dollars; and probably another million has been spent on her since. She has been of no more use to the country than a Chinese Junk, never having made but one voyage, and that from Delaware Bay to Norfolk. The 'Washington' 74, another abortion, on which three million dollars have been squandered, first and last, was long since broken up. She never rendered as much benefit to the country as a common two hundred ton steamer on the Ohio or Mississippi does every month."

Here is a specimen of war-economy—five millions of dollars spent on two ships of war that have rendered no service in return for these enormous expenditures. If the subject were sifted to the bottom, we should find nearly all war-expenses coming to pretty much the same result—vast outlays to little or no purpose of real utility.

Expenditures on U. S. Armories.—Mr. Banks, in his late speech on the Superintendency of

these, gives the following amounts expended from 1794 to 1841, a period of 47 years:—

At Harper's Ferry, . .	$6,084,751
At Springfield, . .	6,539,767
Total in 47 years,	12,524,518
In the next twelve years, at both armories, down to 1853, .	5.046,805
Adding a probable average for the current year, ...	450,000
Total in sixty years,	18,021,323

This makes an average expenditure of $300,000 a year for sixty years, or $150,000 at each armory, and an average cost of $15.73 a piece for the 1,144,252 arms made in all this period at both armories. A large number of arms for a nation of twenty-five millions; and the simple interest on the total expenditure, besides the continued appropriations of nearly half a million a year, amounts to no less than $1,031,279. Thus these armories, with their arsenals, are an annual charge or drain on the nation of nearly a million and a half a year. What good has it all done, or is it likely ever to do? All the really effective or valuable fighting we ever did, was before we had a single armory, or had learned even to make our own powder. To how many useful and benevolent purposes might this $1,500,000 be applied! It is nearly thrice as much as all the Christians of every name in our land are now giving annually to evangelize the heathen—almost thrice as much for two armories as for the world's conversion to God! This by a people calling themselves followers of the Prince of Peace, and professing to believe a gospel that *was* to make its disciples beat their swords into plough-shares, and learn war no more!

The Contrast.—Our army is now a little less than 10,000, for which Congress has this year appropriated more than $10,000,000. The Illinois Central Railroad employed last year some 10,000 laborers at a cost of only $3,700,000; a little more than one third as much as our little army costs. What are the results? The laborers for $11,600,000, build in three years 700 miles of railway that will, in numberless ways, benefit the public down to the end of time; while the army, on which three times as much is expended, return for this vast outlay no appreciable equivalent, scarce a thing of any permanent value. Can any man tell us what good they have done the last year, or what good they are likely to do for the coming year? In the last thirty years, we have spent for the army and other military objects, aside from our war with Mexico, more than $500,000,000, "for which we have nothing to show but some old forts, guns, battered uniforms, and demoralized veterans."—*Herald of Peace.*

From the Indiana Farmer.

NOTES FROM KANSAS.—NO. I.

At the request of a friend, I propose to furnish for publication in the Farmer, a series of sketches from Kansas Territory, embracing an account of the appearance of the country, timber, soil, minerals, products, climate, as well as any other information that will be interesting to your readers. These sketches will be furnished monthly, and will give a succinct account of the weather, with such observations as will convey a tolerably correct idea of the average state of the seasons in the territory. Being located in a public and central position, and having very frequent opportunities of seeing persons from almost every part of the Territory, my facilities for acquiring a correct knowledge of the country are pretty ample.

Kansas is situated on the west of the State of Missouri, and between the 37th and 40th degrees of north latitude, and running westward to the summit of the Rocky Mountains. But there is very little of territory adapted to the purpose of agriculture, beside the eastern end. It is likely that the future State, to be organized in Kansas, embracing the fertile portions, will be of a square form. West of this, there will never be a State on this side of the mountains, on account of the great desert, though even there is plenty of grass on the water courses, and when reclaimed from the wild Indian and the wolf, it will be fine for raising cattle and sheep.

The Missouri river forms the eastern boundary of Kansas, north of the Kansas river; the latter river runs through the Territory, near the centre, and is navigable during a part of the year for small class boats, to the distance of about two hundred miles above its confluence with the Missouri.

The general appearance of the country is high and rolling, very little of it being either low or level, and for the beautiful and the romantic is hardly surpassed by any portion of the Mississippi valley. About two-thirds of the country is prairie. Scarcity of timber is the most serious objection yet made to the country by any one; but the timber is increasing; there are now considerable groves where a few years ago there was nothing but bushes. Timber, for many purposes, can be raised in a few years. Limestone, of an excellent quality for building, is very abundant, and easy of access everywhere. It is thought to be sufficient to fence all the land, and build all the houses. Coal is believed to be abundant, but the mines have not been worked to any extent.

The soil is a black, rich, loose earth, generally about two feet deep, resting on a bed of stiff, yellow clay, and that on a bed of limestone. The soil is extremely productive, yielding abundant crops of corn, wheat, oats, grass and vegetables of various kinds. I have known wheat to yield thirty-three bushels per acre, and corn; with a

favorable season and good ordinary culture will yield from 75 to 100 bushels per acre. But more of the crops in the next.

We are now suffering from the most terrible drought ever known in the country. There has not been rain enough to wet the soil more than three inches in depth, for about two months and a half. There is very little moisture in the air or the soil, and the weather has been extremely hot. Every thing seems to be drying up; many trees are dying. There will not be more than half a crop of corn anywhere, and in many places the crop will be a total failure. A panic is spreading among the people. It is thought that corn and potatoes will be a dollar a bushel before spring. RICHARD MENDENHALL.

Kansas Territory, 9th month 3, 1854.

THE GERMAN EMIGRANTS OF NEW YORK.

F. W. Bogen has published an account of his labors among the German emigrants of New York for the year ending May, 1854. A brief summary may enable our readers to judge of his mode of proceeding, and the success of the first year of the experiment in which he is engaged.

His object has been to point out to his countrymen, on their arrival in this city, the means of speedily improving their condition and saving them from the dangers which commonly beset the unwary and ignorant stranger. Mr. Bogen, on seeing a crowd of German emigrants standing on the wharves, in Greenwich and the neighboring streets, gazing at the new sights that surround them, and undecisive as to their plans for the future, seizes the occasion to give them such advice as they are most in need of, and to distribute tracts containing useful information adapted to their circumstances. The attention paid to his remarks, the questions asked and thanks returned, justify the belief that the listeners are benefited by his efforts.

Another department of Mr. Bogen's missionary operations consists of his visits among the residences of the poor. The number of Germans living in New York cannot be less than 80,000, and probably far exceeds that number. The majority of them reside in the eastern section of the city. The area between East Broadway, the Bowery and Fourth street, as well as the avenues further up, on the border of each river, are densely peopled with Germans. In these and other quarters Mr. Bogen has visited repeatedly, during the year, upwards of 1,200 families, in addition to his calls upon other residents in this as yet by no means thoroughly explored field.

The Germans there, he says, belong for the most part to the working classes, and compare well with other emigrants in respect to frugality and general uprightness. But greater attention to cleanliness and greater refinement, better cultivation of mind and heart, and more care for the education of children, are needed. The desire of obtaining a livelihood seems to have swallowed up a regard for some of the most important duties. Children are allowed to run at large, picking rags, coal, chips, or selling matches and fruit, instead of being required to acquire the rudiments of good learning and good morals at school. The prospects of the next generation are not, therefore, very auspicious.

Mr. Bogen has been commendably employed in rectifying these evils. In co-operation with the Children's Aid Society, he has established schools, filling them with German children. While engaged in his visits, he distributes pamphlets, of an instructive character, and copies of the New Testament; and where ever a case of extreme poverty has come to his notice, he has relieved them. Many a poor German has also been assisted by having employment procured for him, either in the city or in the country. A considerable number of men, women and children, and sometimes whole families, have been sent to the interior of the country during the last year, and are doing well.

The sick and the prisoner have also been carefully and humanely visited by Mr. Bogen. To give an idea of the importance of missionary labors among the latter class, we need only mention the statement that, though the porportion of German criminals in this city is smaller than that of other nations, yet in the Tombs one may meet regularly every day with twenty or thirty, mostly young men between eighteen and thirty-five. The majority of charges are for assault or theft, but there are numerous instances of still graver offences.

Mr. Bogen mentions $882 as the total amount of subscriptions to his objects, nearly half of which sum was given by Germans themselves. Those who desire to extend further aid to him and his unfortunate countrymen, can find him at his office, in Clinton Hall.—*Penn. Inquirer.*

BENEVOLENCE AND WAR.

The English papers are commending the efforts of a young English lady, who is organizing a corp of nurses to attend to the wants of the wounded in the Crimea. They pay her benevolence some very high compliments, and speak of her acts as deserving almost of an apotheosis. The same papers are urging the British Government to send another hundred thousand men into the Crimea to cut the throats and blow out the brains of the Russians. If it be such a heaven-born act of benevolence to assuage the wounds begotten by war, why expose so many to the chances of getting hurt. The sympathy which is excited by the one act, must condemn the other, especially as this scourge of war is inflicted upon humanity for the maintenance of no principle for their good. It is the old fight of despotic governments for national aggrandisement, and has not a single principle of public

good to commend it to the favor of the rest of the world.—*Ledger.*

JOY AND PEACE IN BELIEVING.

Sometimes a light surprises
The Christian while he sings;
It is the Lord who rises
With healing in His wings;
When comforts are declining,
He grants the soul again
A season of clear shining,
To cheer it after rain.

In holy contemplation,
We sweetly then pursue
The theme of God's salvation,
And find it ever new;
Set free from present sorrow,
We cheerfully can say,
E'en let the unknown to-morrow
Bring with it what it may.

It can bring with it nothing
But He will bear us through;
Who gives the lilies clothing,
Will clothe His people too;
Beneath the spreading heavens,
No creature but is fed,
And He who feeds the ravens,
Will give His children bread.

Though vine nor fig tree neither
Their wonted fruit should bear,
Though all the fields should wither,
Nor flocks nor herds be there;
Yet God the same abiding,
His praise shall tune my voice,
For, while in Him confiding,
I cannot but rejoice.

COWPER.

SUMMARY OF NEWS.

FOREIGN INTELLIGENCE.—The steamship Africa, with Liverpool dates to the 18th ult., arrived at New York on the 29th.

No news of importance had been received from the seat of war. The siege of Sebastopol still continued. The besiegers were steadily sapping towards the town, and a large covered way had been constructed to serve as a protection to the storming party. Up to the the 18th ult., the garrison had not made any fresh sortie. The Russians had left the heights of Balaklava and were awaiting reinforcements. The allies were constantly receiving reinforcements, and the most strenuous efforts were making in France and England to send more troops, the number before Sebastopol having been reduced by battle and sickness to 50,000 men. The state of Sebastopol was frightful. The typhus fever had broken out from the large number of dead remaining unburied, and conflagrations were continually occurring from the red hot shot fired into the town by the allies. Among these were that of the magazine of provisions and of the great hospital of Sebastopol with two thousand of the wounded. Water was also becoming scarce. The Russians were preparing for street fighting, and were posting cannon so as to sweep the streets, fortifying the houses, and adopting all other means in their power to make a desperate resistance. Four ships of the Russian fleet had been sunk, and two burnt by the fire from the allies.

Accounts from the Baltic of the 11th ult., state that winter had set in, and the departure of the British fleet for England would be hastened in consequence.

ENGLAND.—Both Houses of Parliament had been prorogued to the 14th inst. Lord Palmerston had gone to Paris, and many rumors were afloat as to the object of his mission. The Patriotic Fund now amounts to £90,000 sterling, and subscriptions are constantly pouring in.

FRANCE.—A new loan of 500 or 600 millions of francs is talked of, and it is also stated that a new levy of 200,000 men will be made. The Legislature will be convoked to give the requisite authority for these measures. The French army of occupation in Italy has received orders to return to France.

CALIFORNIA.—The steamship Star of the West, from San Juan, arrived at New York on the 2d inst., bringing California dates to the 9th ult., 260 passengers and $737,000 in specie. Commercial matters had undergone little or no change. The news from the mines was very favorable. William Sherman, the Know Nothing candidate, has been elected Comptroller of San Francisco, by a large majority. The election returns show a combined Democratic majority on the Congressional vote of 12,345. Nineteen State prisoners at Corte Madeira had attempted to escape but were overpowered by the keepers. One of the prisoners was killed. The pioneer train of Adams & Co's. Express to St. Louis, by way of Salt Lake, started from Los Angeles on the 11th ult. A strenuous effort is to be made to break up the public gambling establishments in San Francisco. The citizens of Carson's Valley are urging the annexation of that district to the State of California.

SANDWICH ISLANDS.—A gentleman recently returned from Hawaii reports the volcano more active than at any time since 1848-'49.

DOMESTIC.—Both Houses of Congress met on the 4th inst., and were called to order at 12 o'clock, M.

SENATE.—The roll was called and 37 Senators answered to their names. A letter was read from Senator Atchison, stating that he would not be in his seat before the third week of the session, and resigning his post as President of the Senate. The resignation was accepted and Lewis Cass chosen President *pro tem.* for the day. A committee was then appointed to inform the President that the Senate was ready to receive any communication he might have to make. Senator Brodhead gave notice of a Bill to extend the Bounty Land laws so as to give all soldiers 160 acres of land. The Message of the President was read, and, with the accompanying documents, ordered to be printed.

HOUSE OF REPRESENTATIVES.—The roll being read, 197 members answered to their names. Several new members were qualified and took their seats. A committee was appointed to inform the President of the organization of the House and its readiness to receive any communication from him. A number of motions were made, after which the Message of the President was read, and 20,000 extra copies ordered to be printed. The Speaker was authorized to appoint the usual standing committees, and the House adjourned.

FRIENDS' REVIEW.

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ORIGINAL AND PRESENT STATE OF MAN.

BY JOSEPH PHIPPS.

(Continued from page 195.)

The apostle, writing to his beloved brother in Christ, Timothy, whom in his former epistle, he styles a man of God, addresses him in particular with this expression: "From a child thou hast known the holy Scriptures, which are able to make thee wise unto salvation, through faith which is in Christ Jesus. *All Scripture given by Divine inspiration, is profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be perfect, thoroughly furnished unto all good works."† To add wisdom to the man of God, the regenerate man, in order to his perfection in Divine knowledge, appears to me a very different thing from the making a sinful corrupt man holy, or turning a gross and miserable sinner into a saint; for this, according to Scripture, is the peculiar work of the holy spirit, as I have already made appear.

The Scriptures Timothy had been instructed in from his childhood, could hardly be any other than those of the Old Testament; and all they could here be meant to do for the man of God, must be to afford him instruction in the way of righteousness; to add to his own experience, the experiences of those before him in that line. For to suppose they were sufficient to regenerate and perfect the sinful corrupt man, is more than they are able now to do, even with the New Testament added to them.

The sinful corrupt man is certainly he that abides in sinful practices; and the apostle saith, "He that committeth sin is of the devil."*

I judge this a proper opportunity to caution against such corrupt and dangerous positions as some have publicly avowed.

1. That man, at the same time he is actually unrighteous in himself, is righteous in Christ. That is, he is not what he is in reality, but what he persuades himself to be, by a false imagination concerning the sacrifice of Christ; like that generation who are pure in their own eyes, yet are not washed from their filthiness.†

2. That the Supreme essence of immutable truth looks upon man in a false light; esteeming him pure, whilst he knows him to be sinful and corrupt.

3. That Christ, the truth, is a false medium, showing the states of men contrary to what they are in reality.

4. That man is the servant of Christ whilst he is under the influence of Anti-christ; that he is imputatively holy, whilst he is ruled by the author of pollution, the adversary of all holiness; and that he is acting in the will of God, whilst he is doing the works of the devil; notwithstanding we read, "To whom ye yield yourselves servants to obey, his servants ye are to whom ye obey; whether of sin unto death, or of obedience unto righteousness."‡

It is a vain delusion for any to expect that purity in the highest perfection should unite with them, whilst they remain in the very cause of separation from him. Sin made the separation at first, and the continuance of it continues the separation. If it be queried, Did not Christ die to reconcile sinners to God? I answer yes; but not to reconcile God to sin, nor to save sin. He suffered, not to purchase a license for sinners to continue such, but to open the way for them to come to repentance, through the gift of God procured by him; for, saith he, "Except ye repent, ye shall all likewise perish."§ He came, not to uphold, but to destroy the works of the devil; which include all manner of sin and corruption. "Know ye not," saith the man of God,

* The author here informs us in a marginal note that he cites the passage as it ought to be translated. Our common version however appears entirely consistent with Neander's Greek text, a copy probably as much to be relied on as any we have, which the translation here given is not.

† 2 Tim. iii. 15, 16, 17.

* 1 John iii. 8.

† Prov. xxx. 12.

‡ Rom. vi. 16.

§ Luke xiii. 5.

"that the unrighteous shall not inherit the kingdom of God? Be not deceived; neither fornicators, nor idolators, nor adulterers, nor effeminate, nor abusers of themselves with mankind, nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the kingdom of God."* The notion of imputative righteousness to such as remain in the commission of these evils, therefore, is a vain and pernicious error.

We must die to sin, or we cannot live to God; and in proportion as we die to sin, we live in Christ, and no further. We must put on Christ by true faith and obedience, which are never separate; for that is a false faith which abides in, or satisfies any, without obedience. "Faith without works is dead,"† saith the servant of Christ; and "show me thy faith without thy works, and I will show thee my faith by my works."‡

The law saith do, or avoid, this, and live. The gospel not only forbids the outward act, but also restrains the inward desire and motion towards it. The law saith, Thou shalt not kill, nor commit adultery, nor forswear thyself, &c. The gospel commands give not place to anger; thou shalt not lust; swear not at all, &c. In this manner the gospel destroys not the moral law, but fulfils it; by taking away the ground of sinful acts, and laying the axe of the spirit to the root of corruption.

Can the considerate imagine that the everlasting source of wisdom and might, can be at a loss how to expel Satan's kingdom in man whilst upon earth? Or can they think him so delighted with men's offences against his purity and goodness, as to will that Satan should reign over his creatures to the last moment of their lives? Is it not more to his glory to deliver from the power of evil, and to save both from sin here, and misery hereafter, than to save only from wretchedness in futurity? Is a part greater than the whole? Or, is an incomplete deliverance preferable, or more glorious, than that which is perfect?

When doctrines opposite to purification of heart and holiness of life are industriously progagated, it stands every one in hand to be alarmed, lest, by giving place to them in their minds, they become blinded through the deceitfulness of sin; which will centre them at last in a fool's paradise, instead of the city of God, the heavenly Jerusalem, into which nothing that defileth, that worketh abomination, or maketh a lie, shall in any wise enter.§

The ability in the Scriptures, as before cited, to enlarge the man of God in saving wisdom, the apostle sayeth, is through faith which is in Christ Jesus.

What true gospel faith is, let us a little consider. As the entrance of the Divine word quickeneth the soul, so it first communicates a degree of faith through which it operates; for true faith is the gift of God,* and the holy spirit is the spirit of faith;† which is not a bare belief of truths concerning Christ, but a faith in him.‡ The faith in Christ is not comprised in giving credit to narrations and doctrines, and a mode of practice framed by the wisdom of men upon it; for that centres short of the essential substance of faith. Gospel faith in man believes the truth of all that is revealed by the spirit, both in the heart and in the sacred writings, because it feels it, savors it, and is one with it. It not only assents to the Scriptural accounts of the incarnation and whole process of Christ in Judea; but it also receives his internal appearance, consents to his operation, and concurs with it.

That faith which stands wholly upon hearsay, tradition, reading, or imagination, is but a distant kind of ineffectual credence, which permits the soul to remain in the bondage of corruption. The wicked may go this length towards gospel faith, but the true faith lays hold of and cleaves to the spirit of truth in its inward manifestations; wherein it stands, and whereby it grows, till the heart is purified, the world overcome, and salvation obtained.

This faith is as a flame of pure love in the heart to God. It presseth towards him, panteth after him, resigns to him, confides and lives in him. The mystery of it is held in a pure conscience,§ and in the effective power of the everlasting gospel; whence the Christian dispensation, in holy writ, is often distinguished from the exterior dispensation of the Mosaic law, and the prior administration of angels in visible appearances, by the appellation of FAITH.

Though the term faith is occasionally used by the penmen of the Scriptures in divers, yet not contrary, but consistent senses, this seems to be the one standing faith mentioned, Eph. iv. 5, which is in Christ Jesus, as it is the fruit of his grace and good spirit in the heart. Through this, the Scriptures become effectually instructive to the man of God, and helpful to the real Christian in the way of life and salvation. It is the faith by which the members of Christ truly live, and abide as such. It is their invincible shield; and the knowledge of Christ in them is the proof of their possessing it.‖ Abundance is said of the nature, power, and effects of this all-conquering faith; but I hope this will be sufficient to show, though, in its complete sense, it includes a belief of all that is said of Christ and by Christ in holy writ, it goes deeper, and ariseth not in man merely from the man, but takes its birth and receives its increase from the operation of the holy spirit in him; which works by it to the sanctifi-

* 1 Cor. vi. 9, 10. † James ii. 20.
‡ James ii. 18. § Rev. xxi. 27

* 1 Cor. xii. 9, and Col. ii. 12.
† 2 Cor. iv. 13. ‡ 2 Tim. iii. 17. § 1 Tim. iii. 9.
‖ Rom. i. 17. Gal. ii 20, and iii. 11. Heb. x. 38. Eph. vi. 16. 2 Cor. xiii. 5. Heb. xi.

cation of the heart and the production of every Christian virtue.

To be continued.

MEMOIRS OF JOSEPH JOHN GURNEY.

(Continued from page 199.)

First day evening, Eleventh mo., 26th, 1826. —The prospect of service among Friends and others, in Ireland, has gradually gained an ascendancy over my mind; and, I am strongly inclined to believe, I shall have to lay it before my friends at our next Monthly Meeting. The undertaking is, indeed, one that calls for close, unreserved dedication. The Lord alone is sufficient for these things. May he be my perpetual help and protector. How inexpressibly precious is his anointing. May I ever be preserved from crude attempts to exercise my ministry without it. Indeed, I never was more fully sensible of the necessity of being moved in all things appertaining to God's kingdom, by the gentle impulses of divine wisdom and love, or otherwise of not being moved at all.

12th mo., 3*d.* The week agreeably concluded by the arrival of my dear sister Fry. Our Irish prospect seems a good deal opening upon us; and it is a great satisfaction to me to find her views, as to the time of throwing it before Friends, correspond with my own. Indeed, it seems pretty clear now, that I must mention it at our next Monthly Meeting. May all be done to the glory of God!

12th mo., 11*th.* My uncle was telling me, the other day, on the authority of the late John Bateman, that our great grandfather, Joseph Gurney, a meek and humble man, scarcely ever failed to be engaged in prayer and preaching, at every meeting he attended; but always in the *life.*

The frequent repetition of services of this description, to which I find myself called, often tries my faith, and brings me into close and deep exercise of soul: but I must follow my holy Leader. O that I may never be found presenting unsavory offerings on the Lord's altar! How remarkable it is, that from generation to generation, there are those raised up amongst us who have thus to bear a public testimony to redeeming love and power. May it continue to be the case, through the unmerited goodness of Israel's Shepherd, and in due season may the number of anointed priests and Levites be multiplied on the face of the earth! I fully believe that this description applies to many out of our pale, and yet, perhaps, not in the same way and degree.

His friends having given their sanction and encouragement to his proposed visit to Ireland, he writes, after a week spent in religious labors, in Suffolk, and subsequent short visits to London and Melksham, the intervals being closely occupied by literary and other engagements at home:—

First day night, 1st mo., 28th, 1827. I am likely to leave home with clear hands; and may, with humble gratitude, confess that a remarkable feeling of repose has been my portion, as I have quietly yielded to the stream which is conveying me onwards to an arduous and extensive field of gospel labor.

Joseph John Gurney left Earlham on his way to Ireland, on the 2nd of the second month, 1827. "We were in that island," he writes in his Autobiography, "for about three months, in all its counties except four, paying a general visit to Friends, holding many public meetings, inspecting prisons, communicating with persons in authority as occasion required, and mingling with members of various denominations in the pursuit of works of benevolence, Roman Catholics, at times, as well as Protestants. When not engaged in ministerial labors, it was very much my office to help my beloved sister in her comprehensive designs for the benefit of her fellow men."

His Journal of this visit, is contained in a series of letters to his sisters Catherine and Rachel, from which the following extracts are taken.

Dublin, 2nd mo., 15th, 1827. Since I wrote on second day morning, we have passed three very full and very interesting days, having gradually found our footing on this island, and our way amongst Friends and others. On second day, we were much occupied in paying a variety of visits; first to the Deaf and Dumb Institution, about two miles from our residence, and to Joseph Humphreys and his wife,—superior Friends,—under whose superintendence it is placed. It was a pleasant sight and especially instructive to observe J. Humphreys' manner with the children, to whom he had managed to communicate much religious instruction. Some of them seemed under the power of religion.

Third day was devoted to the Monthly Meeting, the largest and longest I have ever attended; for I think that even in the meetings for business (both being included) there were not less than 400 Friends; and the men's meeting did not conclude (with an interval, of course, for dinner) until half-past nine at night. The weight and variety of business excited my sympathy towards the bearers of the burthen. It was a memorable day—the divine unction continuing to flow on, very remarkably, for many hours. . . .

2nd mo., 19th, 1827. We breakfasted on fifth day, at Major Sirr's at the Castle. The rest of the morning was passed in receiving and paying visits. Before dinner we went together to the Secretary of State's office, and met a very cordial reception from William Gregory, the Under-Secretary.

At eleven o'clock, seventh day, we held a meeting with the heads of families, &c., among Friends. It was one of deep and close exercise

of mind; numerously attended, and I hope for good. Various calls from gentlemen and ladies at our lodgings afterwards; amongst the rest the pious Lady L——— and her daughter. At three o'clock we went by appointment to call on the Marquis Wellesley, the Lord Lieutenant, at the Vice-regal Lodge, Phœnix Park. The park is beautiful, about a mile from Dublin, with a noble view of the Wicklow mountains. The Viceroy is a clever, easy, polite, sensible elderly man; small and grey-headed. He entered fully into our views; promised us every assistance in his power; and agreed with our sentiments on capital punishment, prisons, &c. Perhaps there may be a little of the courtier about him, but I believe him to be sincere. His wife, (a Roman Catholic American lady,) was confined up stairs with illness.

At John White's, near Edenderry, King's County, 2nd mo., 25th, 1827.

Since I last wrote, we have passed six days of strong and rapid interest, and having been all of us but poorly in the course of it, we consider it no small favor that we have been permitted to quit Dublin in peace, and to enter unhurt on the country part of our engagement. It would have been unsafe to have continued longer in that city; for our dear sister's strength would probably have failed under the impetuous attentions of the thronging multitude. But to continue the thread of our history.—On second day, after breakfasting at a Friend's house with a large party, we commenced our visits to the prisons, and examined four principal ones that morning. Two of them very bad, particularly the Dublin Newgate; an awful scene of multitudinous wickedness and misery! Vast crowds of criminals, without occupation, without instruction, without any provided clothing, and therefore half-naked, herded together in great dens; for such was the character of some of their day rooms. Thence to the City Marshalsea prison, for small debtors, which was, if possible, still worse. Then another large debtor's prison, very bad also; and lastly, the Smithfield Penitentiary, where there are a great many women and boys, in pretty good order.

I forgot to tell you, that while we were visiting one of the prisons, the judges, then on the bench of a neighboring Court, heard of us, and sent a message to invite us into their presence. We thought it right to go, and were ushered through a little door, on to the Judge's bench, in the front of a crowded and inquisitive assembly. We conversed some time with Judges Johnstone and Jebb, both eminent men, and found them true men on the subject of Capital Punishment. On third day we attended Meeting: (they hold two week day meetings in Dublin, on third and sixth days:) it was large, flocked to by many not Friends, and a very solemn, I hope profitable, occasion. Our dear sister's ministry was, as usual, very touching. I think it has produced a very considerable impression, her way having been remarkably made to the hearts of the people. After meeting we resumed our course of prison visiting, and that morning inspected two more debtor's prisons and Kilmainham, the county jail. This jail is well conducted and superintended, and forms a striking contrast to the Dublin Newgate.

When the Archbishop had left us, we went to the House of Industry; a vast receptacle of aged, infirm, lunatic, and idiot paupers, under the government of Colonel Morris, who gave us a most cordial reception. It is a wonderful institution, supported by Government, and finely managed. The same may be said of the Richmond Lunatic Asylum, which we next visited with Dr. Jackson, the physician. In both these institutions the patients are kindly treated, and to a great extent employed and instructed. Then to the Richmond General Penitentiary, a sort of home Botany Bay. Here, however, the Governor, who considers himself amenable only to the Lord Lieutenant, refused to allow us to speak to the prisoners, or to see those who were in solitary confinement and under punishment. As we had engaged to quit Dublin on the morrow it was difficult to know how to act; but on our return to our lodgings, we found our kind friend the Archbishop of Tuam; and he and I went to the Secretary's office, where I was furnished with the Lord Lieutenant's commands to the Governor, to show us every thing we wished. I much enjoyed my walk with the Archbishop. There is something very noble and pleasing about him. His Christian course is a decided one. In the evening we were at home and received numerous guests.

On sixth day we rose with an almost overwhelming prospect of service: the morning meeting with Friends; the difficult task of re-examining the penitentiary; a report to make of the result to Government; and then a journey of nearly forty miles to be accomplished. However, way opened for the whole, and very satisfactorily. When we reached the meeting-house, we found it thronged to excess, and had considerable difficulty in reaching the gallery. Hundreds went away disappointed of a place. About 1500 were supposed to be present. With full minds, and tired bodies, we found it no easy task to cope with such a meeting; but it proved a memorable one. There was, I think, a true effusion of the spirit on the occasion; and our dear sister was wonderfully enabled to surmount her bodily weakness and mental fears. I hardly ever heard such preaching as hers was that day; and the whole was concluded by the hearty ascription of all glory where alone it is due. Her text was, "Holiness becometh thine house, O Lord, forever."

Soon after meeting, I had a happy *rencontre* with the Governor of the Penitentiary in the street. We took him to the prison in our car-

riage, delivered the Government order, and made a thorough visitation of the institution. Happily, there was no great evil lurking, and we parted with our defeated friend in harmony; and I had real pleasure in going to Secretary Gregory, and making a favorable report.

In the end we got through all our labors: dined; packed our carriage; left Dublin at five o'clock, truly grateful to our friends, of the Pim family, for their uncommon kindness and attention; and, after travelling until eleven o'clock at night, we arrived at Christians-town, county Kildare; at the hospitable house of our dear friend, James Forbes. . . .

Thence over an improving country, and past several gentlemen's seats, through the town of Kells, to our friend Lord Bective's at Headfort. It is a fine extensive nobleman's place, conducted with great care and economy. We arrived in time for dinner, and were most kindly received by the Earl and Countess. There is something truly amiable about them both. We passed, however, rather a sleepy evening, for we were tired; and Lord B——— was obliged to leave us at night, on his way to attend Parliament, on the Roman Catholic question, of which he is a warm supporter. He and his wife promoted our religious intercourse with their household, and the next morning we had the family together, including a number of Roman Catholics; a general anxiety prevailing to see the stranger guests. Dear E——— read Matt. xxv, and we had a remarkably interesting meeting afterwards, a little like that at Lord Derby's, in days of old. Much love towards us was manifested by all the party, especially the servants, who seemed full of zeal in helping us. We spent an hour or two with Lady B——— at Kells, their neighboring town, in inspecting her public charities, and a wretched little prison, happily not often used; and we then drove off to a desolate place called Ballyborough, on our way to the next meeting of Friends. The people seemed anxious for tracts, of which we distributed a large quantity; and there being no horses to be had in the place fit to use, we were happy enough to meet with two pairs on their return home, which we kept for two days' service. It is a desolate country and the roads very bad; and very tired we were when we arrived at Cootehill, a little town in the county of Cavan, where we were most hospitably entertained by J. C——— and his two sisters. The change from the vast chateau to their humble abode, was far from unpleasant; there was so much cleanliness and comfort in the accommodation provided.

We held a meeting at Cootehill on fourth day morning. It was largely attended by a mixed company of Friends, Protestant church-people, and Roman Catholics. It was a time in which the truth was, I trust, exalted, and many, especially of the Roman Catholics, have since been applying to our host for tracts. He tells me his whole stock has been exhausted, by the sudden demand our meeting occasioned. The inquisitive state of the public mind, where education has at all prevailed, is deeply interesting.

We then went to Lady Lifford's, at the deanery. She knew dear Priscilla, and is a close ally of Lady Gosford's. Here we met several ladies, and laid the foundation of a visiting association. Lady Lifford is a charming, elderly lady; an humble, solid, practical Christian, abounding in good works. On separating one from another, we were favored with a true solemnity. Thence to Richill, where a large meeting of Friends and others were assembled at two o'clock; I believe to a good purpose, as the gospel was fully preached and gladly received. That night we reached Rhoane Hill, near Grange, where we were kindly entertained by an interesting family of Friends, and on sixth day morning we held a large meeting at Grange. It was to me a time of deep exercise of mind. These were the parts in which Friends were once so led away by infidelity, and their present state reminded me of the condition of the Jews after they came from Babylon; returned indeed from captivity, but yet without the Urim and Thummim, and after a time without prophets. Through all, there seemed a strong hope of revival, and two young people have lately begun to minister there. After a tedious journey, we reached this place (Lisburn) on sixth day evening, and find ourselves at home, under the care of our young friend, Jonathan Richardson, in his father's comfortable house; the parents in England. There is an excellent Friends' school here, the Hibernian Ackworth, and most of yesterday was employed in the examination of the children, and in setting on foot the Ackworth plans of scriptural instruction. I found the wheel move rather heavily, but believe success is likely to crown the effort. The meeting of ministers and elders was held in the evening. I am sitting up now to finish this letter after a laborious day. A large meeting with Friends this morning, and with the public this evening, besides a continued stream of family engagements. One of our companions in the work has been John Conran, a veteran preacher of 88 years, who stood his ground valiantly in the time of the secession, and was for some years afterward the only minister, or elder in the north of Ireland. He has already been joined by six more, and many others seem likely to follow in the train. Nothing can well exceed the loveliness of this dear old man's spirit. His preaching highly animating, his fine white locks flowing over his shoulders. Our meetings have been much favored to day, and I think we all retire to rest with the feelings of thankfulness and peace. I last wrote on First day the 4th.

The following day was devoted to the business of the Quarterly Meeting, which was large; twice the size of ours. It was a day of unction.

Our dear sister and her sister E. F——— visited the men's meeting; and John Conran, that veteran warrior in the army of the Lamb, preached, in the course of the morning, one of the best sermons I ever heard, on the Sonship and Divinity of our Saviour. A young man in a low line of life, knelt down and supplicated very powerfully. There is a remarkable breaking forth of the ministry in these parts, chiefly in the poorer class of the Society.

On third day a concluding meeting for worship, with a very large and interesting body of Friends; it was an extraordinary time, and one that could not fail to leave very encouraging impressions.

On fourth day we left Lisburn on our way to several country meetings. The weather wild. After attending a large meeting at Ballinderry, we went through a driving snow to Lurgan, county of Down, the original settlement of Friends in this land. A large old meeting-house, and a small scattered flock. There was no invitation, and the weather was severe, yet the inhabitants of the place flocked to meeting, evidently athirst, in no common degree, after living waters; and a very solemn assembly we had. Dear E——— was much strengthened for the occasion. A long drive through wind and snow brought us late at night to the hospitable mansion of Thomas Christy Wakefield, of Moyallen. This was once a flourishing colony of Friends in a beautiful country; a village of pretty villas; but, alas! the bright scene has vanished under the deadly touch of infidelity. Many of the principal Friends seceded many years ago, and have remarkably come to nothing. There is a little faithful band preserved from the wreck, some of whom are particularly pleasing. Notwithstanding the snow, we had a meeting with Friends in the morning, and with the public in the evening.

Yesterday was one of deep and varied exercise of mind. We felt it very much in prospect. At half-past ten, the hour appointed, the court house [Londonderry] was rapidly filled with the gentry of the town and neighborhood. It was a solemn and satisfactory meeting; many seemed deeply impressed, particularly a lady of rank, who was completely broken down. She said, after our afternoon meeting, that she must have come to it, had it even cost her her life. The afternoon meeting was held at the Presbyterian meeting house, at half-past three. About 2000 persons there; the bishop himself and his family sitting immediately in front of us. It was no light occasion. I never found one more arduous. But all ended well, though through deep humiliation. After it was over dear E——— met the ladies, and completely succeeded in forming her committee. The bishop took me in his car, to see the Infirmary and other institutions. We turned our backs on Londonderry, with peaceful minds, at half-past six this morning; still accompanied by our four active and agreeable guides, Thomas and Charles Wakefield, John Christy and William Bell. We have visited two large jails to day, two Infirmaries, and one Lunatic Asylum at Lifford, the county town of Donegal. Here at Omagh, the county town of Tyrone, there were 104 prisoners for trial; ten for murder! They are cases of violent political feeling and revenge. The assizes begin to-morrow, and we are stopped for want of horses. It was entertaining to see the members of the bar, in numbers, running down the street, on our arrival being known, to meet us at the prison. We have formed our committee, and our dear sister has been with the judges, who happily agree with us on the subject of Capital Punishment.

From Tempo to Enniskillen, a populous town, prettily situated on the banks of Lough Erne. Here we visited the infirmary, and a very indifferent jail, in which were six persons under a charge of desperate murder. This is no uncommon crime in Ireland. Deeply settled revenge is in general the cause; and it is often attended with awful barbarity. I do not exaggerate when I say that we have seen dozens of murderers during the last week. In Roscommon jail were ten more, for the murder of a member of our Society, a mere nominal Friend, who had a quantity of arms in his house, which were in part, the object of pursuit. He defended himself vigorously, but it was all in vain. He was shot by the assailants; and more desperate characters than they appeared to be, I never beheld. At Sligo there was a prisoner who had roasted a poor woman alive! Nothing can exceed the ferocity into which the unbridled passions of this unhappy people lead them, when party spirit has the sway over them.

Galway, 4th mo., 1st, 1827. Last third day morning the large Quarterly Meeting at Mountmellick, for the province of Leinster, concluded with a meeting for worship; in which there was an uncommon outpouring of that influence which prepares both for the utterance and the reception of the gospel. Friends parted from us in much love.

We held good meetings at Mountrath and Abbeylieux, in Queen's County, and took up our quarters for the night at Abbeylieux house, Viscount de Vesci's. Here, in consequence of an Hibernian blunder, (and in this land accuracy is a scarce article,) we found ourselves in the humbling character of uninvited guests. We had been led to understand that we were warmly invited, whereas nothing of the kind had taken place; and this was not intentional deception, but only that total want of exact representation of truth, to which the traveller in Ireland is frequently exposed. The result in the present instance was curious; a party of seven Friends drove up to a nobleman's house, on a dark night, knocked at his door, and quietly informed him that they were come to lodge.

Lord and Lady de Vesci are truly kind, hospitable people, resident on their own beautiful estate, and the benefactors of the people around them. They received us kindly, and took five of us in. The next morning we held a public meeting, which passed off well, and left them in peace, on our way to Rathdowny, where we dined with a newly settled young couple of Friends; and proceeded onwards to Knock, to attend a little country meeting. It was a darksome evening, but the meeting was well attended by Friends and others, and was a very solemn one.

The meeting at Roscrea, a large town in Tipperary full of curious remains of antiquity, was a large one; and the truth seemed to make its way. In most of these meetings, besides the small company of Friends, we have their neighbors also, which we find relieving to our minds. Indeed, a greater degree of selectness seems impossible, for there is a vast eagerness on the part of the people to come to our meetings. In the evening we held a large meeting at Birr, in King's County; a fine town; where the Roman Catholics are in a state of much agitation, in consequence of quarrels between their priests. Many of them came to the meeting. I was much led to insist on the right and duty, common to all, of reading the Scriptures, and on the guidance of the Spirit. I believe they were generally satisfied. This town belongs to the Earl of Ross, who resides near it. He, and his wife and children, were at the meeting, and seemed much pleased.

We arrived here late at night. Galway is an old Spanish town, containing 40,000 inhabitants in the depths of popery, 150 priests, three nunneries: filth and ignorance abounding, notwithstanding a fine harbor and considerable trade. We have passed a truly strange day. Early in the morning the mayor came to us, to say that if we chose to hold meetings here, he should feel it his duty to mount a guard of soldiers over our congregation; at the same time, professing a readiness to assist us. He seemed completely alarmed at the prospect, and it required a little steadiness and faith to go forward in the path of duty. We, of course, declined a guard, and endeavored to quiet his fears. We have since held our meetings: the first at eleven o'clock in a large room at the inn; about 200 people with us. The power of truth was remarkably to be felt; and we found ourselves enabled to preach the fundamental doctrines of Christianity, and the peaceableness of true religion. They were chiefly Roman Catholics, and were going in and out during most of the meeting. I believe we were as strange to them as possible. Another meeting was appointed for four o'clock in the Corn Exchange, a large room. This was to us all an inexpressibly exercising meeting; a time of real conflict of mind. There was a vast crowd, chiefly of Roman Catholics, in spite of their bishop, and some tumult on the stairs and at the doors; the congregation itself of the most respectable order. In the present irritable and touchy state of public feeling, with the poor frightened mayor in the room, we had, indeed, need of the "mind of Christ." We were marvellously helped through. I preached on faith in the Father, in the Son, and in the Holy Ghost. Dear E——— unfolded the practical part with admirable force and clearness, and E. F——— concluded with prayer. At the close of the meeting the poor Irish *stamped* approbation. We were greatly relieved, and the Roman Catholics of the upper class appeared fully satisfied, as well as the Protestants; who are here a small minority, about one-fortieth part of the population. The Roman Catholics were heard to say, that if we had meetings every night, they would be sure to come, and that all the priests in the kingdom should not prevent them. I have since been walking by the harbor, and through the crowded streets. It is like one of the populous towns in France, quite foreign in appearance. We have jails, schools, and nunneries to visit to-morrow.

(To be continued.)

A FAIR TEST APPLIED TO CLERICAL APOLOGISTS FOR WAR.

Here is a book called the New Testament, professing to contain an exhibition of the principles and the spirit of Christianity. Put that book into the hands of any man,—let him be the most ignorant heathen, or the rankest infidel,—and ask him his impression as to its character. Will he not say—will he not be *obliged* to say—that the spirit which pervades it is that of universal love; that it is evidently designed to check and restrain the malignant and irascible passions,—anger, malice, wrath, and bitterness; to inculcate kindness to all men, even to the extent of enduring wrong with patience and forbearance? Such always has been the impression produced on the minds of the heathen to the extent, in many cases, of leading them spontaneously to renounce war of every kind as unlawful to a Christian. The testimonies of our missionaries in the South Seas, in New Zealand, in Africa, abound with confirmation of this fact.

Now, such being the manifest temper and tendency of the book, here we find a body of men expressly set apart to expound its principles, and to diffuse its influence throughout society. A conjuncture comes in the history of those nations called Christian, when the malign passions have been roused to a fearful extent. The fire of fierce resentment and wrath is everywhere smouldering, and threatening to burst into a conflagration, which will envelop all Europe in its lurid and destructive light. At such a crisis as this, how do the authorized expounders of such a book conduct themselves? Some of them, no doubt, boldly stand in the breach, with solemn

and sorrowful voice, to bewail and rebuke this outbreak of unholy passions. But others, instead of enforcing the admitted and notorious spirit which pervades every page of the Book—instead of insisting on those precepts so expressly pertinent to a season of angry excitement, which enjoin forbearance, moderation, and the magnanimous endurance of evil, we find setting themselves, with most elaborate ingenuity, to *explain away* the force of all such passages, and by every violent and unnatural distortion of the obvious meaning of Scripture, straining every nerve to reconcile the religion of peace to a system which appears to most men to be in direct and glaring antagonism to its whole spirit, tendency and design. This, to say the least, is an exceedingly curious phenomenon, which we confess ourselves unable to explain.—*Advocate of Peace.*

FRIENDS' REVIEW.

PHILADELPHIA, TWELFTH MONTH 16, 1854.

As winter has, this season, paid us an early visit, affording a reasonable prospect of a long and severe period of suffering to the poor, it is sincerely to be hoped that those who have been intrusted with an ample supply of the good things of the earth, may remember the poor. The embarrassments and derangement of business, arising from various causes, have thrown an unusual number of the laboring class out of the employments on which they and their families were dependent for indispensable supplies. It is probable that large demands will be made on the liberality of our citizens, and on the inhabitants of our country in general, before the vernal season shall again salute our senses; and if the luxuries in which many among us are accustomed to indulge, could be retrenched, and their expense thrown into a fund for the poor, much suffering would thus be prevented. How many families might feel the grasp of penury relaxed, if the sums spent in fumigating our streets with a noxious and sickening effluvium, were appropriated to their relief.

If any of our subscribers can send us copies of the following numbers of Friends' Review, addressed to "Friends' Review, Philadelphia," they will confer a favor, viz.:

Vol. III, Nos. 4, 6, 7, 8, 13, 17 and 20.
Vol. IV, Nos. 44 and 45.
Vol. V, No. 19.
Vol. VI, Nos. 12 and 22.
Vol. VII, No. 4.

MARRIED,—At Friends' Meeting, East Vassalboro, Maine, STEPHEN N. TABER, son of Daniel Taber, of Vassalboro, to MARY E., daughter of Hezekiah Pope, of the same place.

DIED,—In Howard Co., Indiana, on the 4th of Tenth month last, of pulmonary consumption, which she bore with patience and fortitude, ANNA JANE, eldest daughter of David and Hannah Hadley, aged 20 years, a member of Honey Creek Monthly Meeting of Friends.

——, In Cincinnati, Ohio, on the 29th of Seventh month, last, ANN SHIPLEY, an approved minister of the Society of Friends, in the 94th year of her age.

——, At his residence in Charlotte, Vermont, on the 20th of Eleventh month, ELIJAH ALEXANDER, in the 78th year of his age, an esteemed member of Ferrisburgh Monthly Meeting.

——, At the residence of his son-in law, Daniel Clark, near Carthage, Indiana, of bilious fever, NATHAN C. HOAG, a distinguished minister of the Society of Friends, and a member of Whitewater (late of Ferrisburgh, Vt.) Monthly Meeting, in the 70th year of his age.

In recording the death of this father in our Israel, we may truly state that he died in the triumphs of the Christian's faith. Having been early called to labor in his Master's service, he faithfully endeavored to do his day's work in the daytime, and when his end drew near, of which he was fully apprised for some weeks, he said his work was done, and he only awaited the time of his departure. Nearly the last words which he articulated were, "All is right; all is sweet peace."

WEST TOWN SCHOOL.

Assistant Teachers are wanted in the Boys' and Girls' Departments of this Institution.

The opportunity which this station furnishes for prosecuting their studies free from any expense, presents a favorable opening for young persons who wish to perfect themselves in the higher branches of learning, or to prepare for the business of teaching. Those who may wish to engage are desired to make *early* application to Nathan Sharpless, Concord; Pennock Passmore, Goshen, or to Thomas Evans, Samuel Bettle, Jr., Elizabeth Pierson, or Sidney Coates, Philadelphia.

SOUP HOUSE.

The Society for supplying the Poor of the City with Soup, being about to open their House, No. 16 Green's Court, between 4th and 5th and Spruce and Pine streets, respectfully solicit the aid of the benevolent to enable them to meet the pressing wants of the poor during the present season of suffering.

Donations in money will be gratefully received by the Treasurer, Jeremiah Hacker, No. 144 South 4th street, or Thomas Evans, No. 180 Arch street; and in flour, rice, beef, vegetables, &c., at the House.

The high price of food and fuel and the difficulty of procuring employment at the present time, render the calls for aid to the industrious poor unusually numerous, and increased means will be required to meet them. There are few charities which afford so great an amount of relief at a small cost as the supply of soup, and perhaps none is less liable to create an improper dependence, or to be misused.

REBECCA AND EDWARD KIDD,
OF BRISTOL, ENGLAND.

The accounts of these young friends were prepared by their excellent father, Samuel Capper, who has since followed his beloved children to their heavenly home. In a few introductory lines he expresses his fervent desire that the perusal of this narrative may bring home to the mind of the reader, as it has done to his own, the reality of those things which pertain to a future life; the vanity of all knowledge as a preparation for death, save the knowledge of the only true God, and of Jesus Christ whom he has sent; and also the truth, which has pressed solemnly on his own attention, while preparing these memoirs, that, however long the period may be which elapses between the death of our friends and that of ourselves, whenever that awful time does arrive, the interval will appear, as bygone years *now* appear to us, to have been short indeed. We are therefore urged, by every recurring instance of mortality, to give all diligence, to make our calling and election sure, before we go hence and are seen of men no more.

REBECCA KIDD was the daughter of Samuel and Elizabeth Capper, of Bristol, and was born in the year 1812. She possessed a comprehensive and discriminating mind, which she carefully cultivated. Her dispositions were affectionate and her manners simple. She enjoyed good health, and appeared likely to live many years.

In her twentieth year, she accompanied our friends, Benjamin and Hannah Thomas, to the West Indies, in order to be useful to them, during a voyage undertaken on account of B. Thomas's declining health.

On attaining her twenty-second year, she was married to Edward Kidd, Jun. Her conduct during her minority was dutiful, and as a wife it was exemplary; and we have evidence that her desires were often earnest that she might be found walking consistently with the profession of religion which she made. In her character and deportment both firmness and fortitude were conspicuous.

A short time before her death she derived comfort from the visits of some friends engaged in the ministry; one of these addressed her in encouraging language, expressing his belief that she was one of the little flock, to whom the language was applicable, Fear not, it is thy Heavenly Father's good pleasure that thou shouldst inherit the kingdom of heaven.

Soon after the birth of her third child, on the 3d of 7th mo., 1837, unfavorable symptoms appeared, and on the 6th, she herself apprehended that there was little probability of recovery. She then was desirous of not being disturbed, and never afterwards asked to see her children, though she spoke of them with great affection. She endeavored to reconcile those about her to the prospect of parting, saying, "We must all die once; I am only going a little sooner."

On the 8th, after supplication had been offered in her room, she said, "I do not feel able to pray," and she begged her husband to pray for her, adding, "I do not know that I shall not recover, but I think I feel as if I could give you all up, though I love you very dearly." She then kissed those present most affectionately, and afterwards had a long interview with her husband alone, in which, after saying a good deal respecting her little girls being brought up with simplicity, she expressed a hope that nothing she had said might appear as dictating to her husband.

On First-day morning, the 9th, she said, "Mother, I believe the doctors think me worse;" her mother replied, "Well, my dear! I believe thou knowest where to apply for consolation;" she answered, "Give my dear love to my father, and desire that he will pray for me, that, if I am taken, a clearer evidence of my acceptance may be granted me. I cannot say that I feel happy, I have been too much occupied with cares which interested me; but I hope I may be favored with a clearer evidence before I go." Her mother reminded her that she had loved the Saviour; she answered, "But I have not walked so near him as I ought."

After giving messages to her brothers and sisters severally, she said with unusual earnestness, "I feel like one of the virgins, unsupplied with oil, but I hope a supply will be graciously afforded me." Some time after she said, "I have remembered a very sweet hymn; though it seems almost too sweet to take to myself. She then repeated part of the hymn—

"There is a fountain filled with blood,"

dwelling upon the verse—

"Lord I believe thou hast prepared,
Unworthy though I be,
For me a blood bought, free reward,
A golden harp for me."

She said to her husband, "Don't let the children be brought up to care about dress. I don't wish them to be singularly plain, but I desire that they may not be fond of dress; and do keep them a good deal at home; don't let them visit much."

When her father came to see her, he said, "I have been several times at the house, but refrained from seeing thee, because I feared it might increase the disease, but it is a great pleasure to me to be allowed to see thee now. I will embrace this occasion to say (though I know how unworthy we are of such favors) that, before thy confinement I thought I was sensible of great nearness of spirit with thee. I felt as if the Divine arms were about thee (for whatever wise purpose it might be) to draw thee to himself." Being much interrupted by weeping, he said, "The tears I shed are not altogether tears of sorrow; they are tears of gratitude, because I believe that thou art permitted to be a partaker

of the mercy of thy Redeemer. Whether thou or I be called first, the intervening space will appear nothing when the time comes. I look forward to the blessedness of our meeting in glory. I believe I have felt the sincerity, earnestness and continuity of thy prayers, and that they have been blessed." Dear Rebecca said, "I have nothing to rely on but my Saviour; but I desire to have a brighter evidence of acceptance." To her parents she said, "I feel you to have been my greatest earthly blessing, in your care and kindness toward me; and that I ought to thank you for it. I believe you will be supported under this trial. I can give you all up, even my dear children. I know they will be cared for." In the evening, she said to her father, "I have not been sufficiently diligent; my mind has been too much occupied with my house and children; but I have desired to be prepared, and that I might bring up my children in the right way. I desire to have my lamp trimmed; to have a brighter ray. If I am accepted, it will be at the twelfth hour. I know my Saviour can do all for me, and I trust in him. I believe my marriage was a right one, and I have been very happy in my married life."

Early in the morning of the tenth, after lying still awhile, she prayed thus: "O! Heavenly Father, if it please thee, take me this morning. Pour into my beloved Edward's mind the rich balm of consolation, enable him to look forward to the short period when we shall meet again." She added, "I think it will be a satisfaction to you to know that though my prospects are not very bright, yet I feel peaceful, and have the assurance that there is a place prepared for me in the kingdom of bliss."

She saw several of her brothers and sisters separately, and gave them much pertinent advice and exhortation. To one of them she said, "We little thought, when last we met, to meet so soon as this; but it is an unspeakable favor to me to feel, when thus circumstanced, entirely peaceful and resigned to what may tend most to the glory of God. If it should please him to restore me, I desire that I may lead a more circumspect life." On her husband's remarking to her that he feared she would exert herself too much, she said, "My tongue is unloosed, and I must speak."

Subsequently, when most of her brothers and sisters were present, she prayed thus: "Grant, gracious God! that the gates may soon be opened to receive my spirit! O! Righteous Father, send now, and take me to thyself. O! Holy Father, permit a ray of thy consoling light to be shed across the dark river, that they may see, that the entrance to those glorious realms is unspeakably glorious too!"

Some time after, on her sufferings being alluded to, she begged we would not mention them, and said, "I am happy, happy, happy; because my Saviour is so near. My confidence is unclouded."

She passed the early part of the night pretty quietly, but was much exhausted. Toward the morning, she very emphatically said, "And now, Lord! again into thy hands I commit my spirit." Laboring for breath, she said, "It is only the conflict of nature." Her aunt said, "My dear! we would say for thee, Come, Lord Jesus," on which she herself added, "Come quickly!"

Being told that the close was at hand, she said, "I did not know it was so near; *that* is very pleasant." Her last words were, "Come! come!" Soon after uttering these she expired, on the morning of the 11th of 7th mo., 1837.

Edward Kidd, the husband of Rebecca Kidd, was distinguished for simplicity and generosity; although these and other excellent traits in his character were much hidden from the observation of his friends by his peculiarly retiring disposition. In his intercourse with the world, he was remarkable for the uncompromising integrity and undissembling truthfulness, which pervaded all his transactions; and, in these might often be perceived a very tender regard for others, in the difficulties and pressure under which they might be laboring. He was a dutiful son, and a very affectionate friend and brother.

After the loss of his wife, his health became rather delicate, though with no very serious indications, till he was suddenly attacked with malignant fever and sore throat. On the 13th of the 3d mo., 1838, he was at business as usual, when the disease made its appearance. The progress of it was rapid and distressing; and, from the state of the throat, it was difficult, at times, to collect what he wished to convey to his friends; but throughout, he manifested great patience and resignation, and he was enabled to communicate that the work of preparation for the awful change which seemed approaching, was not then to be done, but that he had been favored previously to experience it. He was also able to express the feeling of love which pervaded his heart, not only towards his near connexions, but to the whole human race; signifying, in a sweet and very instructive manner, that he felt peace, and was resigned either to live or die.

From some remarks which he had formerly made, it is believed that he did not expect a long life. On the 14th, his mother, perceiving that he was very ill, said, "My dear! there is but One who can help thee; I hope thou art enabled to look to Him;" on which he replied, "I have done so," and added "that he had been favored to experience a preparation, previous to the illness coming on." After a short pause, he said, "It has been my desire and my prayer, that I may do or say nothing hypocritically. I do not wish to be asked any questions, but if I feel able to say any thing, I will." Afterwards he asked for his father, and requested him to take care of his three dear little girls, &c.

In reply to a hope expressed by his father,

that his peace was made with God, he said, "*That* has been done some time ago." He then added, that he trusted he had a well-grounded hope; and said that he felt a good degree of peace. He remarked that, about two months before, he had been enabled feelingly to accept the assurance that the Lord did not afflict willingly. He afterwards described what love he felt for the whole human race, "nothing but love for any one."

On being informed that a letter had been received containing a message of dear love for him, from his grandfather, he sent a very affectionate one in return, and added, "Perhaps I shall soon see him, and dear grandmother, and dear Rebecca! she was a dear wife to me." He frequently mentioned her, and once said, "We can now see what a mercy it was that she was taken first, and not left when I am gone." He sent messages of love to his relations; and when his wife's father visited him, he said, "It is difficult to speak clearly. I feel a comfortable degree of peace. I have nothing of my own to trust to; it is mercy. The Lord has been with me all my life long, but I know I have not walked so near to Him as I ought to have done." He added that he had sometimes forgotten Him, or walked contrary to what he knew to be right. Soon after, he said that he did not know how this illness might terminate; "I do not know that I shall not recover; I am not sure that I shall die." He then lay still for some time, and afterwards said, "I wish you to know that I feel very happy; very happy!" He often appeared to be in prayer, and once, clasping his hands, said, "And now, Lord, bless my dear father, mother, sisters and brothers; that we may all meet at last in thy heavenly kingdom! I hope to be patient, and do not wish to go in my own time."

His speech became very indistinct, but he was heard, during the afternoon, to say, "Blessed! blessed! blessed! Come!" After the power of articulation had ceased, he attempted to give a farewell kiss to those present, after which he lay quietly, and peacefully yielded up his breath in the evening of the 17th of 3d month, 1838.

The day after his death, his three little ones sickened of the hooping cough; and the two younger children sank under the complaint, and were laid by their dear parents within a few weeks. Thus, in about nine months, were four out of this little family of five taken to their final resting-place, where we reverently trust they are for ever with the Lord.—*Youthful Pilgrims.*

The desire of happiness is natural to the human mind, but all do not consider where alone it may be found, nor in what it consists.—*Dillwyn.*

Hasty words often rankle the wound which injury gives, but soft words assuage it, forgiving cures it, and forgetting takes away the scar.—*Ibid.*

"AND THEN!"

A story is told of a very good and pious man, whom the Church of Rome has enrolled among her saints on account of his great holiness. He was living at one of the Italian universities, when a young man, whom he had known as a boy, ran up to him with a face full of delight, and told him what he had been long wishing above all things in the world was at length fulfilled, his parents having just given him leave to study the law; and that thereupon he had come to the law school in this university on account of its great fame, and meant to spare no pains of labor in getting through his studies as quickly and as well as possible. In this way he ran on a long time, and at last he came to a stop; the holy man, who had been listening to him with great patience and kindness, said, "Well! and when you have got through your course of studies, what do you mean to do then?"

"Then I shall take my Doctor's degree," answered the young man.

"And then?" asked St. Filippo Neri again.

"And then?" continued the youth, "I shall have a number of difficult and knotty cases to manage, and shall catch people's notice by my eloquence, my zeal, my learning, my acuteness, and gain a great reputation."

"And then?" repeated the holy man.

"And then!" replied the youth, "why then, there can't be a question, I shall be promoted to some high office or other; besides, I shall make money and grow rich."

"And then?" repeated St. Filippo.

"And then," pursued the young lawyer, "then I shall live comfortably and honorably, in health and dignity, and shall be able to look forward quietly to a happy old age."

"And then?" asked the holy man.

"And then," said the youth—"and then—and then—I shall die."

Here St. Filippo again lifted up his voice, and again said—"And then?" Whereupon the young man made no answer, but cast down his head and went away. This last, "and then?" had pierced like a flash of lightning into his soul, and he could not get rid of it. Soon after he forsook the study of the law, and gave himself up to the ministry of Christ, and spent the remainder of his days in godly words and works.

My brethren, the question which St. Filippo Neri put to the young lawyer, I would put to all of you. I would urge you to put it frequently to yourselves. When you have done all that you are doing, all that you aim at doing, all that you dream of doing, even supposing that all your dreams are accomplished, that every wish of your heart is fulfilled—still, I would ask you—what will you do, what will you be then? Whenever you cast your thoughts forward, never let them stop short on this side of the grave; let them not stop short at the grave itself; but when

you have followed yourselves thither, and have seen yourselves laid therein, still ask yourselves the searching question—And then?

From the London Friend.

THE VOICE OF ISRAEL FROM THE ROCKS OF SINAI.

(Concluded from page 205.)

In proceeding to decipher the Sinaitic inscriptions, Forster laid down two canons for his guidance: the one, "that in comparing known with unknown alphabets, letters of the same form be assumed to have the same known powers;" the other, "to divide undivided inscriptions into bileteral or trileteral roots." The former rule applied to the oldest alphabets, cannot, from their common nearness to their parent source, far mislead; and it is also justified by the unchanging character of all things in the East. Acting upon it, Forster found he could identify all the characters of the Sinaitic inscriptions, with letters either of the old Arabic, Ethiopic, Syriac or Hebrew. This identification is particularly satisfactory; inasmuch as Professor Beer, in his alphabet does not account for several characters; and in his translations separate values are not assigned to them. The second rule was adopted from considerations, that as the old Arabic, which has the greatest claim to be regarded as the "primeval language," consists chiefly of trileteral roots, its branches or dialects would be very similar.

Upon these principles Forster proceeded with the translations; and he has been rewarded with results which prove the inscriptions really to be contemporary records of the Exodus; and which strikingly confirm and elucidate many passages in the sacred narrative of that event. It is no slight guarantee to the fidelity of the translations, that not a single text or passage from the books of Moses is met with among them, as would surely have been the case had the decipherments been arbitrary. The probable explanation of this absence of Scriptural quotation, is, that as the monuments are shown, by their rudeness and brevity, to be so many chronicles of the day, they may all have been written before the Pentateuch itself, or at least, before the Israelites were thoroughly acquainted with it. But to settle the authorship a question arises as to the language or dialect in which the inscriptions are written. Although it contains Hebrew words and phrases, in common with all Semitic dialects, it is not the Hebrew of the Old Testament; but identity of alphabet, and the reason of the case, point to its being ancient Egyptian; the idiom of the country and people among whom the Israelites had dwelt for 200 years, and which it is natural to conclude they would acquire and would alone use. Its characters shew it to be nearly related to the Hamyaritic; and like it, in the total absence of all adjuncts and inflections, it proves itself to be a primitive dialect allied "to the one language and one speech," which obtained before the confusion of Babel. But as the Hamyaritic is that portion of Arabic which, though occupying one half of the lexicons, Arabic scholars rarely meet with in Arabic writers, not only is that lost language now discovered, but the half of the lexicons, which has heretofore been a dead letter, is now the proper standard of appeal in the decipherment of all primitive tongues. Whence, then, did the Scriptural Hebrew arise? C. Forster's reply is, that Jehovah, designing to sever the Israelites from all connection with Egyptian manners and idolatry, miraculously interposed with peculiarity of language to insulate his chosen people among the nations that surrounded them; and that to this end he imparted to them a new language at Sinai. The line of the 81st psalm, (which treats of the thunders of Sinai,) "*I heard a language which I understood not,*" may refer to the voice of Jehovah speaking from the Mount to Moses and the people, in the new, and by them then unknown dialect, which thenceforward became their distinctive tongue. An allusion of Zephaniah may, under its spiritual application, bear a literal meaning in accordance with this significant intimation in the Psalm.

It must not be supposed that each inscription is a separate record of a distinct occurrence: multitudes of them refer to the same event, with that variation of expression which indicates a number of independent chroniclers. These repetitions corroborate one another in translation, and their variation supplies details that would otherwise perhaps have been lost. In some inscriptions the representations of animals stand as pictorial or collateral illustrations of the text, but in others they serve as true hieroglyphics; which are frequently found to compose groups of letters, and as frequently letters form parts of figures of men and animals. This introduction of hieroglyphics is noticeable in connexion with our knowledge that "Israel came out of Egypt." And it is remarkable that the regal symbols of Pharaoh appear, after the manner of Egypt, in an inscription in which the name of Pharaoh occurs.

Now, turning to the contents of the inscriptions, the translations show, that of those in our possession the references to recorded events of the Exodus comprise but a small part; the great mass consists of descriptions of rebellious Israel, under the figures of various refractory animals. All of them begin and end with a formula, which, whatever it may mean, is, from its regular recurrence and uniform position, evidently the key-note to the sense. The initial term is written in a variety of forms, apparently owing to the carefulness or carelessness of the writer. By Professor Beer, misled by an irregular form, perhaps, it is regarded as the Hebrew word *Shaulum, Peace;* but Forster identifies it with *Oin, The People*; and he renders the final term Jao, or the

ineffable name of Jehovah—"the only two words," he remarks, "which will account for the prominence and frequency of their return."

The few recorded events, however, are some of the most important circumstances in the Exodus. The passage of the Red Sea, is one of them; and, in literal agreement with Exodus, chap. xv. 1, where the "Horse of Pharaoh" is specially mentioned, it is thus described, with hieroglyphic representations of Pharaoh and his horse:

"The people journeyeth through the passage terror-stricken. With slackened rein Jehovah benignantly urges the people onward. The people essayeth the waters. Pharaoh, retrograding, reins back his war-horse."

Marah and Meribah, with their miracles, are the subjects of several inscriptions:—

"The people at Marah bleateth like a goat, kicketh like an ass; at the basins of the two water-springs it drinks greedily with prone mouth.

"The people with prone mouth drinketh (at) the water springs. The people at the water-springs kicketh (like) an ass. Smiting with a branch of a tree, the well of bitterness he heals.

"The eloquent speaker strikes the rock, forth flows the water falling down."

"Drinking with prone mouth," is equivalent in meaning to "bowing down to drink without using the hands or a vessel," and corresponds with thedescription in Judges, of the mode of the trial of the people by Gideon.

Our version, following the Septuagint, the vulgate, and all ancient versions, calls the birds provided for food at Kadish Barnea, "*Quails.*" The Psalmist describes them simply as "winged fowls." Some commentators suggest that locusts are implied by the Hebrew word; but all are at loss to reconcile the diminutive size of the quail with the great numbers that would be requisite to fill the capacious measures which the Israelites are said each one to have collected. It is also a bird which, from its fatness, is more likely to be corrupted than preserved by drying. The miracle consisted in the supply of vast flocks of birds; the question now is with the species; and if the Sinaitic inscription be accepted, all the difficulties connected with quails as the kind are removed:—

"The red geese ascend from the sea,
Lusting, the people eat them."

A passage in Numbers records that the birds were brought by a wind from the sea. And the red goose, being larger than a mallard, and standing high upon its legs, is about 3½ feet high, or exactly the scriptural admeasurement of two cubits: which hitherto has been supposed to refer to the depth at which the quails lay upon the ground, or to the height at which, in their exhausted state, they flew above the ground, in order that they might be an easy prey to the Hebrews. Its flesh is very good food, and is peculiarly adapted for drying.

A short inscription mentions Aaron and Hur by name, in connexion with Moses, "the Prophet," and probably the battle of Rephidim:—

"The Prophet prayeth unto God upon a hard great stone,
Aaron (and) Hur sustaining (his) hands."

The plague of the Fiery Serpents is the subject of others, over them being placed rude representations of serpents, descending upon prostrate men:—

"The fiery serpents destroy, springing on the people, hissing, injecting venom, heralds of death, they kill. The people prostrating on their back, curling in folds, they wind round descending on, bearing destruction."

And further—

"The people sustain on a pole erecting a standard the male serpent fiery of molten brass. The people look towards the fire, bowing themselves down; the tribes sought by an evil thing to offer up vows."

In the imagery of the Old Testament, Israel is directly symbolized under the figure of a wild ass. Most probably by *Jeshurun*, in the Song of Moses, an animal of the horse or ass tribe is intended, as the symbol under which Israel is described. And the Prophets very frequently compare Israel to the ox, the ass, the wild ass, or the swift dromedary. It is therefore, very interesting to find that these animals are introduced into the inscriptions again and again for the same purposes of simile:—

"The people a wild ass; the people wandereth to and fro."

"The people kicketh like an ass;
"Like a goat they stand erect."

"The people mutter like a goat:
Reasons with them in the night Jehovah."

"The people a great docile camel. Cheers it with conducter's voice, Jehovah."

Once has been noticed the awful sentence, beneath the figure of a determinedly refractory camel:—

"The people of the Hebrews biddeth Jehovah begone!"

The phrase "The People of the Hebrews," which occurs in this inscription, is a statement, in so many words, of the Israelitish origin. But Forster explains that he had for several years read it "the People of the Tribes," until he accidentally discovered that the plural of the Arabic word *tribes* signifies also "Hebrews." Either sense would be decisive for the Hebrew origin of the inscriptions, but both united, loudly proclaim it. And surely the translations prove themselves the correct exponents. Forster appeals to the doctrine of chances to decide the very great improbability of lighting upon a given word by unaided conjecture, among the ten thousand roots of the Arabic, or of producing the results which have been attained, except by the true alphabet. Let his labors, then, neither be received with doubt, as clever guess-work, nor be deprived of that praise to which the value of the discoveries justly entitles them. For may we not encourage the hope that further research

will disclose subjects of yet greater interest, when Forster suggests the bare possibility that of two great inscriptions in forty-one and sixty-seven lines upon the Djebel Makatteb, one may prove to be no other than the forty or forty-two verses of the Song of Moses, "graven with an iron pen and lead in the rock for ever."

W. G. N.

ABSTRACT OF THE PRESIDENT'S MESSAGE.

A proposition, embracing not only the rule that free ships make free goods, except contraband articles, but also that neutral property, other than contraband, though on board enemies' ships, shall be exempt from confiscation, has been submitted by this government to those of Europe and America. Russia has acted promptly in this matter, and a convention has been concluded between that country and the United States, providing for the observance of the principles announced, not only as between themselves, but also as between them and all other nations, which shall enter into like stipulations. None of the other powers have as yet taken final action on the subject.

Since the adjournment of Congress, the ratifications of the treaty between the United States and Great Britain, relative to the coast fisheries, and to reciprocal trade with the British North American provinces, have been exchanged, and some of its anticipated advantages are already enjoyed by us, although its full execution was to abide certain acts of legislation not yet fully performed.

It is recommended that provision be made for a commission, to be joined by one on the part of her Britannic Majesty, for the purpose of running and establishing the line of boundary of the Territory of Washington, adjoining the British possessions on the Pacific.

The position of our affairs with Spain remains as at the close of the last session. It is said that there is reason to believe that our minister will find the present government more favorably inclined than the preceding to comply with our just demands, and to make suitable arrangements for restoring harmony and preserving peace between the two countries.

Negotiations are pending with Denmark to discontinue the practice of levying tolls on our vessels and their cargoes passing through the Sound. It is not doubted that we can claim exemption therefrom as a matter of right. Congress is advised to give the required notice for the revocation of the treaty of 1826 with Denmark, the fifth article of which provides that there shall not be paid on the vessels of the United States and their cargoes, while passing through the Sound, higher duties than those of the most favored nations.

A treaty, opening certain of the ports of Japan, has been negotiated; and in order to give full effect thereto, it only remains to exchange ratifications, and adopt the requisite commercial regulations.

Our treaties with the Argentine Confederation, and with the Republics of Uraguay and Paraguay, secure to us the free navigation of the river La Plata and some of its larger tributaries; but the same success has not attended our endeavors to open the Amazon. It is expected that pending negotiations will, eventually, reach a favorable result.

In relation to Central America, perplexing questions existed between the United States and Great Britain at the time of the cession of California. These, as well as questions which subsequently arose concerning interoceanic communication across the Isthmus, were, as it was supposed, adjusted by the treaty of April 19, 1850; but they have been re-opened by serious misunderstanding as to the import of some of its provisions, a readjustment of which is now under consideration. Our minister at London made strenuous efforts to accomplish this desirable object, but has not yet found it possible to bring the negotiations to a termination.

The history of the affair at Greytown is explained, and the destruction of the place vindicated.

The condition of the national finances, as set forth in the Treasurer's report, is referred to, and a purpose to direct continued application of the surplus revenue to the payment of the public debt, is declared. A further reduction of duties on imports is also recommended, and Congress is asked to pass a law forbidding retiring revenue officers from abstracting their official accounts and papers.

An adequate increase of the army for the protection of the frontiers is urged. Reform in the organic arrangement and administration of the service is also suggested, especially in relation to promotions, and the creation of a retired list. An increase of our naval force is also advised.

Referring to the late marine disasters on our coast, the President suggests that the difficulty may be partially met by the introduction, into our merchant ships, of indentured apprentices; which, while it would afford useful and eligible occupation to numerous young men, would have a tendency to raise the character of seamen as a class. He also observes that it is deserving of serious reflection, whether it may not be desirable to revise the existing laws for the maintenance of discipline at sea, upon which the security of life and property on the ocean must to so great an extent depend.

It is said that the report of the Postmaster General shows that the expenditure of the year ending June 30, 1854, including $133,483 of balance due to foreign offices, amounted to $8,710,907. The gross receipts during the same period amounted to $6,955,585; exhibiting an expenditure over income of $1,755,321, and a

diminution of deficiency, as compared with last year, of $361,756. The increase of the revenue of the department, for the year ending June 30, 1854, over the preceding year, was nine hundred and seventy thousand three hundred and ninety-nine dollars. No proportionate increase, however, can be anticipated for the current year, in consequence of the act of Congress of June 23d, 1854, providing for increased compensation to all postmasters. The cost of mail transportation, during the year ending June 30, 1854, exceeds the cost of the preceding year by four hundred and ninety-five thousand and seventy-four dollars.

During the last fiscal year eleven million seventy thousand nine hundred and thirty five acres of the public lands have been surveyed, and eight million one hundred and ninety thousand and seventeen acres brought into market. The number of acres sold is seven millions thirty-five thousand seven hundred and thirty-five, and the amount received therefor nine million two hundred and eighty-five thousand five hundred and thirty-three dollars. The aggregate amount of lands sold, located under military scrip and land warrants, selected as swamp lands by States, and by locating under grants for roads, is upwards of twenty-three millions of acres.

The increase of lands sold, over the previous year, is about six millions of acres; and the sales during the first two quarters of the current year present the extraordinary result of five and a half millions sold, exceeding by nearly four millions of acres the sales of the corresponding quarters of the last year, thus increasing to an extent unparalleled during any like period in our past history the amount of revenue provided from this source for the Federal Treasury.

The policy of the government, in relation to setting apart public domain for those who have served their country in time of war, is illustrated by the fact that, since 1790, no less than thirty millions of acres have been applied to this object.

Respecting the donation of public lands in aid of the construction of railroads, the President expresses no definite views of policy, but says he recurs with satisfaction to the experience and action of the last session of Congress, as furnishing assurance that the subject will not fail to elicit a careful re-examination and rigid scrutiny.

The discussion of the question regarding internal improvements by the government, is reserved for a special message, which will be submitted to Congress at an early day.

The President renews previous recommendations of reforms in the Federal judiciary, and of provisions concerning the interests of the District of Columbia.

NATIONAL STATISTICS.

According to Mr. De Bow, the most valuable crop in the United States is that of Indian Corn, estimated in 1850 at two hundred and ninety-six millions of Dollars, and being nearly *three* times as valuable as Wheat, and more than three times as valuable as Cotton. Six times as many acres of land are devoted to Indian Corn as are given to Cotton, and three times as much as to Wheat. The value of Butter made annually in the United States exceeds *fifty* millions of dollars. There are only 347,525 slaveholders in the United States, of whom only *two* own over one thousand negroes, only *nine* own over five hundred, only *fifty-six* own over three hundred, *one hundred and eighty-seven* own over two hundred, and *fourteen hundred and seventy-nine* own over one hundred. The greatest number of slaveholders own more than one and less than five; the number of this class is 105,683.

There are no less than 2,363,950 farmers in the United States. The laborers number 909,786. The Carpenters stand next, counting 164,671, and then come Cordwainers, 130,473.

ST. MATTHEW, v. 3, 12.

Blessed are the poor in spirit,
They who humbly kiss the rod;
Glorious mansions they inherit,
In a home prepared of God.

Blessed, too, whom earthly sorrow
Shrouds as with a veil of night;
Storms may threaten, but the morrow
Ushers in the welcome light.

They who, like the risen Saviour,
Meekly tread the lowly vale,
Blessed in his love and favor,
By the prayer of faith prevail.

Blessed they, who, night and morning,
Seek their soul-sustaining bread;
Ever with the dawn returning,
Lies the manna round them shed.

Blessed those whose hearts ne'er harden
At an unkind word or deed;
Their own sins the Lord shall pardon—
Their own cries for mercy heed.

Pure in heart! to whom is given
Closest walk with God below,
Blessed spirits! soon in Heaven,
Highest raptures shall they know.

Blessed all who fain would gather
Bitterest foes, with one accord
To adore one common Father—
These are children of the Lord.

Blessed who endure in sadness
Cruel wrong for Jesus' sake—
They who bear the cross, with gladness
Shall the glorious crown partake.

Blessed ye who meet with burning
Envious words of taunt and shame,
Ever be your thanks returning,
That ye suffer for His name.

Praise with joy the Lord of Heaven,
Greater, *there*, your joy shall be,
For unto His saints is given,
Over sin the victory.

C.

Burlington, N. J.

SUMMARY OF NEWS.

Foreign Intelligence.—The U. S. Mail steamship Union arrived at New York on the 9th inst., bringing English dates to the 22d ult.

Every available steamship was taken up by the government for the despatch of reinforcements to the seat of war. The London Times states that the British Government is now paying at the rate of £3,000,000 sterling per annum for the charter of steamers alone, besides the cost of fuel.

The Niagara and Arabia having been taken by the Government, the steamers of the Cunard line to this country will henceforth sail only once a fortnight, those of the Collins line sailing each alternate week. Our communication with England will thus be weekly instead of semi-weekly.

It now being evident that a winter campaign in the Crimea may be looked for, the government is shipping wooden barracks for 20,000 men.

Lord Palmerston had arrived in Paris, and had daily interviews with the French Emperor.

No important progress had been made in the siege of Sebastopol. Fires were constantly occurring from the shells of the besiegers, but were put out by the Russians before they could extend far. The French and English had completed their third parallels, which were connected by a trench. The allies were receiving reinforcements at the rate of 1,000 a day, and large additions were also constantly made to the Russian forces. Fifteen thousand men of the garrison of Kicheneff had marched to Odessa, and another corps of 20,000 men had been ordered, by Prince Paskiewitch, to the Crimea.

The battle of the 5th ult. proves to have been a very bloody one. On that morning the right of the English position towards Inkermann was attacked by a body of 35,000 Russians, and at noon the garrison of Sebastopol made a sortie against the French positions. The English batteries were taken and retaken several times, and, after eight hours of hard fighting, the Russians were repulsed with a loss of 9,000 killed and wounded. The English loss was also great. Four English Generals were killed and four wounded, besides a large number of inferior officers and privates killed, wounded and missing.

It is stated that the British fleet in the Baltic would remain at Kiel until further orders.

It was reported that Gortschakoff had intimated to the Austrian cabinet, that Russia was willing to negotiate on the basis of the four guarantied conditions.

Violent gales had prevailed in the Black Sea, causing the loss of two Turkish ships and considerably injuring others. The English and French vessels sustained but little injury.

China.—Hong Kong dates to 9th month 27th have been received. The English, French and American ambassadors had gone to Shanghai. The arrangement of the duty question and the revision of the treaty, it is said, will occupy their immediate attention. The insurgents are in force at a little distance from Canton, and fighting is continually going on. Fashan continues in possession of the rebels. Piracies are increasing in frequency, and an almost entire stop is put to trade. The insurgents are collecting near Amoy, and the whole country is in a fearful state of anarchy.

California.—The U. S. Mail steamer, North Star, arrived in New York on the 9th inst., bringing California dates to the 6th ult., three hundred passengers and $1,384,005 in gold. Great efforts are being made to complete the railroad across the Isthmus, and it is hoped that cars will run the whole distance in three months from the present time.

Sandwich Islands.—Honolulu dates to the 10th month 28th, had been receieved at San Francisco. The treaty of annexation had been signed by King Kamehameha and the principal nobility, but was awaiting the return of Prince Alexander, from a neighboring island, for definite settlement. A cargo of ice from Prince Frederick's Sound had arrived at Honolulu.

West Indies.—A violent storm occurred in the West Indies during the week ending the 21st ult. The hurricane was more violent at Bermuda than any thing of the kind known there since 1839, and at St. Thomas, the storm is said to have been the heaviest ever known there, as much water having fallen in three days as usually falls there in three months.

Domestic.—The Kansas election has resulted in the election of Gen. W. Whitfield, the pro-slavery candidate, as delegate to Congress.

Congress.—In Senate, on the 5th inst., Jesse D. Bright, of Indiana, was elected President *pro tem.* of the Senate. The Standing Committees of the last session were continued, and a number of resolutions of no general interest were offered and disposed of. No business of importance was transacted on the 6th. On the 7th, a resolution was adopted giving to Senator Atchison a sum equal to the difference between his pay as Senator, and that of vice-President, during the time he was President *pro tem.* of the Senate. A joint resolution naming Rufus Choate and J. K. Paulding, Regents of the Smithsonian Institute, to fill vacancies, was passed, and the Senate adjourned to the 11th inst. On the 11th, Senator Adams introduced a bill to establish a uniform rule of naturalization, and to extend the term to 21 years; which was read and referred to the Judiciary Committee. The ocean mail-steamer appropriation bill, of last session, was taken up, and after discussion, laid on the table.

House of Representatives.—On the 5th, the Speaker announced the Standing Committees, which are the same as last year, except the new appointments necessary to fill vacancies.

On the 6th, the River and Harbor bill as returned by the President at the last session, with his objections, was taken up, and the question being taken on the passage of the bill, notwithstanding the veto, it was lost—yeas 95, nays 80, the constitutional majority of two thirds being wanting. On the 7th a number of bills were reported, and appropriately referred, after which the House adjourned to the 11th inst. On the 11th leave was asked and refused to introduce resolutions tendering the mediation of the United States between the belligerent powers of Europe, and for sending an expedition to the relief of that now under Dr. Kane, in the Arctic Seas. The various topics of the President's Message were appropriately referred. The mail-steamer appropriation bill of last session was taken up and referred to the Post-Office Committee.

FRIENDS' REVIEW.

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ORIGINAL AND PRESENT STATE OF MAN.

BY JOSEPH PHIPPS.

(Continued from page 211.)

"The things of God knoweth no man, but the spirit of God;"* therefore the apostle declares, "We have received, not the spirit of the world, but the spirit which is of God; that we might know the things that are freely given to us of God."† "But the natural man receiveth not the things of the spirit of God, for they are foolishness unto him; neither can he know them, because they are spiritually discerned."‡ Hence it is clear, that he who hath not the knowledge of spiritual things by the manifestation of the spirit of God, hath not the true knowledge of of them, imagine what he will of his other acquirements; and he must find himself at last upon the sandy foundation of vain opinion.

The apostle follows this by asserting, "The spiritual man judgeth all things."§ That is, the man who is rendered spiritual by the renewing influence of the holy spirit, has, through the shining of Divine light upon his mind, a clear discerning of all those spiritual matters it concerns him to know; which it is impossible for the natural man rightly to comprehend.

We read, that "life and immortality are brought to light by the gospel."‖ But what is this life and immortality? Did not mankind believe in a future state before the incarnation of Christ? Yes, certainly. Both Jews and Gentiles believed and held the truth of it. What life and immortality then is that which is peculiar to the gospel, and which it is its particular property to unveil? It consists not wholly in the relation of the external procedure and doctrines of our Lord, but mainly in that spiritual gift he procured for us through his sufferings, which is the life and power that the immortal spirit of God manifests in the believing and obedient soul; that spirit which quickens those who have been dead in trespasses and sins, and therein alienated from the life of God.† The very essence of the gospel, is the issuing forth of this spirit of life to the hearts of men. "Keep thy heart with all diligence," saith the wise man, "for out of it are the issues of life."‡ This teacheth that these living issues arise in the heart of man, but not from the heart itself. Was it so, the heart or soul would be its own quickener and Saviour, and Christ would be excluded as such; but he alone is the way, the truth, and the life;* therefore, the issuings of life to the heart are from the spirit, and in and through it by his spirit. The Divine influence of it is the life of the soul, that which renders it living; and void of this, it cannot be, in a gospel sense, a living soul. It may endure to eternity, but mere duration is not this Divine life. To exist without this life, is to be scripturally dead; it is therefore requisite for the soul to wait for, feel after, and find this immortal life, and also to keep to it with all diligence, that it may experience the daily issues thereof to its comfort and preservation; and to be as "a well of water springing up into everlasting life."†

I understand the propitiatory sacrifice of our Saviour, by which he opens the door of reconciliation for us, to be the initiatory part of man's salvation, and the internal work of regeneration by his spirit, to be its actual completion; for thereby an entrance is administered into the heavenly kingdom.

No man can have the influence of the inspired sentiments of the book of God, without receiving those inspired sentiments, which I have sufficiently shown no man hath who reads without the inspiring power. Every reader hath only his own conceptions about the sentiments inspired of God, and not those real sentiments, without a degree of inspiration from him; which the manifest mistakes and contradictions of many demonstrate they are strangers to.

The people called Quakers give such preference to the Scriptures above all other writings,

* 1 Cor. ii. 11. † Verse 12. ‡ Verse 14.
§ 1 Cor. ii. 15. ‖ 2 Tim. i. 10.

† Eph. iv. 18. ‡ Prov. iv. 23.
* John xiv. 6. † John iv. 14.

that they strictly press the frequent reading of them, and call for answers at every quarterly meeting throughout the Society, and at the general yearly meetings, from every particular quarterly meeting, whether the holy Scriptures are constantly read in their families, or not; which they neither do, nor ever did, respecting any of their own writings, or any others.

They recommend silence and stillness in their religious assemblies; and as our manner of worship is misunderstood by many, and often treated with ridicule, I shall take this opportunity to offer some explanation of it.

We look upon Divine worship to be the most solemn act the mind of man is capable of being engaged in; and in consideration of the high and inconceivable majesty of Almighty God, think it our duty to approach him with the greatest reverence. Every thinking person, who is in any degree sensible of the love and fear of God, must esteem it an awful thing, to present himself to the especial notice of the infinite omnipresent Eternal Being. Under a sense of this, the wise man adviseth, "Keep thy foot when thou goest to the house of God" or enters upon worship, "and be more ready to hear than to give the sacrifice of fools; for they consider not that they do evil. Be not rash with thy mouth, and let not thine heart be hasty to utter anything before God; for God is in heaven and thou upon earth, therefore let thy words be few."* He well knew, as he expresses, that both "the preparation of the heart, and the answer of the tongue is from the Lord."† This accords with what our Saviour saith, "Without me ye can do nothing."‡ We, therefore, cannot perform Divine worship acceptably but by his assistance. This must be received in spirit; for, saith the apostle, "the spirit also helpeth our infirmities; for we know not what we should pray for as we ought."§ This being as certainly our case, as it was that of the apostles and primitive believers, it is incumbent on us to wait for that spirit which is requisite to help our infirmities, in order to pray as we ought. No forms of devotion of men's invention can supply the place of the spirit. The same apostle further saith, "Through him we both have an access, by one spirit unto the Father."‖ Seeing therefore, that both our help and access is through the spirit of Christ, the renewal of which is at his pleasure, and not ours, we must necessarily wait for it. This waiting must be in stillness of mind from the common course of our thoughts, from all wandering imaginations, and also in silence from the expression of words; for the utterance of words is not waiting, but acting.

Words are requisite to convey the sense of one person to another, but not to that omniscient Being who is an universal spirit, and every where Almighty; who therefore stands not in need, either of the use of corporeal organs, instruments, or the sound of words, to communicate with the spirit of man.

If, in order to worship, the mind do not settle into stillness, the passions will be at work, and may agitate it into enthusiastic heats and vague imaginations. But in true stillness, and singleness of soul towards God, they are silenced and subjected. The still small voice of the inspirer of all good then comes to be heard, and the mind being closely engaged in attention thereunto, and answering it in faith and humble submission, feels Divine life and love spring up, and receives ability therein, truly to worship the great author of its existence, and heavenly supplier of its wants, with a devotion no forms can reach.

This worship is not entered upon by totally laying aside our faculties, and falling into a senseless stupor, as superficial observers have imagined; but by a real introversion of mind, and an attention fixed singly upon the alone object of all adoration, in patient yet fervent desire after him. Thus, according to the Hebrew, the experienced psalmist advises, "Be silent to the Lord, and wait patiently for him;"* and respecting his own practice, he saith, "Truly, my soul is silent upon God," adding this cogent reason, "from him cometh my salvation."† Verse 5, he applies the exhortation to himself, "My soul, wait thou only upon God, for my expectation is from him." Great encouragement he had thus to wait, as appears, Psalm xl., where he saith, "I waited patiently for the Lord, and he inclined unto me and heard my cry. He brought me up also out of an horrible pit, out of the miry clay, and set my feet upon a rock, and established my goings; and he hath put a new song into my mouth, even praise unto our God." This was no new song in itself, but being sensibly renewed to him in his acceptable waiting, he, with sufficient propriety, styles it so.

To the same practical and profitable doctrine Jeremiah bears testimony. "It is good that a man should both hope and quietly wait for the salvation," or saving help, "of the Lord. It is good for a man that he bear the yoke in his youth. He sitteth alone, and keepeth silence, because he hath borne it upon him."‡

(To be continued.)

* Eccles. v. 1. † Prov. xvi. 1. ‡ John xv. 5.
§ Rom. viii. 26. ‖ Eph. ii. 18.

* Psal. xxxvii. 7. † Psal. lxii. 1.
‡ Lam. iii. 26, 27, 28.

PUNISHING CHILDREN.

Jane G. Swisshelm makes this very sensible remark, which we commend to all who have the care of children:—Punishment for children should consist, at most, in restraint, and that no more than is necessary to overcome their resistance and make them feel the parent or guardian is stronger than they—that they can restrain them and will, but only for their benefit. No punishment should assume the appearance of revenge,

and should always be administered by a person in perfect command of his or her own temper. No one should attempt to govern a child until he has acquired the art of governing himself.

In what a different spirit is punishment usually administered! The parent bears and forbears until patience is exhausted, and then blows are given in anger, and wrong to the body and mind inflicted. It may be surely said that no child ever received punishment in anger that was not injured rather than benefited.

MEMOIRS OF JOSEPH JOHN GURNEY.

(Continued from page 215.)

At this period of their journey the health of his sister, Elizabeth Fry, began to give way under the effects of over-exertion and fatigue, and they were glad to avail themselves of the repose and unremitting attentions afforded them under the hospitable roof of John Strangman, of Waterford.

Joseph John Gurney subsequently writes to his sisters:

Carlow, Fourth mo. 26th, 1827.

We passed a very anxious week at Waterford, our invalid requiring the closest watching and attention. The attacks of fever were certainly violent, and we could not tell what might come of it, as a dangerous fever was very prevalent in the place. It was some trial of faith and patience to be detained day after day; but I endeavored to make some use of spare moments, in calling upon Friends, &c.

On sixth day morning last, though dear E—— had passed a poor night, and was very weak, we all felt it right to move for Clonmel, where the Quarterly Meeting was to commence on the following day. The way opened for us beyond expectation; and at one o'clock we were in the carriage. The drive of about thirty miles, English, lies through the "golden valley," a rich and beautiful green district, watered by the Suir. The contrast between the extreme fertility of the land, and the wretchedness of the inhabitants, which we never observed more striking than in the town of Carrick-on-Suir, is melancholy and almost unaccountable; partly to be attributed to the whiskey shops, which abound on every side. Alas! what a work the Prince of darkness has wrought in this land! In the evening we arrived at Melbrook, the picturesque residence of the widow Mary Strangman, and her agreeable daughters. Dear E—— bore the journey very tolerably, and slept fairly. Whilst she remained quiet in her room, on seventh day, I passed some hours, after the select meeting, in a laborious visitation of the prisons, and the house of industry.

Dearest E—— was able to attend the morning meeting on first day, (the Quarterly Meeting,) and was wonderfully helped to minister. It was a time of close and rather painful exercise of mind. In the evening she went down to Anner Mills, where we took up our abode for two days; a delightful place, inhabited by a veteran in the good cause, Sarah Grubb, a widow upwards of 80, and strong in her intellectual, as well as lively in her spiritual faculties. She lives with her son-in-law, J. Barclay Clibborn, and her daughter, Elizabeth Clibborn, who have twelve fine children. It is truly an abode of peace, a Christian family. Here we are most comfortably accommodated. E——'s sister and I joined her there after attending a large public meeting in the evening, in which it was particularly laid upon me to unfold the spiritual nature of the Gospel, and the universality of the grace of God. It was a time of deep solemnity. We dined that day with Margaret Grubb, an aged, but lively minister, daughter of the late Richard Shackleton, and were enabled, I trust, to minister to her consolation. There is nothing more enlivening than a green old age. We have seen much of this lately, and ought to be confirmed in our course by it.

On third day, the concluding meeting for worship was held, a very long one, and I have not often sat in a meeting in which there was a more evident effusion of the Spirit of the Great Baptizer. It was a great comfort thus to end well at Clonmel, and to leave the place with minds so much relieved.

Dublin, 5th mo. 2d, 1827.—I hardly know how to enter on the particulars of our Yearly Meeting. It has been so far a remarkable occasion; much life and solemnity in most of the sittings; and the meetings for worship highly favored by the presence of Him, who can alone teach his disciples how to worship aright. The Friends are collected in great numbers, and we have the company of many from England. The labor is considerable, many pressing after us, and a variety of visits to the houses of Friends filling up all the intervals between the meetings. Yesterday we had a very agreeable interview at the castle, with the Lord Chief Justice Burke, a very superior man, who enters warmly into our views, and promises all the aid he can give, both now and in future. We have been certainly much gratified with the acquaintance we have formed with the Irish judges, many of whom are very useful characters.

To-day we again paid a visit to Lord Wellesley, at the Vice-regal Lodge. He is particularly intelligent, and evidently very desirous to promote the good of the country. Like the king, in England, he has the power of life and death, and his hatred of capital punishment made it easy for us to intercede for one poor man, whom we are anxious to save from the gallows. Ever since our dear sister spoke to this poor creature (at Ennis, in the county of Clare,) he has shown marked evidence of contrition and reformation. I have no doubt that the man's life will be saved. The Lord Lieutenant listened with the greatest attention to our suggestions on various points, and it is agreed between us that we are to pro-

vide him with a written report, addressed to himself, on every subject which we may deem worthy of notice in connexion with the state of Ireland. This he intends communicating to the government at home. We feel the responsibility much, and I heartily wish I may be enabled to draw up such a report as will be useful to this afflicted people.

Under date of 5th month 11th, 1827, at Milford Haven, J. J. Gurney writes to his sisters: I shall begin this concluding sheet of my journal, by telling you that fair wind and fine weather were our agreeable companions in crossing the sea to-day, and we arrived safely at our desired haven after a good voyage of ten hours.

The Yearly Meeting in Dublin concluded in great solemnity on sixth day evening, and we afterwards met a very large Irish party at our lodgings. There was a remarkable influence over us of divine love, and this was eminently the case the next morning when we parted from our kind friends at William street, as well as in the concluding meeting for ministers and elders.

We got clear of the great city after a final call at the Secretary of State's office, that afternoon; and a drive of thirty English miles, through a very pleasant, rich and fertile country, brought us at night to Joseph Pim's, at Wicklow, a little town on the sea coast, something like Cromer. There we passed a very interesting "Sabbath;" a meeting with Friends in the morning, a public one in the evening; besides a visitation of the county jail, and a successful effort in forming a Ladies' Committee. There are some very pleasing and serious people in that neighborhood. The public meeting, held in the court house, was excessively crowded, and brought us into deep exercise of mind. Such meetings in Ireland, under its present circumstances, are occasions of peculiar responsibility. A curious circumstance in connexion with this meeting deserves to be recorded. The rector's usual service was appointed at the same hour. His whole congregation was with us, with the single exception of his clerk, who forthwith preferred a humble petition that he also might go and hear the Quakers. The rector consented, and he and his clerk came to meeting together. The Protestants are in general very good tempered towards each other, of which this is a specimen.

We arrived in the evening of second day at the little village-city of Ferns, a bishop's see of many thousands per annum, with an old ruined castle. In the neighborhood is a quiet meeting of Friends: few in number, but of the right sort. We had much satisfaction in paying them a visit. On third day morning we held a meeting at Enniscorthy with Friends of that district, a scattered flock, which is the more affecting, as the last generation made so noble a stand in those parts at the time of the rebellion. Their deliverances were truly wonderful. The meeting was spontaneously attended by numbers of strangers. The hearts of many are open to receive the truth in the love of it. The county of Wexford is a very interesting part of Ireland; the people are of English origin, and in some parts talk the Anglo-Saxon.

We arrived at Wexford, a large town on the sea coast, early in the evening, and truly it was an evening of overpowering exertion. Crowds were waiting for us at the jail, at the entry of the town. It was in vain to attempt to pass by it, though a public meeting was appointed for seven o'clock: we visited it, and my sister formed her committee. When we went to the appointed place of meeting in the evening—a large assembly room on an upper floor—we found it fearfully crowded, and almost insufferably close. Dear E—— seemed much overcome, and what with this, and what with the ticklish state of the people, the noise of a hooting boy-mob under the windows, and the idea that the floor might possibly or probably give way, it was a time of real conflict of mind to us. However, we were enabled to get pretty well through it, and the truths of the Gospel were plainly uttered, and I trust joyfully received; and no accident occurred beyond the occasional breaking of a form. You can hardly imagine how really appalling some of our public meetings have been in this land; and yet, I believe, we have been engaged in no service which has told so much. This place is one of the strongholds of Popery, and it was in vain that we proposed to the Romish priesthood, our conciliatory plans for the reading of the Scriptures in the jail. They set their faces against it, under every modification. How long will such a bondage be maintained?

The next day (fourth day) we held meetings, summoned for Friends, but public in effect, at Forest and Ross, and passed through a country interesting for its recollections. Vinegar hill, so infamous for the horrid cruelties practised there by the rebels, and Scalabogue, where they burnt the barn full of their Protestant victims. This part of the country is now peculiarly peaceable, and free from crime. We dined at Hoareton house, with a county magistrate, once a Friend; and at Ross were most kindly entertained by Samuel Elly. The meeting there formed the peaceable and solemn conclusion of our public service in Ireland.

On fifth day to Waterford, where we found a variety of things and people to attend to, and, in the evening, with many kind attendants, we went down to Dunmore, the harbor, where we were glad to take refuge in the Vixen steam packet, which has now so happily restored us to our own land. On the retrospect of our whole deeply interesting journey, we feel quiet, peaceful and unexcited; and, I trust, can most sincerely adopt the language of David, "What shall we render unto the Lord for all his benefits towards us?"

Earlham, 6th mo. 6th, 1827. Four interesting and important months have passed away, and I find myself once more in this profoundly quiet and peaceful spot, having returned hither by the day coach last second day evening. . . .

Norwich, same date, to Mary Fowler.—In the tender mercy of my heavenly Father I am favored, on my return to this place, with more than a common portion of the reward of peace. The whole place is clothed in abounding verdure, and I promise myself that thou wilt find it a peaceful and pleasant home. For my own part, I feel very thankful that such a resting place is provided for us, and I see no reason to believe that it may not be our permanent residence; to be exchanged only for one infinitely brighter, purer and sweeter. I find my solitude not only very pleasant, but very convenient, as it affords me the opportunity of continuing with some portion of vigor and stillness my Report to the Irish Government. I shall not be thoroughly relieved about Ireland till this is finished and despatched.

Earlham, first day evening, 7th mo. 1st, 1827.

To M. F.—How apt are we to fail both in faith and in thankfulness! In myself I can truly acknowledge this failure, and it is my prayer that in both of us, peace, love, gratitude and joy in the Holy Ghost, may more and more abound. Our meetings to-day have been solemn and edifying. I have been but little engaged in ministry since my return until this morning, when the stream flowed, I believe, from the depths. The feelings, thoughts and words came to me as if they rose spontaneously out of a fountain over which I had no command, and with which I had no right to intermeddle. . . .

On the 18th of the 7th month he was married to Mary Fowler. "Bright, hopeful, and happy," to use his own words in the Autobiography, "was our wedding day. We dined on the lawn, a large united company, and rejoiced together, I trust in the Lord. Mary and I left the party at Elm Grove, in the afternoon, for North Devon." He afterwards writes:—

Linton, North Devon, 7th mo., 24th. We are now on the point of quitting the delightful scenery of this place on our way to Ilfracombe, dearest Mary being my only companion. In waiting from time to time on the Lord, chiefly in silence, we have, I think, notwithstanding our great unworthiness, (and my own is great indeed,) been favored with a sweet, enlivening sense of the divine presence and favor. It is, I believe, our great and separate desire to be devoted to the service of truth in this evil world. And O that we may be preserved from all the snares of the enemy!

Earlham, 8th mo., 5th. On Sixth day evening, after a pleasant journey, via Oxford and Cambridge, I brought my dear wife home. Our arrival was very comfortable, and the darling children gave us a truly cordial reception. We have since settled most agreeably, our only cloud being our dearest Rachel's state, who is very ill, and suffering much. It is a deep interest to us all, but adds to our sense of the value and comfort of my beloved Mary's arrival. The preciousness of the gift bestowed upon me is inexpressible.

To Jonathan Hutchinson.

Norwich, 8th mo., 25th 1827.

My dear sister Rachel is greatly sunk, and it has been for the last two weeks our affecting task to watch her entrance on the valley of the shadow of death. In the frame of her spirit she is as one who has *begun to die*. Remarkably redeemed does she appear to be from all dependence on human help. She finds the reality of those things in which she has so long believed, and speaks sweetly of the inexpressible privilege of feeling and knowing that her "Redeemer liveth."

Her death took place on Second day morning, the 24th of the 9th month, whilst we were all assembled round her bed; dear Louisa being engaged in very solemn prayer for the accomplishment of the blessed work. After the close had taken place, dear Elizabeth uttered a song of thanksgiving in the midst of our great sorrow.

"A sister," adds Joseph John Gurney, "so persevering in kindness, so entirely interested in one's concerns, and so affectionately and devotedly attached, few brothers have ever enjoyed. She was to me much of a watcher and guardian; and never withheld a hint that could be useful. Her advices are deeply engraven on my heart and recollection; and I can, with respect to her, feel the full force of the expression, 'she being dead, yet speaketh.' May I be enabled, through the love and power of the Lord Jesus to rejoice with her purified and glorified spirit."

Joseph John Gurney now completed his Report on the state of Ireland, which he addressed, in the joint names of himself and his sister Elizabeth Fry, to the Marquis Wellesley, and, with his permission, subsequently published. In this report, he takes a comprehensive survey, in three distinct sections, of the Prisons, the Lunatic Asylums, Houses of Industry, Mendicity Associations, and Infirmaries, and lastly, of the general condition of the people. The observations on this last subject, in particular, will still repay the perusal of the reader whose heart is alive to the welfare of Ireland. The questions of pauperism and its remedies, of the uncertainty of tenure, of the system of middlemen, of absenteeism, emigration, crime, intemperance, and scriptural education, are, amongst others, successively passed under review; and much as has been attempted and accomplished for the improvement of Ireland since its first publication, nearly thirty years ago, the intelligent reader cannot fail to notice how many of the observations are applicable, with nearly equal force, at

the present day. The Report has passed through three editions, the last of which was printed in 1847.

The close of the year was devoted by Joseph John Gurney to various religious engagements, principally in Buckinghamshire and the counties of Gloucester and Wilts. "Some of the meetings," he writes in his journal, "especially those at Cambridge and Aylesbury, were evidently times of great solemnity and of the putting forth of what we believe to be the divine power; and in all of them, I may humbly acknowledge that sufficient strength was afforded to meet the duties of the day." A single incident deserves to be recorded. At one of the meetings where he was present, a marriage was solemnized, and notwithstanding the apparent unsuitableness of the occasion, he felt "constrained," as he expresses it, to preach upon the subject of death. A few weeks had scarcely elapsed before three of the assembled party, including the bridegroom himself, were called to meet their God.

1st mo., 25th, 1828. How silent, how imperceptible, yet how awful is the approach of death and eternity! The Lord grant that I may be ready when my change cometh; that all my pollutions may then have been cleansed away, and all my doubts and fears scattered before the Sun of Righteousness.

2nd mo., 25th. Never that I remember has the rapid flight of time been so awfully impressed on me as of late; "the sand is running out of the glass irresistibly;" and every grain that falls is bringing me nearer to death and eternity. Is it possible that there should be any true repose but in Christ?

In the fourth month he was again engaged in the service of the gospel in Lincolnshire and Yorkshire, and some parts of the counties of Nottingham and Northampton. From Halifax he wrote to his brother Samuel Gurney:—

In the midst of some deep exercise of mind, which must be expected to attend me as I pass along in this work, my heart very much turns toward thee, from whom I have in every way derived so much assistance and encouragement. I find myself bowed before the Lord in a sense of great weakness and of utter inability to serve him and promote his cause, except through the gracious renewal of his love and power.

I feel it profitable to be extricated for a season from the thoughts of this world, and am the more easy in it, as I left the business after thoroughly attending to my own department of it. That thou mayest be favored to arise from time to time above the trammels of business, and to hold daily communion with God in spirit, is my earnest desire and prayer.

4th mo., 27th. I have felt a peculiar desire to-day, that the ministry in me may be preserved within its true limits, bright and deep. It is a powerful principle on which our ministry turns, if faithfully kept to. O that it may be more and more appreciated and understood!

5th mo., 2nd. Notwithstanding this desire, I have some reason to believe that, in the exercise of this gift, I have not always the unity of those whom I greatly love and approve: and this sometimes happens, when, to my own apprehension, the unction has been rather peculiarly bestowed upon me, and when the seal of peace has been more than usually impressed. On such occasions I do not wish to say, "I am right." I rather look upon such circumstances as evidences of the deep imperfection which hangs about us in this comparatively clouded condition; and desire that every discouragement of the kind may tend to my further humiliation in the presence of Him, who is perfect in wisdom, and who, through good report and evil report, unity and disunity, has an undoubted right to be obeyed and served to the very best of the ability which he is pleased to bestow. In the mean time, love and forbearance, and the spirit which can prefer another's judgment to our own, are great matters.

9th mo., 17th. The time which has passed since I last wrote has been fraught with lively interests. My dear sister Fry's satisfactory and comforting visit, from Fourth to Seventh day last, was perhaps the principal. I never saw her, that I remember, in a more favored condition, and she was the means of raising me considerably in the scale of spiritual feeling, wherein I am so very apt to find a low place. Greatly gifted she assuredly is, both by nature and grace, and is enabled to exercise a gentle and unseen, yet powerful influence upon all about her. She was present at our large and highly favored Monthly Meeting, last Fifth day, and was memorably engaged among us as a daughter of consolation.

In the tenth month he again left home in the service of the Gospel. Upon his return he writes:—

11th mo., 9th. . . During my late journey I visited all the Meetings of Bedfordshire and Hertfordshire, Cambridgeshire, and Huntingdonshire, a large proportion of the families, particularly at Hitchen and Hertford, and held nineteen public meetings. It has been a time of deep occasional depression; but I clearly experienced the value of the guiding hand. The public meetings were generally favored times, especially so at Bedford and Cambridge.

During the autumn, the institution at Ackworth was visited with typhus fever, which, besides carrying off several of the children, proved at length fatal to Henry Brady, in whose gradually maturing character Joseph John Gurney had long taken a lively interest, and whose loss to Ackworth seemed to him at the time almost irreparable. This event, together with the continued delicacy of his beloved wife, the decease of his valued cousin Priscilla H. Gurney, and more

than all, the deep sorrow into which his sister Elizabeth Fry was now plunged, all contributed to throw a shade of mourning over the conclusion of the year. Cast down and brought very low, it was, to use his own expressive words, "at the foot of the cross," that, "in prayer, and supplication," he was permitted to find refuge and consolation.

At the opening of the following year, Joseph John Gurney writes:—

1*st mo.*, 2*nd*, 1829. I rose early, and have been endeavoring to pour forth my heart in prayer to the Almighty, and to commend all my cares, and, above all, my own soul, to his merciful providence. In temporals, I have many weights and somewhat extensive solicitudes. I pray to be preserved from fretting on these subjects, doing my daily duty with faithfulness, and leaving all results in quietness to Him who hath the disposing of all our matters. . .

The condition of that part of the church of Christ, which is within the borders of "Quakerism," is a cause, from time to time, of much humiliation and depression. Life is at a low ebb amongst us, I greatly fear; and the removal from the scene of warfare of so many promising young persons, seems, to our finite eye, almost to preclude the hope of revival. And yet, in such a notion, I am sure there is a radical want of faith. At the commencement of this new year, which begins in clouds, I feel a renewed persuasion, that it is my place and duty to maintain an unbroken testimony, whether Friends survive or perish, to the spirituality, simplicity, freedom, peaceableness and perfection of the gospel dispensation.

1*st mo.*, 5*th*. In the afternoon of yesterday, a satisfactory time of solemnity beside the dying bed of poor old Roger Norman, who, I trust, is about to enter into the rest prepared for the righteous. In our silent waiting this morning, (my dearest wife and I being alone,) I could not do otherwise than express my desire "that we might, during this week, dwell near to God, and be found at the foot of the cross of Christ; that we might be faithful in our stewardship; that while diligent in the performance of daily duty, we might have our conversation in heaven; that even the little circumstances of life might be sanctified to us; that the life which we now live in the flesh, we might live by faith in the Son of God, who loved us, and gave himself for us."

1*st mo.*, 12*th*. Much prosperity, and much care and responsibility, seem to be my allotment in things temporal, and I often feel anxious that neither the advantages nor perplexities of riches, may divert me from the one thing needful. I would have deeply impressed on my soul, our blessed Saviour's precept, "Make to yourselves friends of the mammon of unrighteousness, that when ye fail, they may receive you into everlasting habitations." Comp. 1 Tim. vi. 17—19.

2*d mo.* 14*th*. The trying position of the affairs of some of my near friends, is one of the crosses of the day. Some exercises of patience must be expected; yet a secret hope lives with me, that, with patience and watchfulness, I shall know my way to open for such services in the gospel as may be in store for me. In the meantime, it is my wish to be like the poor penitent, who lay at the feet of Jesus, washing them with her tears, and wiping them with the hairs of her head.

3*d mo.* 18*th*. Some precious communion with God graciously permitted this morning, and often of late. Inward conflict drives even wandering minds to a throne of grace.

Having been again occupied from home in various religious engagements, he writes, after an absence of rather more than ten weeks:—

Earlham, 6*th mo.* 20*th*. I visited all the meetings in Berks and Oxon, several of those in Bucks, including a general visit to families, and holding nearly twenty public meetings.

The visits to Reading and Oxford were both particularly interesting to me. At the former place, two meetings, with a large company of young people, were relieving and cheering. The public meeting at Oxford was very large, and very fairly attended by the students. A great many Friends met us there, and it was a memorable occasion. Through the zealous intervention of A—— H——, I was introduced to many of the pious collegians, whom I met at his rooms, the day after the meeting, at breakfast and dinner. More ingenuous youths than the young students among them, I have scarcely ever met with, and their piety seemed very genuine. Several of them accompanied us in the evening to Farringdon, where the public meeting, though deep and difficult exercise to me, proved to be a very uniting time, and the young men seemed afterwards to overflow with love. . . .

The Yearly Meeting was very absorbing during its whole continuance, and certainly was an occasion of powerfully renewed favor. It was well attended, and the unanimity which prevailed among Friends, especially in issuing the document respecting America, and declaration of our faith in our blessed Redeemer, was peculiarly precious.

On the whole retrospect of this interesting time, I feel that I have, under a deep sense of my own unworthiness, abundant cause for thankfulness to the Author of all good, who has most mercifully led me about and instructed me, and supported me in times of more than common mental trial; covering me with favor as with a shield, and anointing me from time to time for the work and service to which, I believe, he was pleased to send me forth; and now, on my return home, I am favored to feel a degree of tranquillity and of renewed encouragement to trust in his holy name.

To be continued.

FRIENDS' REVIEW.

PHILADELPHIA, TWELFTH MONTH, 23, 1854.

After the experience offered to Europe and to the world, near the close of the last and the early part of the present century, we might reasonably have expected that the nations of western Europe, and particularly the people of Great Britain, would be cautious of interfering in the contests of others.

The attempt of the neighboring powers to control the people of France in their efforts to establish a more liberal government, led to consequences which were probably never anticipated by its authors. After almost every section of continental Europe had been exposed to the terrors and devastations of war, and their contests apparently settled by the dreadful battle of Waterloo, the inquiry might well be made, but probably would not be easily answered, what Europe or the civilized world had gained by the contest? Would any statesman of 1793, could he have foreseen the events and the results of these extensive and sanguinary conflicts, have willingly engaged in them? Almost forty years have rolled away since the field of Waterloo was dyed in human blood, during which time the nations of Europe have been comparatively in a state of peace, and we may search their annals in vain for another forty years in which the advantages of peace have been so conclusively demonstrated. Why then are we now astounded with the sound of the trumpet, the alarm of war?

The folly and misery of the war into which the rulers of France and Great Britain have plunged their people, are very clearly exposed by John Bright, member of Parliament for Manchester, in a letter to one of his friends In a brief conversation, he had expressed his decided condemnation of the justice and policy of the war with Russia, in consequence of which his friend, after fortifying himself with the authority of Vattel, applied to J. Bright for a more extended exposition of his opinions on the subject. This correspondent had proposed the discussion of the question at a meeting at Manchester, designed to promote a subscription for the widows and orphans of those who had fallen in that contest; to this J. B. replied,

"Just or unjust, the war is a fact, and the men whose lives are miserably thrown away in it have clearly a claim upon the country, and especially upon those who, by the expression of opinions favorable to the war, have made themselves responsible for it. I cannot, therefore, for a moment appear to discourage the liberality of those who believe the war to be just, and whose utmost generosity, in my opinion, will make but a wretched return for the ruin they have brought upon hundreds of families.

"The 'law of nations' is not my law, and at best it is a code full of confusion and contradictions, having its foundation on custom, and not on a higher morality; and on custom which has always been determined by the will of the strongest.

"The question of this present war is in two parts; first, was it necessary for us to interfere by arms in a dispute between the Russians and the Turks; and, secondly, having determined to interfere, under certain circumstances, why was not the whole question terminated when Russia accepted the Vienna note? The seat of war is 3,000 miles away from us. We had not been attacked —not even insulted in any way. Two independent Governments had a dispute, and we thrust ourselves into the quarrel."

He then describes the manner in which the English might have avoided any participation in the contest; and proceeds—

"The Turks declared war against the advice of the English and French Governments—so, at least it appears from the blue-books; but the moment war was declared by Turkey, our Government openly applauded it. England, then, was committed to the war. She had promised armed assistance to Turkey—a country without government, and whose administration was at the mercy of contending factions; and, incapable of fixing a policy for herself, she allowed herself to be dragged on by the current of events at Constantinople. She 'drifted,' as Lord Clarendon said, exactly describing his own position, into the war, apparently without rudder and without compass.

"At this moment England is engaged in a murderous warfare with Russia, although the Russian Government accepted her own terms of peace, and has been willing to accept them in the sense of England's own interpretation of them ever since they were offered; and at the same time England is allied with Turkey, whose Government rejected the award of England, and who entered into the war in opposition to the advice of England.

"I have here said nothing of the wretched delusion that we are fighting for civilization, in supporting the Turk against the Russian and against the subject Christian population of Turkey. I have said nothing about our pretended sacrifices for freedom in this war, in which one great and now dominant ally is a monarch who, last in Europe, struck down a free Constitution, and dispersed by military violence a national Representative Assembly.

"My doctrine would have been non-intervention in this case. The danger of the Russian power was a phantom; the necessity of permanently upholding the Mahometan rule in Europe is an absurdity. Our love for civilization, when we subject the Greeks and Christians to the Turks, is a sham; and our sacrifices for freedom, when working out the behests of the Emperor of the French and coaxing Austria to help us, is a pitiful imposture. The evils of non-intervention were remote and vague, and could neither be weighed nor described in any accurate terms. The good we can judge something of already, by estimating the cost of a contrary policy. And what is that cost? War in the north and south of Europe, threatening to involve every country of Europe. Many, perhaps fifty millions sterling, in the course of expenditure by this country alone, to be raised from the taxes of a people whose extrication from ignorance and

poverty can only be hoped for from the continuance of peace. The disturbance of trade throughout the world, the derangement of monetary affairs, and difficulties and ruin to thousands of families. Another year of high prices of food, notwithstanding a full harvest in England, chiefly because war interferes with imports, and we have declared our principal foreign food-growers to be our enemies. The loss of human life to an enormous extent. Many thousands of our own countrymen have already perished of pestilence and in the field; and hundreds, perhaps thousands, of English families will be plunged into sorrow, as a part of the penalty to be paid for the folly of the nation and its rulers.

"When the time comes for the 'inquisition for blood,' who shall answer for these things? You have read the tidings from the Crimea; you have perhaps shuddered at the slaughter; you remember the terrific picture—I speak not of the battle, and the charge, and the tumultuous excitement of the conflict, but of the field after the battle,—Russians in their frenzy, or their terror, shooting Englishmen who would have offered them water to quench their agony of thirst; Englishmen, in crowds, rifling the pockets of the men they had slain or wounded, taking their few shillings or roubles, and discovering among the plunder of the stiffening corpses images of the 'Virgin and the Child.' You have read this, and your imagination has followed the fearful details. This is war—every crime which human nature can commit or imagine, every horror it can perpetrate or suffer; and this it is which our Christian Government recklessly plunges into, and which so many of our countrymen at this moment think it patriotic to applaud! You must excuse me if I cannot go with you. I will have no part in this terrible crime. My hands shall be unstained with the blood which is being shed. The necessity of maintaining themselves in office may influence an Administration; delusions may mislead a people; Vattel may afford you a law and a defense; but no respect for men who form a government, no regard I have for 'going with the stream,' and no fear of being deemed wanting in patriotism, shall influence me in favor of a policy which, in my conscience, I believe to be as criminal before God as it is destructive of the true interest of my country."

THE PARENT'S GIFT.—In our third volume, a concise notice of this little volume, then recently published, was given to our readers. We have now the satisfaction to state, that the work has just been issued anew from the press. To render it more attractive to children, a number of leaves ornamented with pictures are interspersed through the work.

To give our readers a view of the design of the compiler, the introduction is inserted as follows:

It is a consideration, not likely to be too often or too closely impressed upon those who are intrusted with the education of youth, that the impressions which are received in childhood are often retained, and vividly recalled in maturer life. The character of the man or woman is, not unfrequently, stamped on the plastic mind of the child. The admonition of Solomon, to train up a child in the way he should go, with the assurance that when he is old he will not depart from it, is no less important now than at the time it was first delivered. And though the labors of pious parents and instructors may sometimes appear unavailing, there is ample reason to believe that such labors, early and perseveringly applied, are never wholly lost. Religious instruction, confirmed by correspondent example, presented to the youthful mind, like seed cast upon moist places, is often found to spring up and bring forth fruit after many days.* But much of the training of children is effected by the companions with whom they associate, and by the books which they read. And of the books which they read, we may readily conclude, that those with which they are best pleased will make the most lasting impression. But neither children nor adults are apt to be pleased with a book which they do not understand. It is, therefore, of essential importance that books prepared for the instruction of children should possess two characteristics. First, that the sentiments which they inculcate should be unexceptionable in their tendency and nature; and second, that they should be such as children, with a reasonable exertion of their understandings, may fully comprehend. It is no recommendation to a book, even for children, that it is too simple to demand any exercise of thought. Children ought to learn to think as soon as they are capable of it; but this will not be learnt from books that are too simple to call their intellect into action, or from those that are too abstruse to reward their exertions with success.

One of the most pleasing methods of impressing moral or religious instruction on the minds of children, is to give it in appropriate narrative. But in these cases care should be taken to render the moral or religious truth, which it is designed to impress, sufficiently prominent. Fictitious narratives, when wrought up as they usually are, so that the imaginary incidents engross the attention and lead the reader to overlook or forget the moral, if there is one, are not the mediums through which instruction can be safely conveyed to the youthful mind. They carry at best one danger in their train; that of obliterating, to some extent, the distinction between falsehood and truth; and of leading the youthful reader to regard too lightly the sacred and inviolable character of the latter.

The compiler of the following little work has labored to accommodate the selections to the wants and capacities of children of the second and third classes. As the compilation is designed chiefly and primarily for the children taught in Friends' Schools, care has been taken to exclude everything, either as to language or sentiment, which is not strictly consistent with our doctrines and practice. We often find in essays of a religious character, the sacred name introduced with needless frequency; the natural consequence of which appeared to be a diminution of the reverence with which that name should always be uttered. This blemish is studiously avoided in the following work. In the arrangement of the essays, the most simple are, of course, placed near the beginning, so that the juvenile readers may find the

* A critic in the Hebrew language once expressed to me a belief, that the passage—Eccles. xi. 1, would be better translated:—Cast thy seed on moist places, &c., than as we now have it.

character of the essays gradually rising as they proceed.

To be had at 25 cents a copy, at Lippincott & Grambo's, Uriah Hunt & Sons, and at Friends' Book Store, Arch St.

New Subscribers who have not received No. 2 of the current volume, will be supplied as soon as it can be reprinted.

MARRIED,—On 5th day, the 14th inst., at Friends' meeting house on Arch Street, Phila., STEPHEN P. MORRIS to MARY ANN COPE, daughter of Israel Cope.

DIED,—Suddenly, with disease of the heart, at his residence in Goshen Township, Mahoning County, Ohio, the 10th of 8th mo. last, in the 73d year of his age, STACY SHREEVE, a much esteemed member and elder of Goshen particular and Upper Springfield monthly meeting. This beloved friend removed with his wife from N. J. in the year 1806, to the spot on which he lived the remainder of his time.

Our deceased friend was of a meek and quiet spirit, and according to his measure deeply interested for the prosperity of our beloved society, manifesting by his innocent cheerfulness and the consistency of his daily walk, that his heart was with Jesus. He had thereby obtained the esteem and attachment, in a remarkable degree, of a large circle of relations and friends.

——, On First day morning, 26th of 11th month, MARTHA ANN, daughter of Jason and Abigail Williams, of Henry County, Indiana, in the 16th year of her age. She bore her long and painful illness without a murmur, and left the comforting assurance to her family and friends, that her end was peace.

——, At the residence of her father, Spiceland, Henry County, Ind., on the 30th of 11th mo. 1854, REBECCA THISTLETHWAIT, daughter of Thomas and Hannah Symons, in the 35th year of her age, a member of White Water monthly meeting. She bore her protracted illness with resignation, and we have cause to believe her close was peaceful.

SOUP HOUSE.

The Society for supplying the Poor of the City with Soup, being about to open their House, No. 16 Green's Court, between 4th and 5th and Spruce and Pine streets, respectfully solicit the aid of the benevolent to enable them to meet the pressing wants of the poor during the present season of suffering.

Donations in money will be gratefully received by the Treasurer, Jeremiah Hacker, No. 144 South 4th street, or Thomas Evans, No. 180 Arch street; and in flour, rice, beef, vegetables, &c, at the House.

The high price of food and fuel and the difficulty of procuring employment at the present time, render the calls for aid to the industrious poor unusually numerous, and increased means will be required to meet them. There are few charities which afford so great an amount of relief at a small cost as the supply of soup, and perhaps none is less liable to create an improper dependence, or to be misused.

THE WESTERN SOUP SOCIETY.

This useful institution opened its house on the 15th inst., for the daily distribution of Soup to the destitute poor of the western part of our city. It appears, that during the past winter they distributed over 20,000 quarts of Soup and about 8,000 loaves of Bread to 1,110 applicants, of whom 411 were adults and 699 children.

As there is every appearance of a severe winter, and much suffering among the poorer classes, on account of the high prices of provisions and fuel, and the scarcity of employment, the managers would appeal to their friends for aid and support in carrying out the objects of the Society.

Donations in provisions will be thankfully received at the Soup House, at the S. E. corner of 17th and George streets, or in money, by

WILLIAM BIDDLE, Treas.
SAMUEL L. BAILY, Sec'y.

WEST TOWN SCHOOL.

Assistant Teachers are wanted in the Boys' and Girls' Departments of this Institution.

The opportunity which this station furnishes for prosecuting their studies free from any expense, presents a favorable opening for young persons who wish to perfect themselves in the higher branches of learning, or to prepare for the business of teaching. Those who may wish to engage are desired to make *early* application to Nathan Sharpless, Concord; Pennock Passmore, Goshen, or to Thomas Evans, Samuel Bettle, Jr., Elizabeth Pierson, or Sidney Coates, Philadelphia.

To the Editor of Friends' Review.

In reading the following, it appeared to me worthy of a place in the Review, as calculated to impress the lesson of self-denial on the minds of those whose profession calls for simplicity in accordance with the doctrines of the gospel, whilst their practice too often exhibits self-indulgence, not only in the *quantity* but in the *quality* of many luxurious articles wherewith the table, house and person are constantly supplied, thus making it more difficult to respond to the needs of others, who might often be relieved, were the means thus expended in superfluity accorded to their urgent necessities. May not the query be affectionately addressed to some of our beloved friends,—how much is owing unto Him who has blessed in basket and in store? remembering the declaration, "If, therefore, ye have not been faithful in the unrighteous mammon, who will commit to your trust the true riches?"

Extract from "Lady Huntington and her friends."

During her last years, Lady Huntington lived the greater part of the year at her house in Spa-fields, London, where her style of living befitted less an English peer than an heir of glory. Her equipage and furniture were extremely simple; and although her income was much increased at her son's death, so ample were her benefactions that she allowed herself but one

dress a year—a degree of economy that might well shame many a Christian woman whose adorning consists far more in the "putting on of apparel," than the hidden man of the heart in that which is not corruptible.

"I remember," said one, "calling on her with a person who came from the country. When we came out he turned his eye towards the house, and after a short pause exclaimed, 'What a lesson! Can a person of her noble birth, nursed in the lap of grandeur, live in such a house, so meanly furnished? and shall I, a tradesman, be surrounded with luxury and elegance? From this moment I shall hate my house, my furniture and myself, for spending so little for God and so much in folly.'"

NORTH CAROLINA YEARLY MEETING.

Since the publication of our last number the printed minutes of this meeting have come to hand. We give below a few extracts, expecting to introduce next week some further portion:

The Committee to whom were referred the Epistles from Ohio and Baltimore Yearly Meetings, made the following report, viz:

The Committee to whom was referred the examination of the Epistles from each of the Yearly Meetings of Ohio and Baltimore, have proceeded to read them and deliberately consider the subject in its various relations, and are prepared to report to the Meeting, that from the reading and solidly considering of said Epistles and other documents in our possession, corroborated by the evidence of several Friends who were in attendance at Ohio Yearly Meeting, and therefore eye witnesses to some of the circumstances that led to a separation in that body, we are united in the belief that the Epistles signed by Jonathan Binns and Jane M. Plummer, are the proper ones to be read and responded to by our Yearly Meeting, as coming from the true and proper Yearly Meeting of Ohio.

In thus recommending to the Meeting the reception of the Epistle from one of the bodies purporting to be the Yearly Meeting of Ohio, to the rejection of the other, the Committee think it will not be improper to mention some of the reasons that have brought them to the above conclusion.

It appears from evidence before us, that in the opening of that meeting, it was intruded upon by the presence of an individual who was not a member of the Society of Friends, which was strongly objected to, and remonstrated against, by many concerned for the right maintenance of the Discipline and good order of the society. If Thomas B. Gould (the individual alluded to) had been permitted to remain in his seat without objection, that meeting would have been silently recognising a meeting of the Separatists of New England, of which he was a member, he having been disowned by Friends before a separation had taken place at New England Yearly Meeting.

The acting clerk, Benjamin Hoyle, having identified himself with those who were encouraging the aforesaid individual in keeping his seat among them, very naturally created dissatisfaction in the minds of many, and an objection to his being re-appointed to that station; hence the representatives, when they conferred together, could not agree upon a name to recommend to the meeting as clerk. A part of them, however, by next morning, had conferred together, and agreed to propose Jonathan Binns, for clerk, and James B. Bruff, for assistant clerk; a large number of the meeting expressed their approval of this report, and of the appointment of the Friends named, with but a few voices raised in objection:—We therefore consider them the duly appointed clerks.

After this another of the Representatives informed the meeting that they could not agree upon names for clerk and assistant. Wherefore the acting clerk at the table queried, if he made that report by direction of the Representatives; being answered in the affirmative, Benjamin Hoyle made a minute continuing himself and the former assistant as clerks, without their names being proposed for that service by any of the Representatives or any other person. We look upon this as a self-made appointment, and out of the order and usual course of the society; and therefore we cannot consent to recognise, in our Epistolary Correspondence, that body which has sustained and gone with Benjamin Hoyle as their clerk, and purporting to be Ohio Yearly Meeting.

The Committee have thus given some of the reasons (many others might be mentioned) in support of the course we have herein recommended, but deem further evidence and detail unnecessary.

In regard to the two Epistles from Baltimore, we are informed by both bodies, whose statements nearly coincide, that upon the Meeting approving the report of a Committee appointed to examine the two Epistles forwarded to them from Ohio, recommending the reception of the one signed by Jonathan Binns as clerk, a few Friends not uniting, when the meeting adjourned, kept their seats, and have since organized themselves as Baltimore Yearly Meeting, by appointing William Waring as their clerk. We therefore propose that our Yearly Meeting read the Epistle signed by Richard H. Thomas and Julia Valentine as clerks, as coming from the Yearly Meeting of Baltimore.

In thus rejecting the Epistles signed by Benjamin Hoyle and Rachel E. Patterson from Ohio, and those signed by Wm. Waring and Elizabeth A. Balderston from Baltimore, we do it in no spirit of unkindness, but under a settled conviction of duty, in promoting the good order of the Discipline and the Society at large.

We have no doubt that among them are many deeply concerned: We, therefore do not wish to give utterance to any expression which may tend to hurt the feelings of any; but with earnest desires, hope they may well consider their course, and yet be induced to return and unite with their respective bodies, that those Yearly Meetings may become as they once were. Signed,

Samuel Hill,	David V. Moffit,
John Newlin,	David Farlow,
Abel Coffin,	Jeptha White,
David White,	Allen U. Tomlinson,
Wm. G. Johnson,	Charles Benbow,
Nixon Henley,	Mahlon Hockett,
Thomas Kennedy,	Rachel Henley,
Daniel Barker,	Ruth Starbuck,
Aaron Hammer,	Rebecca Jones,
Jeremiah Piggot,	Penelope Gardner,
Joshua Stanley,	Delphina E. Mendenhall.
Joseph Newlin,	Abigail H. Stanley,
John Carter,	Anna Benbow,
James Woody,	Achsah Carter,

Nathan Edgerton,

Which, being read and deliberately considered, was fully approved by the Meeting. The clerk was directed to return those communications signed by Benjamin Hoyle and Rachel Patterson, of Ohio, and those from Baltimore signed by Wm. Waring and Elizabeth Balderston, to the individuals whose signatures they bear, together with a copy of the printed minutes of this Meeting.

After adopting the foregoing report, the Epistles from Ohio and Baltimore Yearly Meetings were produced and read to our satisfaction, and were directed to the care of the Committee on Essays.

THE RACE SET BEFORE US.

Let us run with patience the race that is set before us, looking unto Jesus, the author and finisher of our faith, who, for the joy that was set before him, endured the cross," &c.—Heb. xii. 12.

In this passage, the sense in which we understand the small word *for*, much affects the meaning. It should be considered that the word *for* also means *instead of*, and is so used in various parts of the Bible; as, "for your shame you shall have double," and for "confusion, they shall rejoice in their portion." Our translators, therefore, may also have had this meaning in this place; but probably the words, "set before him," may have misled those who think that 'for" here means "for the sake of." Two French translations, Martins and that of Mons, an Italian version, and the Latin one of Beza, all use words equivalent to "*instead of.*" The following note is affixed to the Latin word *pro*, in Beza's version, which word exactly corresponds to our English *for*, even in its ambiguity. "Who," says the annotator, "although He had in his hand and in his power all manner of blessedness, yet he spontaneously underwent the shame of the cross." According to this sense, an English reading would be somewhat thus—"Who, instead of the joy that lay before Him," &c. Now, I would here ask, whether it be not more agreeable to our sense of that redeeming love which is the foundation of the hope and faith of a Christian, to view the Saviour, as it were, laying aside his glories, to come and partake with man in the infirmities of the flesh, than to suppose Him undertaking the work of the redemption of man for the sake of reward? I am inclined to believe that most will answer, "It is;" agreeably to the following passage of the Apostle Paul, "For ye know the grace of our Lord Jesus Christ, that though he was rich, yet for your sakes he became poor; that ye through his poverty might be rich." 2 Cor. vii. 9. Thus often doth one Scripture passage elucidate another; and the harmony of these precious writings is observed, and will often be observed by those who read them in singleness of heart; furnishing the best defence against the cavils of modern sceptics, who pretend to discover in them contradictions, which they pertinaciously dwell upon, in order to depreciate and vilify a book which they are sensible is replete with censure on their own disposition of mind. —*J. G. Bevan.*

IRON BRIDGE OVER THE ST. LAWRENCE.

The Montreal Pilot says the work on this bridge, called the "Victoria Bridge," is rapidly progressing, and that it knows of nothing on the continents of America or Europe which approaches it in the grandeur and greatness of its design.

Its total length will be 10,284 feet, and from the north shore of the St. Lawrence to the abutment there will be a solid stone embankment of rough masonry 1,200 feet in length, raised like an artificial rock, to resist the current. The stone embankment leading from the south shore of the river to the south abutment will be half this length, or 600 feet. The first stone was laid in the bed of the river on the 24th of July last, and on the 14th instant, pier No. 1 was several feet above the water. The Pilot adds:

"Unless unforeseen difficulties arise, the first railway train will pass over the broad St. Lawrence by the summer of 1858. The commercial advantages will consist in the fact that the Victoria Bridge will bring into direct communication, without break of gauge or bulk, the exhaustless products of Canada West, and of Michigan, Illinois, Iowa, Wisconsin, and all the Western States of the Union. Reciprocity will have opened the door of internal communication, and the requirements of traffic will be cheaply and expeditiously met by the iron road and its tubular bridge. A few years hence, and this very bridge will become one of the greatest attractions to the tourist and the traveller.

"The Colossus of Rhodes, under which the pigmy shallops of former ages could pass, was esteemed one of the wonders of the Old World—but an iron bridge spanning a river two miles in width, giving safe passage to hundreds of tons of weight between its iron sides, and permitting ships of the largest tonnage to pass beneath its elevated arches, is an achievement still more remarkable for the New World, and is worthy of the young giant rising in the West."

THE WEST HIGHLAND EXODUS OF 1837.

In 1837, great destitution prevailed in many parts of the West Highlands and Hebrides, chiefly in those districts where the manufacture of kelp had been carried on. This manufacture, once lucrative, was now at an end, in consequence of the prohibitive duty being taken off a foreign article. The case, therefore, somewhat resembled that of the West India planters, on free admission being given to the sugar of Brazil. The crops of the district also had failed for several seasons. While the bulk of the people had lost their usual means of subsistence, the landlords could do little to help them, for they had suffered likewise by the late changes. An appeal was made to public benevolence, and a large sum was quickly raised for the relief of immediate wants. It was seen, however, that, without a reduction of the numbers of the people, the existing destitution would be permanent; and it became obvious that some extensive plan of emigration should be adopted.

From various circumstances, it fell to the lot of the writer of this paper to take a leading part in promoting and conducting such a scheme. I first bent my thoughts on Canada, but soon learned that the government could give no aid towards emigration to that colony. They possessed, however, certain funds from the sale of crown-lands in Australia, which were designed to assist in carrying out labor to that more distant region. If the Highlanders could be induced to remove so far from home, and into a region where so few of their countrymen were as yet established, here was a prospect for them. The government, however, had been assured that the Highlanders would not emigrate at all; consequently, they turned rather a cold ear to my proposals. After much discussion with the head of the Colonial Office, their hesitation somewhat gave way; they agreed to furnish vessels, and I engaged to give my aid gratuitously to an officer they proposed to appoint for conducting the operations.

In a very short time after my return to Edinburgh, I received a call from Dr. Boyter, R. N., who informed me that he had been appointed by the government to carry out the necessary measures; and that, in compliance with the directions he had received, he now called on me for special instructions, as to whither he was to proceed in the first instance. After discussion with Dr. Boyter, I arranged that he should commence in the Isle of Skye and adjoining districts—not only because an extensive emigration was much required from that locality, but from the further reason, that in Skye and its neighborhood I was well known, and possessed some local influence. To Skye, therefore, Dr. Boyter went; and in about fourteen days afterwards he wrote to me, that having been in Australia on four different occasions, and having travelled over much of that country, he fully knew the kind of people who would do well in the colony; and proceeding on this knowledge, he had no hesitation in saying, that he had enrolled as intending emigrants as fine a set of men, women, and children, as he had ever seen; and that, in consequence, he had written to London, requesting that three large emigrant ships should be fitted out, without delay, and sent to Skye, where the people were to embark. All this was to me cheering in the extreme; but in about ten days thereafter, I received a most unlooked for intimation from my new friend. He wrote me, that notwithstanding the greedy desire evinced at first by the people to have their names enrolled for immediate emigration, an unexpected reaction had taken place; and that although the first of the ships ordered by him was then, he believed, about to sail for Skye, he feared that there were not a sufficient number left on his "roll" to fill even one-third of that vessel. He therefore entreated my immediate presence in Skye, to aid him in his difficulties.

With this communication before me, and recollecting my promise to the government—whose doubts as to the Highlanders consenting to emigrate appeared now to be but too well founded—I hesitated not as to the course I was to follow. I left Edinburgh that afternoon, and did not halt till I reached Skye, and joined Dr. Boyter.

I found matters in the same state as they were when Dr. Boyter wrote to me. There was no time to be lost, as the first ship was daily expected. We instantly set to work to dispel the strange delusions under which the poor people labored. We saw the once intending emigrants; we heard their reasons for drawing back; and we answered, and fortunately successfully, the strange and ridiculous misgivings that had induced them to the resolution, rather to remain and starve in Skye, than emigrate to Australia.

One class represented that they had been informed by learned persons, that "the government never did anything for nothing;" and that, although the emigrants were to be taken out free, still, on their arrival in New South Wales, they were all to be made soldiers—the passage to the colony being viewed as the bounty money for the enlistment; and as they were determined that soldiers they would not be, they had made up their minds to stay at home. A second class said, that the above was not the reason why they

had drawn back, but they had been informed, that on their arrival in the colony they were to be worked on the roads "in chains," like the convicts, till such time as the expense of their passage was paid by their labor. A third class scouted the idea of being in the least swayed by either of the reasons stated above, but said they had been informed by men who had read books, that New South Wales swarmed with "serpents with wings," whose choicest food was white children; and they were told, that if they went to Australia, and if one of their children was seen by a serpent with wings, basking at the door in the sun, the creature would, without ceremony, pounce down on the poor child, and off with it to the mountains as food for its young. A fourth class had been credibly informed, that Australia was overrun with savages—"little red men with long tails, the terror of the white population, particularly the women and children." And one and all of the objectors united in saying, that no real friend to the Highlanders could desire them, under such startling circumstances, to emigrate to Australia.

It was quite evident that some persons, for their own amusement or other reasons, had been at work to delude the people—for whom, it may be remarked, there was ample excuse in their general ignorance, as well as in the novelty of the idea of Australia. Few had indeed, ever heard of the country before, except as a place of banishment for British malefactors. Very naturally, too, it was difficult for these poor people to understand how a boon so great and so costly as a free passage to Australia could be given, if that country was really a desirable field for emigration. But in a few days, all objections were answered to their entire satisfaction; a reaction set in, in the right direction; and I then felt comparatively at ease.

The ship which was to convey the emigrants to the land of their adoption now reached Skye. She was large, and comfortably fitted up, and excited the wonder and approbation of the whole population. No coaxing or entreaty was required to induce the people to go on board; on the contrary there was a rush, on the part of many, to embark and secure their berths. One man (a shepherd) with his wife, on being disappointed of a berth, offered ten sovereigns to any married pair who would give up their places in his favor; but not one in the whole ship—and there were about 320—would take the bribe; and the shepherd was, in consequence, and much to his annoyance, obliged to delay his sailing till some future time. The ship sailed, the following day, quite full. She reached her destination in safety, and all the emigrants found immediate and advantageous employment.

Before I witnessed this embarkation, I had been led to believe that such a scene was of a truly harrowing nature. And indeed, there were the painful leave-takings of friends assembled on the shore; but once the emigrants were on board the well-found ship, their spirits revived, and many were their expressions of gratitude for the trouble that had been taken to secure their comfort during the passage, and provide for their independence in the country to which they were proceeding.

[To be continued.]

A GLEAM OF LIGHT IN DARKNESS.

It cannot be denied that the cause of Peace is at present under an eclipse. There are men, of a very peculiar moral constitution, to whom this affords matter for gladness and bantering exultation, who seem to think that the opportunity afforded them of indulging in sarcastic triumph over the Peace Society, is compensation enough for all the long-drawn horrors and miseries gathering like a cloud over the face of Europe. In the midst, however, of the ominous darkness, we are not left without an occasional gleam of light breaking forth, with cheering prognostics of the dawn. To one of these we would now call the attention of our readers.

It will be remembered that about two years ago there arose a serious misunderstanding between England and America on the Fisheries Question, which at one time wore a very menacing aspect. By the moderation, we believe, of the statesmen on both sides, who had to deal with the subject, the threatened breach was averted by certain temporary explanations and concessions. It was found, however, that the existing treaties were so ambiguous, that it was deemed expedient to revise the whole question, with a view of forming a new and more definite agreement. While the negotiations for this new treaty were pending, the friends of peace on both sides the Atlantic thought it a good opportunity to urge on their respective governments the introduction of the principle of stipulated arbitration, for which they had so long contended. The American Peace Society accordingly put itself very earnestly in communication with the members of the administration in that country. Dr. Beckwith, who was at Washington at the time when the negotiations were in progress, waited not only on the President and the Secretary of State, but also upon Mr. Crampton, the British minister at that court—all of whom expressed themselves decidedly favorable to the proposal. "Mr. Crampton," says Dr. Beckwith, in a communication written soon after, "frankly said he should be glad to put his name to a treaty containing such a provision; provided he had the authority of his Government." On this hint the Peace Conference Committee in this country sought and obtained an interview with Lord Clarendon, for the purpose of presenting to him a memorial "respectfully requesting his lordship," to quote the words of the memorial, "to give such instructions to those concerned in the negotiation on the part of the British Govern-

ment, as will authorize them to promote, as far as possible, the introduction into the pending treaties of a clause in favor of stipulated arbitration, as the means of settling any disputes that may hereafter arise between the two countries." After considerable delay, owing probably to a change in the American administration, the treaty has been at length concluded. We have now a copy of it before us, and we rejoice to inform our readers that the arbitration clauses are inserted, in the fullest and clearest form. We are sure we shall gratify our friends throughout the country by inserting them here:

"And it is further agreed that, in order to prevent or settle any disputes as to the places to which the reservation of exclusive right to British fishermen, contained in this article, and that of fishermen of the United States, contained in the next succeeding article, apply, each of the high contracting parties, on the application of either to the other, shall, within six months thereafter, appoint a commissioner. The said commissioners, before proceeding to any business, shall make and subscribe a solemn declaration that they will impartially and carefully examine and decide to the best of their judgment, and according to justice and equity, without fear, favor, or affection to their own country, upon all such places as are intended to be reserved and excluded from the common liberty of fishing under this and the next succeeding article, and such declaration shall be entered on the record of their proceedings.

"*The commissioners shall name some third person to act as an arbitrator or umpire, in any case or cases on which they may themselves differ in opinion.* If they should not be able to agree upon the name of such third person, they shall each name a person, and it shall be determined by lot which of the two persons so named shall be the arbitrator or umpire in case of difference or disagreement between the commissioners. The person so to be chosen to be arbitrator or umpire, shall, before proceeding to act as such in any case, make and subscribe a solemn declaration, in a form similar to that which shall already have been made and subscribed by the commissioners, which shall be entered on the record of their proceedings. In the event of the death, absence, or incapacity of either of the commissioners, or of the arbitrator or umpire, or of their or his omitting, declining or ceasing to act as such commissioner, arbitrator or umpire, another and different person shall be appointed or named as aforesaid, to act as such commissioner, arbitrator or umpire, in the place and stead of the person so originally appointed or named as aforesaid, and shall make and subscribe such declaration as aforesaid.

"Such commissioners shall proceed to examine the coasts of the North American provinces and of the United States embraced within the provisions of the first and second articles of this treaty, and shall designate the places reserved by the said articles from the common right of fishing therein.

"The decision of the commissioners and of the arbitrator or umpire shall be given in writing in each case, and shall be signed by them respectively.

"*The high contracting parties hereby solemnly engage to consider the decision of the commissioners conjointly, or of the arbitrator or umpire, as the case may be, as absolutely final and conclusive in each case decided upon by them or him respectively.*"

Let us, then, take courage. For while there are plenty of small wits in this country elaborately sneering at our principle of arbitration, we find that the most enlightened and powerful governments of the world are deliberately adopting and incorporating it in their system of international relations.—*Herald of Peace.*

THE LIGHT AT HOME.

The Light at Home! how bright its beams,
When evening shades around us fall;
And from the lattice far its gleams,
To love, and rest, and comfort call.
When wearied with the toils of day,
The strife for glory, gold, or fame,
How sweet to seek the quiet way,
Where loving lips will lisp our name
Around the Light at Home!

When, through the dark and stormy night
The wayward wanderer homeward hies,
How cheering is that twinkling light,
Which through the forest gloom he spies!
It is the light at home; he feels
That loving hearts will greet him there;
And softly through his bosom steals
That joy and love that banish care,
Around the Light at Home.

The Light at Home! whene'er at last,
It greets the seaman through the storm,
He feels no more the chilling blast
That beats upon his manly form.
Long years upon the sea have fled,
Since Mary gave her parting kiss,
But the sad tears which then she shed,
Will now be paid with rapturous bliss,
Around the Light at Home.

The Light at Home! how still and sweet
It peeps from yonder cottage door—
The weary laborer to greet,
When the rough toils of day are o'er.
Sad is the soul that does not know
The blessings that its beams impart,
The cheerful hopes and joys that flow,
And lighten up the heaviest heart,
Around the Light at Home.

SUMMARY OF NEWS.

FOREIGN INTELLIGENCE.—The U. S. mail steamer Pacific, from Liverpool on the 29th ult., arrived at New York on the 13th inst.

Reinforcements still continued to arrive at the seat of war. Gen. Mayran's division, consisting of 6000 men, with 2300 additional French troops, 10,000 Turks, and 6,500 Egyptians, had left Constantinople for the Crimea, and 40,000 more Turks, were to sail as soon as possible. Prince

Menschikoff reports on the 19th ult., that the works of the besiegers were suspended, and that their firing had almost entirely ceased.

The Ægean and Black Seas were visited by a terrible hurricane on the night of the 14th ult. Twenty-five transport ships belonging to the allies were wrecked, two of them carrying down all on board. The crews of the others fell into the hands of the Russians. Three mail steamers were driven ashore, but were got off.

The blockade of Odessa has been renewed, and the Russians were fortifying it both by sea and land. A powerful diversion is to be made in Bessarabia. Gen. Tscheodaieff was advancing to support Prince Gortschakoff, and it was rumored that two French divisions would be sent to support Omer Pasha.

It is announced that the free exportation of corn from the Danubian principalities will be permitted next spring. Two English cruisers in the Baltic are reported to have been captured by the Russians.

It is stated that the French and English governments have informed the Austrian Cabinet that they will not now negociate on the basis of the "four propositions," and that it is their intention to hold permanent possession of the Crimea.

England.—Parliament had been summoned by proclamation to assemble on the 12th inst. "for despatch of urgent and important affairs." It was rumored that a loan of ten million sterling would be required, and a ten per cent. income-tax imposed, and that powers would be asked for the compulsory embodiment of the whole militia of the kingdom. All kinds of trade were in a depressed condition.

Switzerland.—Enlistments of troops for the army of Mexico under Santa Anna, were going on in Switzerland.

Spain.—It is stated that Espartero has intimated to the Cortes that the ministry will shortly resign, in order to leave the Queen full liberty to choose her responsible advisers.

China.—News from Canton to 10th month 9th, had been received. The insurgents had retired from the siege of the place, and the citizens were returning to their homes.

Mexico.—Mexican dates to the 6th inst. have been received at New Orleans. The rebels are reported to have been routed at Morelia, and 300 of their number killed. The people were voting on the question whether Santa Anna should continue President. The cities of Mexico and Vera Cruz had voted almost unanimously in favor of Santa Anna.

Guatemala.—Late advices state that Gen. Carrera has been proclaimed Perpetual President, with the right of naming his succession; Guatemala thus becoming in fact a monarchy to all intents and purposes.

California.—The steamship Northern Light, with California dates to the 24th ult., arrived at New York on the 15th inst.

Business at San Francisco continued much depressed, though the accounts from the mines were encouraging.

Several specimens of bituminous coal have been found on Mud River, near Eureka. A salt water lake, eight miles long and five wide, has been discovered in the neighborhood of the Kern and the Tejon Rivers.

The French and English squadron had left San Francisco for Honolulu and other places.

Oregon.—The powerful tribe of Snake Indians had commenced a war on the whites of Oregon. A whole train of emigrants had been massacred by them in the vicinity of Fort Boise, belonging to the Hudson's Bay Company, and an attack upon the fort was apprehended.

Domestic.—The Supreme Court of Pennsylvania has decided in the Wilkesbarre Slave Case, that the U. S. Circuit Court had no jurisdiction in the matter, for which a process was issued by the Supreme Court, and that its interference was totally unauthorized.

A proclamation for the admission of American goods duty free, has been issued by the Governor of Nova Scotia.

A House of Refuge for Western Pennsylvania was opened at Pittsburg on the 13th inst.

During the past week our city has been the scene of two extensive and exceedingly destructive conflagrations. The first commenced on the morning of the 12th inst, in a large factory building on Cherry, between Eighth and Ninth streets, owned and occupied by Cornelius, Baker & Co., manufacturers of lamps, chandeliers &c. The flames quickly spread to the adjoining buildings, consuming or greatly damaging about twenty houses on Cherry street, Raspberry alley and Eighth street. The loss by this conflagration is stated to be $240,000, about two-thirds of which is insured. The factory of Cornelius, Baker & Co. was built in 1853, and was one of the most extensive structures of the kind in the city.

The second fire, which occurred on the night of the 14th inst., was still more extensive and destructive. It originated in the fourth story of a building on Chestnut street, between Fifth and Sixth, and though the fireman were quickly on the ground, its course was not arrested until all the buildings on the north side of Chestnut to the American House on the west, and to Fifth street on the east, and those on the west side of 5th street to an alley half way to Market street, had fallen a prey to the fury of the flames. Nearly all the buildings destroyed were occupied as places for the sale or storage of articles of a costly description, and the loss is estimated at nearly half a million of dollars. It is also feared that several firemen have been crushed by the falling of one of the walls, not having been seen by their friends since the time of the fire.

Congress.—In the Senate, on the 13th, a bill was introduced, increasing the compensation of the Judges of the Supreme Court and the per diem allowance of members of Congress. On the 14th, several bills of no general interest were passed, when the Senate adjourned to the 18th. In the House of Representatives a resolution was passed, on the 13th, ordering the printing, for the use of the House, of 15,000 copies of the abstract of the census returns comprising the vital statistics and other information of interest. On the 14th, a petition was presented from the New York Chamber of Commerce, asking Congress to send an expedition to the Arctic Ocean, in search of Dr. Kane and his companions. The Indian Appropriation bill was then discussed to the time of adjournment. On the 15th, the Civil and Diplomatic Appropriation bill was reported by the Committee of Ways and Means, and a bill was passed appropriating $66,000 for the relief of the children and heirs of Major General De Kalb. The House then adjourned to the 18th.

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ORIGINAL AND PRESENT STATE OF MAN.

BY JOSEPH PHIPPS.

(Continued from page 226.)

Silent waiting was in practice among the prophets and those that attended them, as appears in the prophecy of Ezekiel. We find the spirit of the prophet was engaged in Divine vision, whilst the elders of Judah sat before him, as it is described from the 1st verse of the eighth chapter, to the 4th of the ninth chapter. During the time of which vision, it cannot be consistently supposed, that he was either speaking to them, or they to him, or to each other. This was not a singular instance of their meeting together; for it was the manner of God's people to congregate with the prophets, as that close reprehension plainly indicates. "They come unto thee as the people cometh, and they sit before thee as my people, and they hear thy words, but they will not do them."*

In this solemn practice, we have often been enabled thankfully to acknowledge the verity of that gracious declaration of our Lord, "Where two or three are gathered together, in my name, there am I in the midst of them;"† the fulfilling of that promise, "They that wait upon the Lord shall renew their strength;"‡ the certainty of that assertion, "The Lord is good unto them that wait for him, to the soul that seeketh him;"§ and the necessity and authority of that just command, "Be still, and know that I am God."‖

As silent waiting appears to us, in the first place, requisite to the worship of God in spirit and truth, it is always our practice, for we believe he ought to have the direction of our hearts therein; and if he please to influence any one, under due preparation, vocally to appear, either by way of address to himself in prayer, or to us in preaching, we never preclude such appearances, but silently assist according to our measures. If it prove that none are so concerned to speak, we sit the time through in silence, wherein true mental worship is often experienced; but never appoint any meeting, with intent that it shall be held throughout in silence, as some have mistakenly imagined; for we believe that all ought to be led and guided by the good spirit of God, more especially in the solemn act of Divine worship. It would be a happy thing were all so led, amongst us as well as others; but the case appears otherwise with too many, who sit unconcerned, in expectation of hearing the ministry, instead of waiting upon God, and therefore often meet with disappointment. The apostle said in his age, "they are not all Israel which are of Israel."*

So we must acknowledge, all who have descended faithful ancestors are not themselves faithful; but the defect is in themselves, and not in the principle.

We profess, that the spirit of truth ought to be ours and every man's leader; and that this spirit is an infallible principle, and that so far as any faithfully follow it, they are infallibly led, and no further; but we never did, nor do profess that all in society with us are so led, or even sufficiently seek to be so. Nor was it the case amongst the primitive Christians themselves. We well know, and freely own, that we have all sinned, and come short of the glory of God, and that without repentance and regeneration, we must for ever fall short of it. We are also sensible, that upon due confession, submission, and sincere obedience to the manifestations of Christ, the light of men, "he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness;"† and if we "walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ cleanseth us from all sin."‡

With regard to the Scriptures, I have declared our sense concerning them; and shall only add, that we hold them to be the best written standard of belief and practice that we know of in the world. We venerate them for the sake of

* Eze. xxxiii. 31. † Mat. xviii. 20. ‡ Isa. xl. 31. § Lam. iii. 25. ‖ Psal. xlvi. 10.

* Rom. ix. 6. † 1 John i. 9. ‡ Verse 7.

the great Author they came from, and seek to him for the right understanding and proper use of them; believing him who alone can open the true sense of them, and accompany it with power to enable us effectually to put it in practice, to be the primary guide, and therefore ought always to have our principal attention; ever esteeming ourselves in duty bound, in the first place, to look unto Jesus, the author and finisher of our faith.* As "the life is more than meat, and the body than raiment,"† so is the immediate influence of the spirit of Christ more than the Scriptures, or than any man's, or people's private interpretation of them; from whence have arisen all the differences that subsist about them, and which must ever remain to be the case, till the holy spirit itself is applied and attended to, as the right interpreter, and supreme standard of faith and practice. This is the original, essential, primary guide; and that revelation which comes immediately from the spirit of God into a man's heart, is certainly the primary one; and that which he receives through instrumental means, is as certainly but a secondary one.

Barclay distinguishes revelation into objective and subjective, and sometimes he speaks of the one and sometimes of the other. In order to show the propriety of this distinction, let me observe that the soul of man hath not only a faculty of cogitation, by which it ordinarily thinks, unites, divides, compares, or forms ideas, but also a latent power of internal sensation, or of perceiving spiritual objects by an inward and spiritual sense, when presented through a proper medium; which, till the beams of Divine light shine upon it, it must be as totally unacquainted with as the child in its mother's womb is with its faculties of sight and hearing. For, though in that situation, it may be completely formed, and possess every organ proper to corporeal sensation, yet it is not empowered to exercise them, or really to know it hath them, till it be brought forth into the medium necessary to the use of them, composed of the light and air of this world. Then it first finds the peculiar sense and exercise of those natural powers, which, before its birth, it could not have the least understanding or proper use of. In like manner, the natural man must be delivered out of his natural darkness, into the luminous and quickening influence of that Divine word, or spirit, which is most emphatically styled the true light and life of men. Thus, born of the spirit into this proper medium of Divine knowledge, the soul is made acquainted with that spiritual sense it could neither discover, nor believe pertained to it, whilst in its natural state. This is no new natural faculty added, but its own mental power newly opened and brought into its due place and use.

Words are inadequate to the expression of this internal sense felt in the soul under Divine influence. It cannot be ideally conveyed to the understanding of the unexperienced; for it is not an image, but a sensation, impossible to be conceived but by its own impression. So true is that saying of the apostle, "Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him; but God hath revealed them unto us by his spirit."* It was upon this consideration that I said, Divine light is the subject of inward sensation, "and is not to be communicated from one to another by reasoning, or verbal description." For should any person give the most clear and lively description possible of the light of the sun, to a man blind from his birth, it would only be communicating an ideal notion of the light, but not the light itself. It might be called a subjective revelation concerning the light to him, but not an objective one of the light itself. This no man can have but by his own immediate sensation.

Divine revelation is a disclosure of something to the rational mind by the Holy Ghost, not in the mind's own power to discover. This the holy spirit doth, either by unveiling of itself by its influence in some degree to the soul, and giving it an internal sense of its presence; or by favoring it with the vision of other objects, real or representative, through the communication of Divine light and power; or by giving the soul a clear sense of its own state and condition. All this being a discovery of its objects, is called objective revelation.

Subjective revelation is a disclosure of subjects, or things relative, through the inspiration of the holy spirit; by which the mind is opened into the knowledge of the Divine will concerning persons or things, led into the true sense of Scriptures, or into a deeper understanding of doctrines than it could ever reach without Divine illumination. Of this kind was the original revelation of the Scriptures to those who penned them.

All this, both objective and subjective, is truly internal immediate revelation. What is now modishly treated as the only revelation still existing, and to exist, is rather the fruit of revelation than the thing itself; a Scriptural record of things revealed, for they certainly were so to those to whom they were immediately disclosed; but the different senses put upon the many disputed parts of them, for many generations past, demonstrate those parts are not truly a revelation to those who mistake them; nor can they ever become such to them, till they know the holy author to be their interpreter. For, "No prophecy of Scripture is of any private interpretation. For the prophecy came not in old time," or rather, at any time,

* Heb. xii. 2.
† Luke xii. 23.

* 1 Cor. ii. 9, 10.

"by the will of man, but holy men of God spake as they were moved by the Holy Ghost."*

[To be continued]

MEMOIRS OF JOSEPH JOHN GURNEY.

(Continued from page 231.)

6*th mo.* 22*d.* . . I am afresh persuaded that I shall never gain strength by committing myself to the guidance of other people's scruples. I heartily desire to follow the "anointing," and verily believe that our society, (never more dear to me than at present,) can be preserved and improved only by our individually following on to know and serve the Lord in the way which he condescends to point out to us. In the meantime may we be preserved from judging one another; may love reign and abound; and may the ungodly part in us all be judged, condemned and die, through the Lord's own power, that nothing may obstruct our final and perfect union with him.

7*th mo.* 10*th.* Friends of our Monthly Meeting have set me at liberty to hold a few meetings in the course of our intended Ackworth journey, as "Truth may open the way." I have, of late, heard objections raised to this quaint expression, in which the word "truth" appears to stand for Christ, or rather the Spirit of Christ, as it operates on the understanding and will. For one, I cleave to it as sound and scriptural, (John xiv., &c.,) well understood by Friends, and rendering unnecessary the too familiar or frequent expression of the name of Jesus Christ.

To Jonathan Hutchinson.

Earlham, 10th mo., 4th, 1829.

The sanguine hopes of youth are now pretty fairly passed away with me, (for I am 41,) and I no longer entertain glowing expectations of great things within our borders; but still, in my best moments, I am the most settled in the belief, that a remnant will be preserved amongst us, by whom the principles professed by us will still be manifested in some degree of brightness and purity. For ourselves, as individuals, I am increasingly convinced that the only resting-place is in the fulness and perfection, which are in Christ. Come what may of height or depth, of life or death, we may still flee to him as to an all-sufficient Saviour, and find safety. That this is thy constant refuge I am assured and cannot doubt; and that it is one which will never fail thee, either for time or eternity, is my comforting conviction.

Towards the close of the year he was engaged in a visit to all the meetings and families of Friends in the Quarterly Meeting of Essex, besides holding many religious meetings with others not in profession with Friends; an arduous engagement which "afforded close hourly occupation" for the greater part of six weeks. He returned home commemorating the mercy through which his "wants in every way had been graciously provided for." "May we," he adds "be filled with gratitude, trust and love."

"I have been often led to think lately," he writes to Jonathan Hutchinson, "of the Christian grace of *hope*. We are to be 'rejoicing in *hope*,' as well as 'patient in tribulation;' and I am apt to think that many of our dear sorrowing Friends are more exemplary in the latter, than in the former duty. But I find it easier to preach this doctrine than to apply it to myself, as a dark cloud is often permitted to rest on my path, at which time, patient submission seems to be nearly all that I can attain to."

Numerous as are the details of the "inner life," furnished by such a Journal as Joseph John Gurney's, it is yet not always easy to collect from them the materials necessary for the full illustration of his character. In that mirror in which he appears as reflected to himself, we do not perceive with sufficient distinctness how he appeared in the sight of others. The disclosure of the inward warfare is necessarily very much unconnected with the exhibition of those practical results that were conspicuous to all around. It is the object of the present chapter to endeavor to furnish a few hints that may assist the reader in supplying this deficiency.

None can have attentively perused the foregoing pages, without perceiving that one leading feature of Joseph John Gurney's character was an unwearied active benevolence. Like his sister, Elizabeth Fry, he seemed continually to live under a deep sense of his responsibility toward others. A cheerful and bountiful giver, it was not merely by large pecuniary assistance that he proved his interest in objects connected with the welfare of his fellow men; to these objects he was exemplary in devoting no common share of time and personal attention. His steady devotion to the Anti Slavery and Bible Societies is already before the reader. In addition to these great and often absorbing interests, his exertions for the distressed laboring population of Norwich were unremitting. Year after year, during the winter, or on any occasion when their distress was aggravated by want of employment, he was at his post, stirring up his fellow citizens to the necessary measures for the alleviation of their wants. The District Visiting Society, (which he was himself mainly instrumental in originating,) the Soup Society and the Coal Society, found in him a steady and effective supporter. Often would he say that the painful consciousness of the poverty and suffering of many thousands around him, almost prevented his enjoyment of the abundant blessings with which he was himself so richly favored. On one occasion, he expended a considerable sum in providing the capital for an attempt to supply the poor weavers and mechanics with employment during a scarcity of work. But though, like many similar attempts,

* 1 Pet. i. 20, 21.

it failed to answer the expectation of the promoter, and was abandoned, it served at least to furnish another proof of the sincerity and earnestness with which he labored for their welfare.

The depression in trade occasioned by the "panic" of 1825 will be long remembered. Norwich did not escape its influence. As a banker, Joseph John Gurney was more than usually absorbed in his own more immediate cares, but his heart at once turned towards his suffering fellow citizens. "The dreadful distress," he writes to a friend, "which prevails in the great mass of our once laboring, now, alas! idle population, has been such as to call forth my strenuous efforts on their behalf. In this, success has been mercifully vouchsafed, and many thousands of families have been already fed. We have raised £3,300 in five days."

One more illustration deserves notice. In the winter of 1829–30, the manufactures of Norwich were again greatly depressed. The weavers became unsettled, holding riotous meetings and using threatening language against their employers. The state of things was alarming. Joseph John Gurney felt it his duty to use his influence in checking the spirit of discontent that was rapidly spreading. He attended one of the very large and tumultuous meetings of the operatives, and endeavored to persuade them to desist from their disorderly proceedings, and quietly to resume their work. With a view of still further winning them by kindness, he invited a deputation from those assembled, to breakfast at Earlham the following morning. Between forty and fifty of them came, with Dover, a notorious Chartist leader, at their head. After the usual family reading of the Scriptures, they sat down to a plentiful repast, which had been provided for them in the large dining room, and of which they partook heartily, and their host afterwards addressed them in a kind, conciliatory manner upon the subject of wages and their duty to their employers. The men conducted themselves in an orderly manner, and appeared grateful for the attention shown them. The scene was one not soon to be forgotten.

His visits to the prisoners at the jail have been already alluded to. These visits, whilst doubtless greatly contributing to the benefit of many a poor degraded criminal, frequently introduced him into considerable personal labor and great mental suffering. This was particularly the case in regard to prisoners left for execution. In their behalf he would spare neither trouble nor expense, if he thought the circumstances such as to warrant an application for a reprieve. Several instances of this kind have been already noticed. To another case arising out of his prison labors, we owe the well-known Tract containing the touching account of John Stratford. The story is thus simply recorded in the Autobiography.

"It was at the summer assizes at Norwich, in the year 1829, that John Stratford, one of our most ingenious mechanics, was condemned to death for poisoning. He had been guilty of gross immorality; and had occasioned the death of one individual, and endangered the lives of several more. His complicated wickedness was the practical result of infidelity; and afforded me, when I visited him in prison, an awful example of the effect of those dreadful publications, which are employed by the enemies of religion to sap the principles of the working classes. He was a man of strong understanding and warm feelings. In his low estate the Lord opened his eyes to behold his aggravated sinfulness. I was with him in private shortly before his execution, noted down his confessions, and listened to his earnest petitions for mercy. His doubts respecting the truth of religion fled swiftly away at the awful approach of death. As far as I could judge, he was a deep and thorough penitent, who turned to Christ with much fervor of spirit; and I entertain a humble belief, that in his extremity he found mercy of the Lord. He died, calling on the name of Jesus. As soon as possible after his execution, I published a tract, containing an account of the case, and put out an advertisement, offering it gratis to any of my fellow citizens who chose to apply for it. About 10,000 copies were, on these terms, rapidly taken; and it has since been largely circulated by Tract Societies, and through other means. I trust the Lord, of whom it testifies, may have blessed it to some."

After what has already appeared in the preceding chapters, it will not be needful, in this place, to dwell long upon his warm and affectionate interest in children and young persons. And yet a trait so prominent and characteristic claims some further notice. "It has long been one of my greatest pleasures," he writes in his Autobiography, (and they who knew him most intimately will best appreciate the truth of his words,) "to communicate at my ease with children, especially in schools, to amuse them and play upon their minds as on an instrument of music; to bring forth their powers, and to lead them as through a flowery path into the habitations of Zion." Perhaps few occasions presented a more complete illustration of this part of his character, than the happy summer evenings which the children of many of the different schools in Norwich used to enjoy at Earlham by his invitation. Year by year he delighted to share in their holiday pleasure; and beautiful was the sight of the youthful parties seated upon the lawn in front of the house, in companies of from 100 to 200, whilst he would assist in handing the tea, cake and fruit provided for them; or, with joy beaming upon his countenance, would listen to their happy voices reciting the hymn or psalm which he had given them to learn; or when, in the pause which followed, he would himself affectionately address them, re-

minding them of their duty to their teachers, their parents, and above all to that Heavenly Shepherd who had given his life for the sheep.

To a young Friend on his Marriage.

Norwich, 11th mo. 13th, 1827.

My Dear ——, I have ordered Barclay & Co. to pay Denison & Co. £100 on thy account. I quite disapprove of thy borrowing money, either of me or any body else, either now or henceforward. Let me as an old and, I trust, dear friend, advise thee never to do it; but, whatsoever sacrifice it may involve, to cut thy coat to thy cloth, and to pay for everything at once. I am satisfied that if thou and thy dear friend are willing, with all simplicity and humility, to meet your real situation, you may make two ends meet without difficulty, and save a little into the bargain, which I consider indispensable. Make it a Christian duty to be a rigid and perfect economist, and let thy partner do the same, and you will, I believe, find this the road to ease and comfort, if not to wealth.

Having bestowed this advice upon thee, I need scarcely add that the £100 is a gift and not a loan. . . .

"Wilt thou execute a little commission for me at Arch's?" said Joseph John Gurney, addressing another of his young friends, whom he had kindly taken one day to dine at his lodgings, during the interval between the sittings of the Yearly Meeting. His young friend, of course, readily assented. Joseph John Gurney wrote a few lines on a slip of paper, which he handed to his young friend, enclosed to his booksellers, but without giving to his young companion any intimation of its contents. The note was duly delivered, and the circumstance was forgotten until, after the lapse of a few weeks, the young friend, no less to his surprise than to his delight, received a large parcel sent to him, as he was informed, at Joseph John Gurney's request, consisting of upwards of thirty volumes, comprising the Lexicons of Simonis and Schleusner, and the Scholia of the Rosenmullers (the father and son) on the Old and New Testaments; a great prize indeed to a youthful student. Many were the instances in which he thus encouraged, amongst his young friends, a taste for reading, more especially in connexion with those pursuits in which he himself delighted.

His gifts were made additionally acceptable, by the "simplicity" and "cheerfulness" with which they were bestowed. He gave as one who remembered that he was but a steward, having nothing that he had not received.

"Rest assured," he writes on one occasion to a Friend whom he had assisted, "that I have no feeling of the kind alluded to in thy letter. I believe that the assistance I gave thee was, on my part, a matter of duty, and, on thine, a providential help. How precious is that love which overflows the boundary line of giving and receiving, and levels us all in one feeling of our unworthiness of God's unspeakable gift."

His watchfulness to seize and to take advantage of openings for usefulness, was another striking point in his character. He might be deceived again and again by false appearances, (and perhaps his charitable view of others, contrasted as it was with his severe judgment upon himself, might be considered by some to amount almost to an infirmity,) yet still he went on, sowing his seed "by all waters," humbly confiding the result to Him, who could alone cause it to be "found after many days." But it is worthy of remark that this Christian liberality was rarely, if ever, allowed to interfere with his great habitual caution and discrimination in matters of business. "Constantly," says his son, "was he found helping, as an individual, parties to whom he refused accommodation as a banker."

His intercourse with the poor failed not to afford him many illustrations of the practical power of the Gospel, when received in living faith;—a theme on which he loved to dwell One day, at Earlham, a poor man in the servants' hall attracted his attention. He was old and blind. Joseph John Gurney addressed him with the voice of sympathy, but he seemed to be more alive to his blessings than his privations. "It is true," he said, "I have not much of this world's goods, and my sight has almost failed me; but I have food and clothing, and every thing I need during my earthly pilgrimage, and then I am *heir to a kingdom—think of* THAT." Joseph John Gurney was greatly affected by the cheerful and contented spirit of the good old man, and much impressed by his childlike confidence; and turning away, he observed to one of his sisters, with tears in his eyes, "Who would not exchange the wealth and honors of this world for the simple faith of this poor old man, that it is his Father's good pleasure to give him the kingdom?"

When engaged in travelling with others, it appeared to be Joseph John Gurney's habitual aim to make such opportunities occasions of interesting and profitable communication. A day passed with him upon a stage coach is thus described by one of his fellow passengers:

It was on a lovely day, in spring, that I had the pleasure of travelling from Norwich to London with Mr. Gurney. We met unexpectedly at the coach office; and, with our respective companions, had taken outside places. Mr. Gurney's companion was a lady whom he was escorting back to London after a visit to Earlham; and, besides the friend who was accompanying me to the "May Meetings," two excellent dissenting ministers, known to us all, had taken their places by our side. We were a party of six, just filling up the space behind, and happily leaving no room for intruders. It was not very long after Mr. Gurney's return from Ireland, and the subject of Ireland being introduced, he gave us a very animating account of his visit to that coun-

try in company with Mrs. Fry. Although some questions were asked as he proceeded, we were listeners rather than talkers; and when he had finished, there was, very naturally, a pause. After a short interval of silence, Mr. Gurney, addressing us, said, "I always make it a rule to read a portion of Scripture every morning;" and, having proposed to read a chapter aloud, inquired whether any one had a Testament. There was no lack, it happened, of Greek Testaments, but, singulary enough, no one had an English one. He accordingly took out his pocket Greek Testament, and, translating as he went on, read us a chapter in very literal English, adding a few remarks, explanatory and practical, and pausing at its close, as was his wont, for inward devotion and prayer. I very much regret that I made no memoranda of the conversation of the day; for though the general impression of it is left deeply engraven on my mind, the incidents and remarks that contributed, in so large a degree, to make it what it was, have faded from the memory. A little before noon we arrived at Bury, and were quite prepared, by a ride of two and forty miles, for breakfast. Mr. Gurney seemed to enjoy his wash and his breakfast as much as any of us, and when he took his seat again on the coach, called for the bag of books I had in charge, and handing a book to each of us said, "I have been giving out all the morning, I must now be taking in." We had left one of our party at Bury, and had taken up in his stead a young man, who proved to be a student at the University of Glasgow; and having lent him the Edinburgh Review, which I had been reading, and called his attention to certain paragraphs, he and I fell into conversation. Mr. Gurney, seeing this, said to me quietly aside, "I see thou art interested in that young man; if thou wouldst like to give him a copy of my Essays, thou mayst call at Arch's and get one." This was but one instance among a thousand, of his being "instant in season and out of season," ever looking out for opportunities of usefulness. The commission was not forgotten; the young man received the book, and if he still lives, remembers, I doubt not, as we all do, "the day upon the stage coach." Towards evening there was a shifting of places, and the seats vacated by one and another were filled by drovers. Mr. Gurney adapted himself equally to his less refined companions, and, after a time addressing them, said, "We commenced the day by reading a chapter of the Bible, perhaps you will not object to our closing it in the same manner." There was a hearty consent, and he read a chapter from one of Paul's Epistles, making a few explanatory remarks as he went on. He had not long concluded, and relapsed into silence, when we arrived at the inn, where, finding his brother's carriage in attendance, he took his leave, bidding us all farewell.

But it was at Earlham that he was emphatically at home. To this beloved retreat, he again and again returned with new delight. Here he was to be seen at his ease, and it was here that the peculiar brightness of his character was displayed. Love was the ruling principle that reigned in his household; a love not degenerating into a weak indulgence, but strong in its combination with Christian discipline. Upon his servants, upon his children, upon all that came within the range of his influence, he inculcated by precept, and, more than all, by his own example, the inestimable value of order, method, and true economy of time. It was a grief to him when moments were squandered away to no purpose. Even when walking for recreation, he would often employ himself in storing his memory with some new hymn or passage of Scripture. And he was especially careful, that the time spent with his family, or with a more extended social circle, should be improved by intelligent conversation, or useful reading. In later years he practised the art of sketching from nature, in which he attained considerable facility and skill, and which he often pursued, as an agreeable recreation, whilst listening to reading or conversation.

Amidst the widely extended claims upon his interest and sympathies, the villagers of the little hamlet of Earlham were not forgotten. Besides the liberal attention to their varied wants afforded them from the hall, they were accustomed for nearly thirty years to assemble with the family on the evening of the first day of each week; when a portion of Scripture, a religious tract, or a selection of Christian Biography was read; the opportunity concluding in deep religious silence, broken at times, under the constraining influence of divine love, with affectionate Christian counsel and fervent prayer. They were occasions long to be remembered by those present.

The following reminiscences of youthful days spent at Earlham, are from the pen of a daughter of Simon Martin, one of Joseph John Gurney's partners in the Norwich Bank:

"Activity of benevolence, *practical* kindness, seemed to me to be the ruling spirit of Earlham. I did not hear much of great schemes, but I saw much of real acts of charity; and these recollections, on that account, are both pleasant and profitable. The whole household seemed imbued with the same happy feeling. As I sat pondering on how little I had ever done, and making in my inmost heart, first excuses and then resolutions, I caught sight of some lady's maid, or upper servant of the family cheerfully crossing the scarcely tracked path, amidst the drifting snow, on some errand of mercy to a poor neighbor. I have forgotten many and many a sermon and lecture on the duty of benevolence; that one little act of self-denial has remained in my memory for a long course of years. . . .

"One night—I remember it well—I received a severe lesson on the sin of evil speaking. Se-

vere I thought it then, and my heart rose in childish indignation against him who gave it; but I had not lived long enough in the world to know how much mischief a child's inconsiderate talk may do, and how frequently it happens, that great talkers run off the straight line of truth. I was talking very fast about some female relative, who did not stand particularly high in my estimation; and was proceeding to give particulars of her delinquencies, failings of temper, &c., to the amusement, I suppose, of one or two of my hearers. In a few moments my eye caught an expression, in that of one of my auditors, of such calm and steady disapprobation, that I stopped suddenly short. There was no mistaking the meaning conveyed by that dark, speaking eye; it brought the color to my temples, and confusion and shame to my heart. I was silent for a few moments, when Joseph John Gurney asked very gravely,

"'Dost thou not know of any *good* thing to tell us of ——?' I did not answer, and the question was more seriously repeated. 'Think, is there nothing good thou canst tell us of her?' 'Oh, yes, I know of some good things certainly, but ——' 'Would it not have been better then to relate those good things, than to have told us that which must lower her in our estimation? Since there is good to relate, would it not be kinder to be silent on the *evil?* 'Charity rejoiceth not in iniquity,' thou knowest.' . . .

"It was our custom every morning—that of Miss Gurney and any little visitor she might have with her—to go before breakfast into the room adjoining her father's dressing room, and recite certain portions of Scripture, either of our own choice or his selection. There was a particular appropriateness in the 13th chapter of 1st Corinthians, which, on the following morning, I was desired to read, and afterwards to commit to memory. There was no comment made on what I read. It was unnecessary; but the kind voice and silent caress soon spoke love and peace, and I was comforted. 'A word spoken in season, how good it is!' . . .

"Children are so observant of inconsistency in those who reprove, that, had I ever found my mentor guilty of the sin of uncharitableness, I should not have failed to put it down in the note-book of my heart; but I can truly say that the force of that beautiful precept was never weakened by a contradictory example. I never heard a censorious word pass those calm lips, nor knew a cloud of unworthy suspicion to darken his bright trusting hope of the best of every one. Most eminently was that grace his, which 'hopeth all things.' Every one who has visited Earlham, must have been impressed with the superior tone of conversation there; with the absence of scandal and small talk; and when persons, rather than things, were a little too prominent in the discourse of the juniors, how ingeniously and yet how kindly has the subject been put aside, and some other matter of innocent interest introduced in its stead.

"Such was the home of Joseph John Gurney as it appeared to a child. Clouds there were, doubtless; from human frailty and infirmity it was not entirely exempt; but few Christian households display a happier scene of concord, consistency and holiness, than that which we have just visited."

[To be continued.]

CRUCIFIXION.

"And led him away to crucify him." (Matt. xxvii. 31.) Crucifixion was a very common mode of inflicting the punishment of death among several ancient nations, namely, among the Egyptians, Carthaginians, Persians, Greeks and Romans. The cross consisted of a long pole and a short transverse beam, which, as the ancients affirm, were united in the form of a Greek and Roman T. A little piece of a perpendicular beam, however, generally projected at the top, to which the writing, containing the cause of the punishment, was affixed. In the middle of the perpendicular pole there was a wooden plug, which projected like a horn, on which the person crucified rode or rested, that the weight of the body might not tear the hands loose. The cross was erected on the place of execution, and fastened in the ground; it was generally not high, and the feet of the criminal were scarcely four feet above the ground. The person condemned was raised up, quite naked, upon the projecting plug, or pulled up with cords; his hands were first tied with cords to the transverse beam, and then nailed on with strong iron nails.

Cicero calls crucifixion the most cruel and horrid punishment. It was, therefore, properly designed among the Romans only for such as had been guilty of murder, highway-robbery, rebellion against the government, and violation of the public tranquillity. A learned physician has proved that the tortures of crucifixion must have been indeed indescribable. Even the unnatural constrained situation of the body, with the arms stretched upwards, sometimes for days together, must have been an inexpressible torment, especially as not the slightest motion or convulsion could take place without causing excruciating pain over the whole body, particularly in the pierced limbs, and on the back, mangled by previous scourging. Besides this, the nails were driven through the hands, and sometimes through the feet, exactly in places where irritable nerves and sinews meet, which were partly injured and partly forcibly compressed, by which the most acute pains must have been excited and constantly increased. As the wounded parts were always exposed to the air, they became inflamed. The same, also, probably occurred in many other parts where the circulation of the

juices was impeded by the violent tension of the whole body. As the blood, too, which is impelled from the left ventricle of the heart through the veins into all parts of the body, did not find room enough in the wounded and violently-extended extremities, it must flow back to the head, which was free, unnaturally extend and oppress the arteries, and thus cause constantly-increasing headache. On account of the impediment of the circulation of the blood in the external parts, the left ventricle of the heart could not discharge itself of all the blood, and consequently could not receive all the blood which comes from the right ventricle; hence the blood in the lungs had no free vent, by which a dreadful oppression was occasioned. Under such constantly increasing tortures, the person crucified lived generally three days, sometimes even longer. Hence Pilate did not credit the account that Jesus had expired so soon; and, therefore, questioned the centurion who had kept watch at the cross." (Mark xv. 44.)—*Oriental Literature, by S. Burder.*

FRIENDS' REVIEW.

PHILADELPHIA, TWELFTH MONTH 30, 1854.

DIED,—The 12th of the 6th month last, MARTHA ALLEN, a member and Elder of Holly Spring Monthly Meeting, Randolph Co., N. C. in the 74th year of her age.

——, Near the same place, on the 10th of 10th month, RUTH BARKER, widow of John Barker, and a member of the same monthly meeting, in the 82d year of her age.

——, In Newbury, Mass., on the 15th of 11th month last, OLIVER D. ROGERS, in the 70th year of his age, a respectable member and Elder of Seabrook Monthly Meeting of Friends, in New Hampshire.

WEST TOWN SCHOOL.

Assistant Teachers are wanted in the Boys' and Girls' Departments of this Institution.

The opportunity which this station furnishes for prosecuting their studies free from any expense, presents a favorable opening for young persons who wish to perfect themselves in the higher branches of learning, or to prepare for the business of teaching. Those who may wish to engage are desired to make *early* application to Nathan Sharpless, Concord; Pennock Passmore, Goshen, or to Thomas Evans, Samuel Bettle, Jr., Elizabeth Pierson, or Sidney Coates, Philadelphia.

THE WESTERN SOUP SOCIETY.

This useful institution opened its house on the 15th inst., for the daily distribution of Soup to the destitute poor of the western part of our city. It appears, that during the past winter they distributed over 20,000 quarts of Soup and about 8,000 loaves of Bread to 1,110 applicants, of whom 411 were adults and 699 children.

As there is every appearance of a severe winter, and much suffering among the poorer classes, on account of the high prices of provisions and fuel, and the scarcity of employment, the managers would appeal to their friends for aid and support in carrying out the objects of the Society.

Donations in provisions will be thankfully received at the Soup House, at the S. E. corner of 17th and George streets, or in money, by

WILLIAM BIDDLE, Treas.
SAMUEL L. BAILY, Sec'y.

NORTH CAROLINA YEARLY MEETING.

Upon inspecting the printed minutes of this meeting, which were received when our former number was just going to press, it appears that the most interesting portions of their proceedings have already appeared in the columns of the Review. A few particulars may, however, be extracted.

We find that the under-named ministers, members of other Yearly Meetings, acceptably attended, and produced minutes or certificates from their respective meetings, viz:—

James Jones, from China, Maine, Samuel Boyce, from Salem, Massachusetts, Frances W. Thomas, from New Garden, Indiana, Beersheba C. Herendeen, from Farmington, New York, Mary Thomas, from Sugar Plain, Indiana, Hannah Pierson, from Hartland, New York, Sarah M. Hiatt, from West Grove, Indiana. These Friends were mostly attended by companions.

On the 7th, during the second sitting, in conformity with the report of the representatives, Aaron Stalker was appointed clerk, and Allen U. Tomlinson and Dugan Clark, Jr., assistants.

The Clerk produced a Summary Report on the use of spirituous liquors among our members, which is as follows:—Out of 1750 members over 18 years of age, 1542 use spirituous liquors only as a medicine; 126 use them otherwise, and 82 not inquired of.

At the reading of which the meeting was pained in observing that the number who use it has not been lessened since our last Yearly Meeting. Several impressive remarks were made, encouraging Friends to entirely forsake the use of so destructive an article,—one which has ever been productive of crime, misery, poverty and woe wherever introduced.

Quarterly and Monthly Meetings are requested to extend their labors of love towards those amongst us, who are thus weakening our well-known testimonies, with the hope that we, as a people, may clear ourselves entirely of this pernicious article, and to report to the next Yearly Meeting the number of those over 18 years of age—both male and female—distinguishing be-

tween those who use spirituous liquors, only when administered as a medicine, and those who use them otherwise.

There was received and read in this Meeting, a memorial concerning our worthy friend, Nathan Hunt, deceased, from Springfield Monthly, approved by Deep River Quarterly Meeting, and the Meeting for Sufferings; which being approved by this Meeting it was directed to be recorded in the Book of Memorials, and that it be printed and attached to the minutes of this Meeting.*

On the 9th, the Meeting received the Eighteenth Annual Report of New Garden Boarding School, which was read, and is as follows, viz :—

The Trustees, in submitting this Report, feel grateful that we are able to state, that the condition of the School the past year has been better than for some years past; both as relates to the number of scholars and to the financial condition of the School.

There have 143 Students attended the School the past year; the average number was 72½. 10 were day Scholars; 94 were members of our Society; 49 not members.

The health of the family has been generally good, and the rules of the School have in a good degree been observed.

The financial condition of the Institution is nearly represented by the following statement :—

Claims, including interest, against the School		$7141 84
Amount due School, interest and cash on hand,	$5220 51	
Goods, books, provisions, &c., on hand,	1016 31	
Making,	$6236 82	
Balance of debt against the School,		905 02
Balance of debt last year,		1493 04
Less balance of debt this year,		905 05
Gain on transactions of the year,		588 02

It is proper to remark that doubtful debts are taken into account, and that the building, repairing and replenishing have been paid for out of the funds of the current year. We have received a donation of $50 50, for the benefit of the school; the application of which being unrestricted, we have placed in the hands of the Treasurer of the Common Fund.

Which is submitted to the Meeting.

JOSEPH NEWLIN, Clerk.

Which being read, was approved by the Meeting.

The Standing Committee on Education made the following report, viz :—

It appears from the Reports of the Monthly Meetings, as far as received, that the number of

Children between the ages of 5 and 18 years is	724
" " " 18 and 20 "	176
Schools taught by male members of our society,	22
" " female " "	17
" " those not members, to which Friends' children have gone,	46
" Under care of Quarterly Meetings,	1
" Under care of Monthly Meetings,	1
No. of Children that have gone to the Boarding School the past year,	33

On behalf of the Committee,

11*th mo.*, 9*th.* PARIS S. BENBOW.

Which being read and considered, was approved by the meeting.

The Clerks produced the following Minute, expressive in a degree, of the exercise and lively concern into which this Meeting was introduced when the state of Society was under consideration; which was directed to be signed by the Clerks and forwarded to the Subordinate Meetings, viz :—

To the Quarterly, Monthly, and Preparative Meetings.

DEAR FRIENDS :—During the present sitting of our Annual Assembly, our minds have been brought into near unity and sympathy with all our members, wherever situated, and we have been made to desire, on your behalf, that you may be thoroughly rooted and grounded in the true principles of our Religion, and built up in the most Holy Faith. We feel that much deep heart work is necessary before we are qualified rightly to maintain our various Christian testimonies. For the heart of man, in its unregenerate state, is like a corrupt tree, totally unable to bring forth fruit to the glory of the Great Husbandman. And as our profession is, perhaps, higher than that of any other Christian Society, so the living up to that profession involves a greater amount of cross-bearing—a more thorough cleansing of the heart and weaning of the affections—a more complete death to the pleasures and lusts of the earth. Very important and momentous, therefore, is the comprehensive inquiry, *What is the situation of the tree?* This inquiry has been to some extent answered in our investigation of the state of Society, and we are pained to find that though there are still sap, and life, and vigor remaining, yet the tree is not entirely healthy. Deficiencies are reported from all our Quarterly Meetings, in regard to the regular attendance of Meetings, and we wish, dear Friends, you could all have been present and heard the labors that were bestowed upon that occasion by concerned and experienced Friends. We entreat those who are negligent in this particular, to consider with themselves whether if some temporal good could be

* This Memorial will probably appear in the Review next week.

obtained, some speculation made or interest advanced by going to meeting, they would not all regularly attend. And is not the salvation of the soul of greater importance than any temporal concern? And is not obedience to all our own duties necessary to this salvation? And is not the regular attendance of meetings a primary and indispensable duty? Oh! how much better is this simple obedience than all the riches of the earth. "Behold, to obey is better than sacrifice, and to hearken than the fat of rams." And we have been reminded, too, that the Almighty "can bless a little and blast a great deal," and that even in a temporal point of view, we shall seldom, if ever, be the losers by a faithful attendance of our Religious Meetings. And by neglecting this duty we grow colder and colder in our attachment to religious truth, and are comparable to the tribe of old, upon whose dwelling it was declared a plague should rest, because they had refused to come to the Lord's appointed feast. We believe our two first queries comprise the two fundamental principles of Christianity, love to God and love to man. If these could always be answered with perfect clearness, we should have little cause for complaint in other respects. Great deficiencies seem to exist in the maintenance of our testimonies in relation to plainness of speech, behaviour and apparel, the improper use of intoxicating liquors and a hireling ministry. We feel to exhort you all to labor in your respective allotments for the removal of these deficiencies. Remember that all our testimonies form a continuous chain—if one link is severed, the whole chain is broken. If we strictly adhered to plainness of speech, behaviour, and apparel, we should seldom be seen at dram shops, or meetings where the ministers officiate for hire.

Dear Friends, let us be encouraged to greater diligence in the cause we have espoused, and greater zeal for the doctrines of Truth. Let us lay aside everything that hinders our progress, and let our beloved Society go forward on its mission—calling sons and daughters from afar—promoting the cause of truth and righteousness in the earth, and diffusing the glory of the Lord.

Signed by direction, and on behalf of North Carolina Yearly Meeting, by

AARON STALKER,
Clerk to the Men's Meeting.
DELPHINA E. MENDENHALL,
Clerk to the Women's Meeting.

The Committee appointed to essay Epistles of Correspondence, produced one for each of the Yearly Meetings on this continent, and that of London. The clerks were directed to make some verbal alterations in them, transcribe them, and forward them to their several places of address. The Committee having failed to prepare an Essay for Dublin, the clerks were directed, with the assistance of Nathan H. Clark, to prepare one, sign it on behalf this Meeting, and forward it to that Yearly Meeting.

The Meeting having finished its business, and brought its various deliberations to a close, in harmony and brotherly love, concludes to meet again at the usual time and place next year, if the Lord permit.

From "The Book and its Story."

In the year 1809, at the formation of a Bible Society at Barton in Lincolnshire, before —— and —— went to the meeting, the wife said to her husband, "We must give a guinea to the Society." "Nay," said her husband, "that is too much; the rich do not give more than a guinea, and we are not rich; it will even look like ostentation in us to give so much." "Still," said the wife, "if you will not give it, *I will.*" "And where are you to get it," said he. "I have it by me," she replied; "do you not remember that you gave me a guinea, with which to buy a hive of bees? now I will give that guinea to the Society." "Then," said her husband, "you will go without your bees." "It is well," said the wife, "for I love the Bible Society better then I love the bees." So they went to the meeting and the guinea was given.

They had no sooner reached home than the wife said to her husband, "O! see! a swarm of bees has settled on our beech tree; if no one claims them in four and twenty hours, the swarm will be mine." No one did claim them, and they were hived. A day or two afterwards, said the husband to the wife, "It appears to me very remarkable that Providence should send us, just now, that swarm of bees. Suppose we dedicate these bees to the Bible Society." To this the wife assented. The first year the hive produced two swarms, and they gave two guineas to the Society. The second year, the three hives produced ten swarms, and they gave ten guineas to the Society. It was then proposed to them that instead of giving a guinea for each swarm, they should keep a regular account of debtor and creditor, placing the expenses of hives, &c. on one side, and the produce of wax and honey on the other. In the third year, having had some loss from two or three of the swarms dying in the winter, the honey and wax sold only for £7, which was given to the Society. In the fourth year, the produce was £11, which was likewise given to the Society. In 1835, the family removed into Wiltshire, and the bees were left under the care of other persons, but notwithstanding, the Society received 10 guineas from the Bible-bees, both in 1836 and 1837.

THE WIDOW AND THE WOOL.

A poor widow, living on the side of the Black Mountains, in Caermarthenshire, attended a meeting of the Bible Society. She had only one shilling in her possession, part of which she intended to lay out to buy wool for making an

apron, and the other part in candles, that she might see to spin in the evenings, after finishing her day's work with the farmers. Having heard the speaker describe the sad condition of the poor heathen without Bibles, she felt for them so much that she determined to give sixpence out of her shilling to the collection thinking she wou'd do without the apron for some time longer, and spin her wool by daylight when the summer evenings came. As the speaker proceeded, the old woman felt more and more, till at last she determined to give the shilling altogether, "because," said she, "I can do better without an apron than the heathen without the book."

She cheerfully gave her shilling, went home, and slept comfortably that night. At day-break the following morning, a neighboring farmer called at her door, and said, "Peggy, we have had a dreadful night! several of my sheep have been carried away by the flood. There are two lying quite dead in the hedge of your garden. You may take them if you like, and you will get some woo from them." She thankfully accepted the gift; and thus she had wool enough to make three or four aprons, and tallow to make candles to spin it. As no one knew what she had done the day before but herself and her God, she looked upon that occurrence as a very kind providence toward her.

ADVENTURES OF AN OCEAN LETTER.

The postmaster at Filey, near Scarborough, (Mr. William Story,) has received a letter which has come to hand after an extraordinary career. Mr. Story has a son who is a sailor on board her Majesty's transport the *Earl of Shaftsbury*, (Captain Pickering,) which was dispatched in March last from England to Constantinople, with troops and horses destined for the seat of war. When in the Straits of Gibraltar, on the 11th of April, young Story wrote a letter to his father; but the sea was so boisterous that the ship's dispatches could not be conveyed on shore. The young sailor deposited his home letter in a bottle, corked it up, and committed it to the keeping of the boisterous waves. The bottle breasted the billows bravely, and drifted to the coast of Africa, where it was caught in a fishing net and taken on shore. The native fishermen were eager, doubtless, to ascertain the contents of the bottle; but having broken it, and extracted the letter, their curiosity was kept within due bounds. The letter was forwarded, unopened, to the French Consul at the port of Oran, Algeria. Thence it was sent under cover to the consulate-general of France in London, who politely posted it with an autograph note to the postmaster of Filey, to whom the enclosure was addressed. It reached its final destination a few days ago, with no further damage than a sea water stain on one corner, and two or three gashes cut through it for ventilation, lest it might bring with it the virus of some pestilential disease.—*Sheffield Times.*

CURIOSITIES OF THE CENSUS OF 1850.

The Census of 1850 is full of curious details. It forms the latest national exposition of the real condition of the American Republic, and is, therefore, frequently referred to, as well with the object of showing our progress thus far, as of foreshadowing the destiny of the young giant of the Western World for the future. Mr. De Bow, the Superintendent, has just issued a new volume, in which he has grouped together much valuable information. The area of the United States has increased from 820,628 square miles, in 1783, to 2,963,666 in 1854, being more than a third of the area of North America, and equal to the Roman Empire or that of Alexander in their palmiest days; 1,217,562 miles of this territory are in the Mississippi valley, and 766,002 on the Pacific. The main shore line of the Union, including bays, sounds, &c., is 12,609 miles, of which 6861 miles are on the Atlantic, 2281 on the Pacific, and 3467 on the gulf. Of the continental shore line, 907 miles are on the Atlantic north and 1256 south of Virginia, (inclusive;) 1764 are on the gulf; 1343 on the Pacific. The distance from New York to New Orleans is equal to that from London to Rome; from New York to Astoria by water equal to that from Liverpool to Canton by the way of Cape of Good Hope. The total length of shore of navigable rivers is 49,065 miles. The frontier line of the Union on the British possessions is 3303 miles; on Mexico, 1456 miles. Nebraska constitutes one-ninth of the Union: Texas, one-twelfth; Virginia, one-fiftieth; Rhode Island, one-two thousand-three-hundredth. The States and Territories have about an equal area. The slaveholding States have 851,508 square miles; non-slaveholding, 612,597: 1,970,077 miles are north, and 966,089 south of latitude 36 30. Six States and Territories are larger, as large, or a little less than either of the powers of France, Great Britain, Austria, Prussia, Spain or Turkey. Eight of the largest States are equal to the twenty-three others in territory.

In 1790 there were fifteen States and one Territory or District. In 1850 there were thirty-one States and five Territories, and now, in 1854, there are thirty-one States and nine organized and unorganized Territories. More than half the entire population are under twenty years of age. If the United States should increase during the next hundred years as fast as in the last sixty, the total population would be 447,159,670; if as fast as between 1840 and 1850, deducting immigrants, 252,152,290. The most moderate ratio would give in 1900, 70,000,000, and in 1950, 125,000,000, of whom 64,000,000 would reside in the valley of the Mississippi. The annual increase of the United States has been nearly three times as great as

that of Prussia, notwithstanding what she gained from Poland, more than four times as much as Russia, six times as much as Great Britain, nine times as much as Austria, ten times as much as France. Upon the basis of past increase, in 1950 France would have 61,000,000, and Great Britain 83,000,000.

There are no less than 1,449,075 farms and plantations in the United States, averaging 203 acres each, and of the value, with implements, each $2352; about one-thirteenth of the whole area of the organized States and Territories is improved, and one-eighth more is occupied, and not improved. In New England 26 acres in the hundred are improved; in the South, 16; in the Southwest, 5. About one-sixth of the national domain is occupied or in ownership. The average value of occupied land in New England is $20·27; in Middle States, $28; Southern States, $5·34; Southwest, $6·26; Northwest, $11·39; Texas, $1·44 per acre. Of a large number of cultivators taken at random, 1 in 9 in Kentucky, 1 in 22 in Louisiana, 1 in 27 in Rhode Island, 1 in 56 in South Carolina, 1 in 198 in Michigan, cultivate less than ten acres each.

The value of the agricultural products of the United States in 1854, may be estimated at $1,600,000,000. Thirty-three millions acres of land are in meadows, 11 millions in wheat, 31 millions in corn, 5 millions in cotton, 2 millions in potatoes, &c., &c., &c —113 millions in all crops. There are 74,000 planters, producing over 5 bales of cotton each; 2681 sugar planters; 551 rice planters, growing over 20,000 lbs. each; 15,745 tobacco planters, raising over 3000 lbs. each; 8327 hemp planters.

The total capital invested in manufactures, mining and mechanic arts in 1850, was $527,-209,193; the raw material used was valued at $554,655,038; the males employed 719,479; females, 225,512; the wages paid, $229,736,377; the annual product $1,013,336,463; the per cent. profit 43.

The imports of the United States show as follows: 1821, cotton manufactures, $7,589,711; 1853, $27,731,313; woolens, 1821, $7,437,737; 1853, $27,621, 911; linen, 1821, $2,564,159; 1853, $10,236,037; silk, 1821, $4,486,970; 1853, 33,048,542; coffee, 1821, $4,489,970; 1853, $15,564,590; sugar, 1821, $3,553,895; 1853, $14,993,003; tea, 1821, $1,322,636; 1853, $8,224,853; iron and steel manufactures, 1821, $1,862,529; 1853, $7,838,791. Our exports compare as follows: 1821, cotton, $20,157,481; tobacco, $5,618,962; specie, $10,478,059; flour, $4,298,043; manufactures, $2,584,916; lumber, $1,822,077; beef, pork, cattle and hogs, $2,052,439. In 1853 the exports of the same articles were—cotton, $109,-455,404; tobacco, $11,319,319; specie, $27,-486,875; flour, $14,783,394; manufactures, $22,721,660; lumber, $4,996,014; beef, pork, &c., $8,416,878. Between 1790 and 1854 our exports to Great Britain had increased fourteen-fold, and to France, seven-fold; in the former period we consumed $5·72 to each person of foreign goods, and in the latter period, $9·92; in the former period our debt was $19 to each individual; in the latter, $2·23.

In 1828 there were three miles of railroads in the United States; in 1830, 41; 1840, 2167; 1850, 7355; 1854, 17,317 miles, and about 5000 miles of canals. The total cost of railroads, $489,603,128; number of miles in construction, 12,526. Total miles constructed in Great Britain, 7686; Germany, 5340; France, 2480.

The value of real and personal estate in the United States in 1850, $7,066,562,966; expenditures of the several States, $24,628,666; debt of the States, $191,508,922. Estimated amount paid by each individual in the United States for every species of taxation, county, State or federal, $3·58, against $2·55 in 1832. Estimated number of real estate holders in the Union, 1,500,000 families. In Louisiana $311,465 in real estate is owned by free blacks, and $3,958,830 by free mulattoes; in Connecticut owned by free colored, $303,535.

The number of Indians in the United States in 1789, 76,000; 1853, 400,764, of whom 271,030 are in California, Texas and the Territories. In 1800, 3806 persons, exclusive of army and navy, were in federal employ; 1854, 35,456. Coinage United States Mint in 1800, $571,335; 1852, $57,104,669. Vessels built in the United States in 1815, 1314, of 154,624 tons; 1852, 1444, of 351,493 tons.

In Richmond the number of persons to a dwelling in 1850 averaged 5.2; Charleston, 5.6; Mobile, 5 8; New Orleans, 6.5; Philadelphia, 6.6; St. Louis, 7.7; Cincinnati, 8.2; Boston, 8.9; New York, 13.6. Number of persons to the acre in Mobile, 13.8; New Orleans, 45.4; Philadelphia, 80; Boston, 82; New York, 135. In 30 years Charleston, in 1850, had increased 73 per cent.; Savannah, 102; Baltimore, 169; Philadelphia, 198; Boston, 221; New York, 316; New Orleans, 328; Louisville, 976; Cincinnati, 1097. In about the same period Paris had increased 47 per cent.; London, 91; and Berlin, 134.

The native and foreign born free population of some large cities is as follows:—Baltimore—native, 130,491; foreign, 35,472. Boston—native, 88,948; foreign, 46,677. Charleston—native, 17,809; foreign, 4,643. Chicago—native, 13,693; foreign, 15,682. Cincinnati—native, 60,558; foreign, 54,541. New Orleans—native, 50,470; foreign, 48,601. New York—native, 277,752; foreign, 235,733, of whom 133,730 are Irish, 60,000 Germans, &c. Philadelphia—native, 286,344; foreign, 121,699. Richmond—native, 15,541; foreign, 2,102.

Average age of white persons who died in

the United States in 1849–'50, 25.45 years; colored, 21.39.—*Pa. Inquirer.*

REVELATIONS OF THE BAROMETER.

The following interesting communication was recently addressed to the French Minister of War by M. Le Maout, a chemist of St. Brienne:

St. Brienne, Oct. 27, 1854.

MONSIEUR LE MINISTRE.—I have occupied myself, since the commencement of the European war, with a series of observations on the modifications which the atmosphere experiences from the cannonades that take place. These observations are made every three hours.

I have collected, on the effects of cannon, facts of the highest interest, which I render intelligible upon paper by the aid of figures, a specimen of which I send you, extracted hastily from the results of my observations, and which represent the comparative effects of the cannonades of Odessa, of the battle of Alma, of the 6th day of October, (cannon fired at the Invalides,) of the opening of the bombardment of Sebastopol, and of the day of the 25th of October.

I hope to be able to establish that the barometer is not, as is commonly thought, an instrument merely intended to indicate rain and fine weather, but a mobile apparatus, excessively sensitive, which places us in communication with all great atmospherical phenomena.

What is remarkable in this instrument is, that at from 600 to 800 leagues of distance an impression is produced on it in a few hours by the discharge of cannon. Observed with care and intelligence, it cannot fail, in certain circumstances, to become of the highest utility in time of war.

The object to which I venture to direct your attention is this:—

I have no occasion to apprise you of the commencement of the bombardment of Sebastopol, as you have already received the news of it officially; but I can announce to you with a certainty which will not be belied by the facts, that the day before yesterday a cannonade such as has not taken place during the year, which is about to elapse, even comprising those of the siege of Silistria and of the bombardment of Odessa, commenced in the morning before Sebastopol.

Be good enough to cast your eye over the table that I send you. You will see there that in 48 hours the barometer rose 30 millimetres, and that the figure which represents this rise, comparatively to those produced by the other bombardments, is almost vertical, an index, with the other signs by which it is accompanied, of the intensity of the action of the cannonade.

In a few days you will receive from Sebastopol news of the 25th, which will give you full information of what occurred on that day, which has proved, I have no doubt, one of the most memorable of the whole campaign.

In the meanwhile I remain, &c., &c.,

CH. LE MAOUT.

It is scarcely necessary for us to add that the information contained in this letter was subsequently confirmed by the facts.

The rise of the barometer, which is above indicated, is doubtless attributable to a great quantity of gas suddenly eliminated into the atmosphere, at the place of bombardment. As it appears that the weight of the atmosphere at the distance of twenty degrees on a great circle of the earth is perceptibly increased by the discharge of cannonry, it would be an interesting enquiry how far the respirable properties of the air are affected by the sulphurous and carbonaceous gases so suddenly discharged into it. Among the countless evils of war, we may reasonably suspect that the deterioration of the atmosphere is one to which we are not accustomed to advert.

THE WEST HIGHLAND EXODUS OF 1837.

(Concluded from page 238.)

After the sailing of the first ship, immediate arrangements were made for the despatch of the second; and the dread of the savages now once more returned. A stout, active Highlander expressed to Dr. Boyter a great desire to go, if he could only be made certain of the non-existence of these much-dreaded aborigines. The doctor laughed at him, and told him that people had been practising on his credulity; on which Donald observed; "Well, doctor, I am told you have been frequently in Australia, and have traveled over much of the country; now tell me honestly, did you never see a savage in the course of your travels?" The doctor, looking him full in the face, replied: "I assure you, on my honor, that in all my travels in Australia, I never saw such a savage-looking being as yourself." This reply occasioned a laugh against Donald; and from that time no more was heard of the "little red men with long tails."

While finally taking down the names for the second ship, a decent Highlander, accompanied by his wife and family, came forward for enrolment; and while their names were being inserted, it was observed that the eldest daughter was weeping bitterly. Dr. Boyter asked the girl why she was crying. She replied, she had no objection to go, only she was certain she would be drowned on the passage; on which the doctor said to her: "Never fear, my girl. I have been four times out and home, and you see I was not drowned. I advise you to go; and I shall be very much mistaken if you are twelve months in the

colony before you are married, and riding in your own carriage." The idea of the carriage caused a general laugh. But Jenny went with her parents, and in due time she wrote home that Dr. Boyter was surely a warlock; "for, only believe! I have just been eleven months in Australia, and I was married, about three weeks ago, to an excellent husband, who drives me every Sunday to church in his gig." It may be well imagined that this letter from Jenny did not in any way damp the desire of the Highland lasses to emigrate to Australia.

From first to last, about thirty ships were despatched under the immediate superintendence of Dr. Boyter, and from time to time cheering accounts were received from the emigrants, intimating the comfortable circumstances in which they were placed, as contrasted with their former miserable state, and advising all who could to leave that "destitute country," and to proceed to Australia. While engaged in allaying the doubts and fears of those who had drawn back from their engagement to go, many questions were put to me as to the *Great Country*, as they termed Australia; several of which, I confess, I was not at the time able to answer. On my return home, however, I threw together, from such material as I could collect, a small pamphlet of about twenty-four pages of print; and I was rejoiced to find afterwards, that it was productive of much good in the Highlands and Islands.

On referring to this little publication, and contrasting the state of Australia in 1837 with its present condition (1854), I am so much impressed with the facts brought before me, that I cannot refrain from adverting to them.

The population of New South Wales in 1837 was upwards of 80,000, independently of the population of Van Dieman's Land, which was then upwards of 35,000. In the year 1852, the population of New South Wales had increased to 220,474, and that of Van Dieman's Land to 70,164. But great as these increases are, they sink into the shade when contrasted with what has taken place in the neighboring settlement of Victoria, as it is now called—late Australia-Felix, or Port-Phillip District of New South Wales—with Melbourne as its capital. In the year 1837, when the emigration commenced from the Highlands and Islands, this new Australian colony was unknown. Major Mitchell, the intelligent Government surveyor, in his despatch of 24th October, 1836, giving an account of his discovery of the country, says: "It has been in my power, under the protection of Divine Providence, to explore the vast natural resources of a region more extensive than Great Britain, equally rich in point of soil, and which now lies ready for the plough in many parts, as if specially prepared by the Creator for the industrious hands of Englishmen."

And what is now the state of this extraordinary colony of Victoria? In the year 1852, it had a population of upwards of 200,000. Its exports were that year to the amount of £17,500,000; and its imports upwards of £4,000,000; thus showing that, in the year 1852, every individual in Victoria was consuming on an average, £20 worth of imported goods." This colony continues to increase daily. It is estimated that the gold produce of last year was £20,000,000; and it is stated in one of the public journals, that in the year 1853, the imports into the colony were to the value of £15,842,637; of which about £13,000,000 was from Great Britain and British colonies, and about £1,700,000 from the United States. The population is, by means of emigration, daily increasing, and at a most extraordinary ratio. I have looked with interest at the tables showing the increase of emigration to Australia since the year 1837. It appears from a return by the Land and Emigration Commissioners, that this emigration from the United Kingdom was, in the year 1836, 3,124; 1837, 5,054; 1838, 14,021; 1839, 15,786; 1840, 15,850; 1841, 32,625. Then follows a decrease for some years. But the number in 1852 was 86,901.

The above numbers are irrespective of the many thousands who have gone to Australia unaided by the government commissioners; and it may be safely stated, that the population of the several Australian colonies now greatly exceeds 600,000. What a contrast is this with the 1,030 persons who, in the year 1788, landed with Captain Philip, at Sydney, and founded the now flourishing colony of New South Wales!

The first free emigrant who obtained a grant of land in New South Wales was a German, who had been sent out by Government as an agricultural superintendent. His grant comprised 140 acres, which, unfortunately for himself, he was induced to sell piecemeal. Had he only retained it about twenty years longer, he could have sold it for at least £100,000, owing to the rapid increase in the value of land in and about Sydney.

Emigration from the West Highlands still continues, and to a large extent. In many instances the emigrants are now assisted by remittances from friends who preceded them, and who, being active and industrious, have "done well." And in many letters sent home by the now wealthy settlers, this language is used to induce their friends to follow them:—"Come here, and if you are only active and industrious, independence awaits you. At home, tea was seldom seen by us, and when it was, it was cautiously measured out in a spoon; butcher-meat was a luxury rarely enjoyed by us; while here, in our new country, the tea-chest stands open in a corner of the room for the use of all; and as for butcher-meat, we have as much as we can consume or could desire."—*Chambers' Journal.*

Anger raises a dust which obscures and distorts every object seen through it.

VALUABLE DISCOVERY OF GUM.

A few weeks ago we noticed the discovery of great fields of gypsum, and great supplies of gum arabic, at the head waters of Red Brazos, by the expedition of Captain Marcy. Since that period, the Washington *Star* has published some correspondence of Thos. L. Drew, Superintendent of Indian Affairs, and Dr. Shumard, physician to the expedition, describing the gum. Dr. Shumard says, in relation to it, "This gum, for which I propose the name of gum mezquite, is believed to occur in inexhaustible quantities, and will no doubt prove a valuable source of revenue to the State of Texas, New Mexico and the adjacent Indian territory, besides affording employment to the different tribes of Indians now roving upon the plains, many of whom would no doubt be glad to gather and deliver it to the different frontier posts for a very small compensation.

"The mezquite tree, from which this gum is obtained, is by far the most abundant tree of the Plains, covering thousands of miles of the surface, and always flourishes most luxuriantly in elevated and dry regions. The gum exudes spontaneously in a semi-fluid state from the bark of the trunk and branches, and soon hardens by exposure to the atmosphere, forming more or less rounded and variously colored masses, each weighing from a few grains to several ounces. These soon bleach, and whiten upon exposure to the light of the sun, finally becoming nearly colorless, semi-transparent, and often filled with minute fissures. Specimens collected from the trunks of the trees were generally found to be less pure and more highly colored than when obtained from the branches.

The gum may be collected during the months of July, August and September; but the most favorable period for that purpose is in the latter part of August, when it may be obtained in the greatest abundance, and with but very little trouble. The quantity yielded by each tree I found to vary from an ounce to three pounds; but incisions in the bark not only greatly facilitate its exudation, but causes the tree to yield a much greater amount. As it is, a good hand will probably be able to collect from ten to twenty pounds in a day. Were incisions resorted to, probably double the amount may be obtained."

Mr. Drew says respecting it, "The remarkable similarity of taste, appearance, and mucilaginous qualities of this gum to that of gum arabic, induced Dr. Shumard to make some experiments, the result of which proving satisfactory, he caused some twenty pounds to be gathered, which was brought home on his return some ten days past.

Upon diluting one ounce of this gum in two ounces of cold water, I had a fine glutinous paste, which I have used in sealing envelopes and other packages. I have also caused it to be mixed with starch in the application to linen, and in both instances have no hesitation in saying that it is equal to the article for which it must soon become a popular substitute. In its first form, the Indian Department, you will perceive, is permitted the privilege of its first official use. It will be seen that its adhesive or glutinous qualities cannot be excelled, as I have sealed up the box with it, and will use it on the outward envelope.—*Scientific American.*

ANGRY WORDS.

Angry words! O let them never
From the tongue unbridled slip;
May the heart's best impulse ever
Check them, e'er they soil the lip.

Love is much too pure and holy;
Friendship is too sacred far,
For a moment's reckless folly
Thus to desolate and mar.

Angry words are lightly spoken;
Bitterest thoughts are rashly stirred;
Brightest links of life are broken
By a single angry word.

In this world of tears and sorrow,
All should strive to smooth the way
Over which, perhaps, to morrow,
We may sudden cease to stray.

Gently speak, then; tones of favor
Melt the angry heart within;
Imitate our blessed Saviour,
Whose soft words turned men from sin.

12*th mo.* 7*th*, 1854.

SUMMARY OF NEWS.

Foreign Intelligence.—The British mail steamship America arrived at Halifax on the 23d inst., bringing Liverpool dates to the 9th.

Advices from Sebastopol to the 27th ult. had been received at Vienna. The siege of the place was still continued. Frequent sorties were made by the garrison, but were repulsed with considerable loss on the part of the Russians. Reinforcements continued to arrive on both sides.

The storm of the 13th ult. proves to have been even more disastrous to the Allies, particularly to the English, than before reported. The loss of vessels was thirty French and British wrecked, half as many dismasted at Balaklava, and eighteen wrecked or dismasted at the month of the Katcha. Among those wrecked was the Prince, a magnificent new screw steamer of 2,700 tons, conveying to Balaklava the 46th regiment of troops, all the winter clothing for the troops engaged in the siege, provisions, hospital stores, and a vast quantity of shot and shell to carry on the siege. The troops were got ashore, but the entire crew perished with the exception of six, who succeeded in getting on the cliffs against which the vessel was wrecked. All the stores aboard were lost, leaving the troops exposed to the severity of a Crimean winter, destitute of the clothing so greatly needed to protect them, in some degree, against its rigor. The mere pecuniary loss to the Allies is estimated at over $10,500,000, while the loss of men at the various stations on the coast is set down at 1,000, besides those who fall into the hands of the Cossacks.

Accounts from the Danube state that the Russians have been driven from the Dobrudscha, that Babadagh, Tultscha and Matschin are in the possession of the Turks, and that the theatre of hostilities will henceforth be in Bessarabia, where the Russians are preparing for resistance.

Admiral Hamelin has resigned the command of the French squadron in the Black Sea and returned to France.

A treaty of alliance between Austria, France and England, was signed at Vienna on the 2d inst., the terms of which are supposed to be,—Firstly, that Austria regards the violation of the Turkish territory as war against herself. Secondly, that Austria will augment her force in the Principalities, so as to enable the Turks to resume offensive operations. Thirdly, that on the demand of France and England, 20,000 Austrians will be sent to the Crimea. Fourthly, France and England guarantee that the territorial possessions of Austria shall, under all circumstances, remain undiminished. The 5th is unknown. Sixthly, Prussia shall be invited to join the alliance. Seventhly, the treaty to take effect, on the part of Austria, should Russia not come to terms before the 2d prox.

A letter from Count Nesselrode, the Russian premier, is published, setting forth the terms on which the Czar will assent to peace. They are, that the Five Powers shall be a joint protectorate for the Christian population of Turkey, and over the Principalities, subject to existing Russian treaties; the free navigation of the Danube shall be conceded, and the revision of the treaty of 1841.

Prussia and most of the smaller German States are putting their armies on a war footing; and, in the Diet, Austria insists that her north-eastern frontiers are sufficiently threatened to warrant an immediate support from the Federal troops.

England.—A proposition is to be submitted to Parliament for an addition of 36,000 men to the army.

Denmark.—The result of the elections, so far as known, is 84 anti-ministerialists out of 100 members. The Ministry have resigned *en masse*.

Spain.—The Cortes have decided to support the present dynasty. Pierre Soulé has arrived at Madrid.

Domestic.—The south wing of the workshop of the new House of Refuge, in this city, was destroyed by fire on the 19th inst. The building was two hundred and fifty feet in length, and the loss of building and materials is estimated at $30,000.

The census of Nebraska shows a population of 2,000, located about equally on each side of the Platte River.

The Sunbury and Erie Railroad has been completed from Milton to Williamsport, the first train having passed over it on the 18th inst.

A large fire, attended with loss of life, occurred in New York on the morning of the 20th inst. It commenced in the City Assembly Rooms, in Broadway, between Howard and Grand Streets, and, in consequence of the severity of the cold, which froze the water in the hose, was not checked until the Assembly Rooms, Christy & Wood's Minstrel Saloon, and ten stores, including a large warehouse, were consumed. One fireman was killed and several others injured by the falling of the walls. The loss is estimated at about $200,000.

Mark Izard, the present Marshal in Nebraska, has been appointed Governor of that Territory, and Lieu. Col. Steptoe Governor of Utah.

Congress.—In the Senate, on the 18th inst., the several parts of the President's Message and the House bill for the relief of the heirs of Major General De Kalb, were referred to appropriate committees. The bill establishing a Board of Commissioners to examine and adjust private claims against the United States was discussed and referred to a committee of five. On the 19th, the resolution outhorizing the outfit of a steamer and transport to convey relief to Dr. Kane's expedition in the Arctic seas was taken up and passed. The bill making appropriations for the Indian Department, and for the Military Academy at West Point, were referred to the committee on Finance. On the 20th, a bill was passed for the naturalization of the children of American parents born abroad. The bill of last session for the preservation of life and health on board of emigrant ships, was recommitted to a select committee, and the Pension Appropriation bill considered and passed. On the 21st, bills for the improvement of the lakes and harbors and for finishing the breakwater on Lake Champlain were referred to the committee on Commerce. Senator Sumner offered a resolution directing the committee on Foreign Affairs to consider the expediency of tendering the mediation of the United States between the belligerent European Powers. The bill to establish a Court for the investigation and settlement of claims against the government, passed finally. On the 22d, the Senate met and adjourned over to the 26th, without transacting any business of importance.

In the House of Representatives, on the 18th, a bill authorizing the construction of six sloops of war was referred to the committee on Naval Affairs. Several resolutions were offered, after which the House went into Committee of the Whole on the Indian Appropriation bill, which was amended, and, with the West Point Appropriation bill, reported to the House and passed. On the 19th, bills making appropriations for the navy and for fortifications, &c., were referred to the Committee of the Whole on the state of the Union. The House then went into Committee of the Whole on business relating to the District of Columbia. Several bills were considered, to one of which J. R. Gidding offered as an amendment, "that no person shall be imprisoned unless charged with some crime or offence." The object of this amendment was to prevent the imprisonment of free persons of color under the suspicion of being fugitive slaves. The amendment was rejected, only 35 voting in its favor. On the 20th, several bills relating to the District of Columbia were passed: among them, one prohibiting the circulation, in the District, of notes of less denomination than five dollars. On the 21st, a Message from the President, communicating the correspondence between our Government and the Netherlands in relation to the case of Capt. Gibson, was received and referred.

On the 22d, a resolution was reported from the committee on Commerce, authorizing the President to open a correspondence with the British Government in order to procure the erection of a light-house on Cape Race, Newfoundland, for the preservation of life and property on board of steamers between Europe and America. The United States to pay an equitable portion of the expense. The resolution was passed. The bill reorganizing the Courts in the District of Columbia was passed, and the House adjourned to the 26th inst.

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ORIGINAL AND PRESENT STATE OF MAN.

BY JOSEPH PHIPPS.

(Continued from page 226.)

I believe that idolators, and those guilty of immoralities, have all at times felt the reproving witness of God in their consciences, which gives them a convicting knowledge of him; and if they continue to rebel against this light, they become so darkened towards it, that "they know not the ways thereof, nor abide in the paths thereof."* Not liking to retain God in their knowledge, after long forbearance, he gives them over to a reprobate mind.† Our principle teaches, that the grace of God that bringeth salvation, hath appeared to all men, first as a convictor, or convincer of sin. Thus it stands at the door of man's heart and knocks for entrance; and if the heart opens to it, and abides in the ability it furnishes, sincerely desiring, and seeking to obey its motions, it will, by due degrees, increase that ability therein, till it prove itself the power of God unto salvation to it. Then, and not till then, the mind is sensible of the saving knowledge of this Divine principle; yet, before this, whilst the soul knew nothing more of it than merely its convictions, it could not be said to be totally ignorant of an internal immediate sense of that grace which is saving, both in its nature and intention, though it was not endued with the saving knowledge of it.

We have all along uniformly acknowledged, the gospel came in word as well as in power; but not in word only, but also in power, even in the power of the Holy Ghost.‡ And we are sensible, that this Divine power, from whence the words sprang, is the very essence of the gospel, and the words but the outward expression, or exterior declaration by which it is preached and recommended. To this essential internal grace, power and spirit of God, the apostles called and pressed their hearers, as well as to the belief of the outward advent and process of the Messiah then past. They taught them, that "Christ was once offered to bear the sins of many, and unto them that look for him, shall he appear the second time, without sin unto salvation."* This second appearance of Christ, we do not understand to intend his coming to judgment at the great day of general decision; for then he will come both to determine the final state of the righteous and unrighteous; not to salvation only, but to condemnation also. But this second appearance is in order to the salvation of those who look for him to that end. Accordingly, the apostle thus prays for the believers; "The Lord direct your hearts into the love of God, and into the patient waiting for Christ;"† and he describes the Corinthians as "waiting for the coming," or renewed appearance, "of our Lord Jesus Christ."‡

Notwithstanding our Saviour empowers and employs his messengers to declare his will, and to call people to the work of repentance and regeneration; yet he constitutes them not as deputies to do the work for him. It is not the words they deliver, nor any application man, by his own powers, can make of them, which can perform this great business. "Lord," saith the prophet, "thou wilt ordain peace for us; for thou also hast wrought all our works in us."§ The spirit of the High and Holy One is the true efficient of all the real good that is done, all the virtue that is wrought, either in the church in general, or any of its members. It is the spirit that giveth understanding, and unveils the knowledge of the things of God; quickeneth and maketh alive, mortifies, circumcises, baptizes, sanctifies, regenerates, sets free, strengthens, and enables to obedience. In the spirit is the true light, the life, the love, the waiting, the walking, the fellowship, and communion of the gospel; in the spirit is true prayer made, access to the throne of grace opened, and acceptable worship performed. The

* Job xxiv. 13. † Rom. i. 28. ‡ 1 Thes. i. 5.

* Heb. ix. 28. ‡ Thes. iii. 5.
† 1 Cor. i. 7. § Isa. xxvi. 12.

spirit is the covering of God's people, their guide, their leader, their comforter, their seal, the infelt earnest of an everlasting inheritance to them; and, in sum, the all-effective power and virtue of the gospel ministration; all which the Scriptures undeniably evidence.

In all these respects the holy spirit operated in common amongst the primitive believers. For the continuation of the same spiritual operations, it is that we plead, and not that of miraculous gifts; which were always extraordinary, and afforded but to few in comparison of the whole number of the primitives.

When any man does right, conscience approves, and when he does wrong it condemns him. This is generally called conscience, because it is something of God appearing in the mind, and giving it a conscious sense of right and wrong respecting its own acts. No man could know it makes these just distinctions without a sense of them. What is inward conviction for evil but a sense of guilt? And, what is the genuine effect of guilt, but remorse? What does remorse lead to, but repentance? And what is repentance, but the doctrine of the gospel? Every rational creature under heaven, therefore, having this sensation, hath the gospel preached in him or her by this righteous principle, agreeable to Col. i. 23. But we always understand the natural conscience, and the light of God's spirit appearing in the conscience, as different principles.

Our Lord showed his disciples that the spirit of truth, the comforter, should not only bring to their remembrance what he had told them, show them things to come, and lead them into all truth; but it should likewise reprove the world of sin, of righteousness, and of judgment.* Whether this Divine visitor appears to the mind of man, in words, or without words, by the sensations of compunction and remorse; whether in the sharpness of reproof, or the healing touches of consolation; whether it manifests itself as light, or sheds its life and love into the heart; whether it darts upon it as lightning, or settles it in a holy serenity; fills it with faith, or inflames it with zeal: in all these ways, seeing it proceeds not by messenger, but by its own immediate communication to the rational soul of man, it is properly styled internal, immediate revelation.

This Divine principle is a living source of truth and virtue in man, without which exterior laws and precepts would little avail; and when, through faithfulness thereunto, it is enlarged and advanced over all in the soul, it is found to be a sure foundation, which neither the wisdom of the wise, the reasonings of the confident, the jugglings of the crafty, the derision of the reviler, the rage of the persecutor, nor even the gates of hell can prevail against.

* John xv. and xvi.

Our terms for the admission of members, are, a free and unforced conscientious acquiescence upon principle, with the essential doctrines of truth and real Christianity, and the rules of the society founded thereon, and not upon mere external appearances. The Divine principle itself is our bond of union, and the holy Scriptures are our articles. Christ once in the flesh, and always in spirit, are fundamentals with us. We require no subscription to articles of human invention.

As to differences in opinion amongst us; whilst professors of the same faith differ in years and experience, in capacity and opportunity, in education and associates, in faithfulness or unfaithfulness to their principles, there must be different opinions and practices. When the believers in the primitive age of Christianity grew numerous, it was the case amongst them, and in all societies ever since. What we assert is, that the one holy spirit leads all that faithfully follow it into sameness of doctrine, and unity of love; and that all who profess to be followers of Christ, ought to be led by his spirit; but that all, either of our own society, or any other, are so led, we are far from asserting or believing.

Men ought carefully to embrace the day of their visitation, and follow the advice of our Saviour, who saith, "While ye have the light, believe in the light, that ye may be the children of light."* This is the only way to escape the dreadful consequences of rebelling against it. And, is it not a comfort to all men, that they are allowed this opportunity?

That there is such a time and opportunity, and that it may be lost to apostatisers past redemption, is evident from that awful passage, Heb. vi. 4, 5, 6, "It is impossible for those who were once enlightened, and have tasted of the heavenly gift, and were made partakers of the Holy Ghost, and have tasted of the good word of God, and the powers of the world to come; if they shall fall away, to renew them again unto repentance; seeing they crucify to themselves the Son of God afresh, and put him to an open shame."

This passage evinces, 1st, that persons may become sensible partakers of the Holy Ghost, and taste of that Divine power which is the eternal life of the blessed in the world to come. 2d. That they may apostatise from this condition to such a degree, that repentance, and consequently salvation, shall become impossible to them. 3d. That they bring this upon themselves, because they crucify to themselves the Son of God afresh, and put him to an open shame; they reject and rebel against the invitations of his spirit in themselves, till they occasion it to forsake them; whereby the Divine witness is spiritually crucified and slain as to its

* John xii. 36.

life in them, and the Christian name openly reproached through their evil conduct and example. This is further illustrated by a simile in the two succeeding verses. "For the earth which drinketh in the rain that cometh oft upon it, and bringeth forth herbs meet for them by whom it is dressed, receiveth blessing from God. But that which beareth thorns and briars is rejected, and is nigh unto cursing, whose end is to be burned."* The rain that cometh oft upon the earth, denotes that the Divine visitation is frequently renewed to the soul of man; and the earth which drinketh it up, and bringeth forth herbs, the soul that affectionately receives, and faithfully retains it, so as to bring forth the fruits of the spirit, whereby it inherits the blessing of God's salvation. By the earth, which beareth thorns and briars, is pointed out the soul that so repeatedly continues to resist, and backslide from the Divine visitor, as to bring forth, and abide in, wicked works, which occasion him to reject and forsake it; the consequence whereof must be its final condemnation and destruction.

This portion of Scripture thus demonstrates, both the certainty of a day of Divine visitation to the souls of men, and the possibility of its being discontinued, whilst they remain in the body.

To be continued.

MEMOIRS OF JOSEPH JOHN GURNEY.

(Continued from page 247.)

Joseph John Gurney commenced the year 1830 with two weeks of close religious labor in the county of Suffolk. "I traversed the snows in my gig," he writes to Jonathan Hutchinson, "in order to visit the scattered meetings. I do not know that I ever 'roughed it' so much before, nor do I remember many occasions in which a little sacrifice in the cause of truth was more rewarded."

Among the many salutary practical reforms for which Great Britain is indebted to the late Sir Robert Peel, not the least was the complete revision and consolidation of the criminal law; by which many barbarous enactments were swept from the statute book, and a milder and more efficacious system of punishment was introduced. This distinguished statesman, who was at this time Home Secretary, was now turning his attention to the amendment of the laws relating to forgery. On this subject, however, he was not prepared to go so far as the advocates of the abolition of capital punishment desired. His bill retained the punishment of death in several cases of forgery. The opportunity was felt to be an important one, and the advocates of a more lenient system lost no time in availing themselves of it. Joseph John Gurney exerted himself in Norwich, in procuring a petition to Parliament for the entire abolition of the punishment of death in these cases; and, availing himself of his practical experience as a banker, he subsequently addressed the following letter to Sir James Mackintosh, with the view of strengthening his hands in his noble advocacy of the cause of humanity.

Norwich, 4th mo. 20th, 1830.

Esteemed Friend,—Although I have not the pleasure of more than a very slight personal acquaintance with thee, the useful and honorable public part thou hast taken in the cause of the abolition of capital punishments, will, I trust, afford a sufficient apology for my addressing thee on the subject.

It has been a matter of deep regret to me to observe, that the alterations and amendments proposed by the Home Secretary, in regard to the penal acts respecting forgery, are almost exclusively in matter of form, and not of practice. It seems that the pristine ferocity of the law is to continue without alleviation, as it relates to all instruments representing money, such as bills of exchange, drafts and notes,—all instruments, in short, with which a banker has any concern.

I have long been engaged extensively in the business of a banker, and have always considered it a heavy grievance that the law, as it now stands, leaves me wholly unprotected from the attacks of the forger. I cannot in conscience take any steps towards destroying the life of a fellow creature, whose crime against me affects my property only; being deeply convinced that, should I do so, I should thereby sacrifice as plain a principle of equity as was ever proposed to the attention of mankind. Besides, I am in possession, like other men, of the feelings of common humanity; and to aid and abet in procuring the destruction of any man living, would be to me extremely distressing and horrible. And yet I consider forgery a shameful and heinous crime. I well know the cruel losses and inconveniences to which it subjects the money-changing world; and if the law would but help me to put such an offender on the tread-wheel for a couple of years, I should feel the highest satisfaction in availing myself of its provisions. . . Mine is no insulated or uncommon case; multitudes in the commercial world are placed, by the severity of the law, in the same uncomfortable and unprotected situation.

Being thoroughly persuaded that all penal enactments with which the public cannot heartily co-operate, are bad in principle, and injurious in operation, I have only to express, in conclusion, my earnest wish, that thy great powers may continue to be steadily directed against a system at once so unjust and so ineffective.

I am, with much respect,
Thy sincere friend,
J. J. GURNEY.

It is satisfactory to know that, although the

*Heb. vi. 7 and 8.

efforts made at this time did not then result in any modification of the proposed measure on this point, the abolition of capital punishment, in these cases, has been since conceded by the legislature, and that no person has suffered death for forgery, in Great Britain, since that period.

6th mo. 13th. I continued alone at home till sixth day, 5th mo. 19th, when I went by mail to London, exchanging the delightful summer solitude of Earlham, for a busy and exercising scene, into which I made my plunge on seventh day. The Yearly Meeting was a time of remarkable interest. On the men's part well attended, sometimes much *gathered*, at other times too much of what was superficial, and of ourselves. We seem to want a greater depth, and O that it may be graciously bestowed upon us! Yet we had cause for thankfulness on account of the general harmony and abounding sense of brotherly love. Of the sittings, I should distinguish, as the most remarkable, that in which the claims of the heathen were considered, which resulted in the recognition of the concern as worthy of the deliberate consideration of the meeting next year; and the last sitting but one, in which a Friend spoke most powerfully on the doctrine of the atonement.

It was about this period, whilst on a visit at Hampstead, at the house of his brother-in-law, Samuel Hoare, that Joseph John Gurney was first introduced to the late Dr. Chalmers, who was then in London. In the interesting memoranda of their intercourse, which has since been printed, Joseph John Gurney writes:

"We walked together for an hour before dinner in the garden; and soon found that we were led, by a feeling of congeniality, into familiar intercourse. He had just been presented by a friend with a copy of my Essays, which led to much interesting conversation on the Evidences of Christianity, on which we had both written—their cumulative and harmonious character, and the enlargements which had been made in this branch of theological knowledge of late years. It was a noble encouragement to a good cause to find that these evidences were better understood, and more fully appreciated, eighteen hundred years after the introduction of our religion, than at any period of Church history since the days when men were brought into actual contact with miracles.

"On the following morning Dr. Chalmers read the Scriptures to the family circle, and selected the latter half of John xiv. The verse which peculiarly attracted his attention was the twenty-first: 'He that hath my commandments, and keepeth them, he it is that loveth me; and he that loveth me shall be loved of my Father; and I will love him, and will manifest myself to him.' The observations which he made on this verse, and on the whole bearing of what he had read, were excellent; and completely accordant with the views which Friends have so long been accustomed to take of the true method of obtaining religious knowledge. 'While we are bound,' he observed in substance, 'to make a diligent use of the Scriptures, that appointed depositary of all religious information, we are ever to remember, that *obedience to the law of Christ* is the means of bringing us into a capacity of rightly understanding and appreciating their contents; as our Lord has himself declared, that those who do his Father's will shall know of his doctrine, and of its divine authority. Every act of child-like obedience to the dictates of the Spirit of God prepares the way for an increase of light; and where Christ manifests '*himself*,' there will be a true and saving apprehension of religion.' In setting forth these views, Dr. Chalmers was, I believe, speaking from his own experience; for it seems to have been by the gradual following up of his convictions of duty, and through the operation of a remarkable *moral* energy, that, under the grace of God, he found his way out of the dark regions of barren speculation, into the green pastures of the fold of Christ.

"When comparatively ignorant and worldly he was called upon by his learned friend, Dr. Brewster, to write the article on Christianity for the Edinburgh Encyclopedia. He obeyed the summons, though himself scarcely a believer; and his researches in order to this end, especially the study of Scripture itself, were the means first of convincing his understanding of the truth of religion, and next of impressing his heart with a sense of its unspeakable importance and excellence. In the whole of this process he was doubtless marvellously assisted by that child-like *simplicity* of mind which he recommended to us so beautifully; and which is so marked a feature in his own character. 'The meek will he guide in judgment, the meek will he teach his way.'

"Before he concluded his familiar yet impressive discourse, he powerfully contrasted two methods of religious education. The former—no stranger in Scotland—that of imparting to the minds of children a complete system of doctrinal orthodoxy; and, without moral culture, leaving that system to produce its own fruits as it might. The latter, that of training children in such a course of virtuous obedience to the divine law, as would prepare them for the reception of greater and greater light respecting the doctrines of religion. He pointed out the vast superiority of the latter system. He would neglect neither moral nor religious culture; but he would make the former the pathway to the latter. . . .

"When our conversation was concluded, my brother, Samuel Hoare, took me with him on the box of his chariot, and drove Dr. Chalmers and his pleasing wife to Wilberforce's, at Highwood Hall, beyond Hendon. Dr. Chalmers and his lady were engaged to stay some days there; and we were glad of the opportunity of enjoying the

company of the *senator emeritus*, together with that of Dr. C., for a few hours. Our morning passed delightfully. Chalmers was, indeed, comparatively silent, as he often is when many persons are collected, and the stream of conversation flowed between ourselves and the ever lively Wilberforce. I have seldom observed a more amusing and pleasing contrast between two great men, than between Wilberforce and Chalmers. Chalmers is stout and erect, with a broad countenance; Wilberforce minute and singularly twisted; Chalmers, both in body and mind, moves with a deliberate step; Wilberforce, infirm as he is in his advanced years, flies about with astonishing activity; and while, with nimble finger, he seizes on every thing that adorns or diversifies his path, his mind flits from object to object with unceasing versatility. Chalmers can say a pleasant thing now and then, and laugh when he has said it, and he has a strong touch of humor in his countenance; but in general he is grave—his thoughts grow to a great size before they are uttered; Wilberforce sparkles with life and wit, and the characteristic of his mind is 'rapid productiveness.' A man might be in Chalmers' company for an hour, especially in a party, without knowing who or what he was—though in the end he would be sure to be detected by some unexpected display of powerful originality; Wilberforce, except when fairly asleep, is never latent; Chalmers knows how to veil himself in a decent cloud; Wilberforce is always in sunshine. Seldom, I believe, has any mind been more strung to a perpetual tune of love and praise. Yet these persons, distinguished as they are from the world at large, and from each other, present some admirable points of resemblance. Both of them are broad thinkers and liberal feelers; both of them are arrayed in humility, meekness, and charity; both appear to hold self in little reputation; above all, both love the Lord Jesus Christ, and reverently acknowledge him to be their only Saviour.

"Wilberforce was the son of a wealthy merchant at Hull, and was scarcely more than of age when he was elected member of Parliament for that town. But he was not long to occupy this station, for a higher one awaited him. Immediately after the Hull election, he attended the county election at York; where, to the vast assembly collected in the castle yard, he made a speech on the popular question of the day—Fox's India bill. His eloquence, especially in the earlier stages of his course, was, as I understand, of a most animated and diversified character, and his voice sonorous and mellifluous. The speech produced an almost magical effect on the assembled multitude; and under a strong, and apparently unanimous impulse, they cried out, 'We will have the little man for our member.' In short, though without pretensions from family or fortune to the honor of representing that vast county, he was elected its member by acclamation.

"Wilberforce was now one of the most popular of men. His fine talents, his amiability, his wit, his gaiety, adapted him for the highest worldly circles in the county. Happily, however, that heavenly Father, whom his pious parents had taught him to love in early life, was preparing for him 'better things' than the blandishments of the world, even 'things which accompany salvation.' Not long after his election he was travelling through France, in order to visit a sick relation at Nice, in company with his friend, Isaac Milner, afterwards Dean of Carlisle, a person somewhat older and more serious than himself. In the course of their journey they happened to converse about a clergyman in Yorkshire, who, having been impressed with evangelical views, was remarkably devoted to his parochial duties.

"WILBERFORCE. 'That man carries things a great deal too far, *in my opinion*.'

"MILNER. 'Do you think so? I conceive that if you tried him by the standard presented to us in the New Testament, you would change that opinion.'

"WILBERFORCE. 'Indeed, Milner—well, I have no objection to try the experiment. I will read the New Testament with you, if you like, with pleasure.'

"Important, indeed, were the results of this casual and unexpected conversation. The two friends read the whole of the New Testament together as they journeyed on towards Nice; and this single perusal of the records of inspiration was so blessed to Wilberforce, that he became a new man. His opinions and feelings underwent a rapid revolution. He found himself to be a sinner, and rejoiced in the discovery of his Saviour. He renounced the world, and devoted himself to the fear and service of Almighty God. When he arrived at Nice, he found, in the chamber of his sick relative, a copy of Dr. Doddridge's Rise and Progress of Religion in the Soul. This useful manual of religious experience he read with extreme eagerness, and it appears to have been the means of confirming and completing his change.

"The news now swiftly flew into Yorkshire that their popular young member was gone mad. Wilberforce followed the report, *in propria persona*; threw himself, with noble boldness, amongst his friends and supporters; plainly told them of his change of sentiment; and with good reason adopted (as it may be presumed) the words of a yet more eminent convert, 'I am *not* mad, most noble Festus—I speak the words of truth and soberness.' From that time his influence in the county was constantly extending itself; and when, many years afterwards, a contested election took place between Colonel Lascelles and Lord Milton, he polled almost double

the number of the votes of either of the other candidates; and a voluntary subscription flowed in of about £40,000, to defray his expenses. A great part of this subscription was returned. Wilberforce afterwards voluntarily retired from the representation of the county, being unable, from the want of health, to cope with the weight of business which it threw on his shoulders.

"It is impossible to reflect on this story without much pleasure. What a mercy to Wilberforce was the petty and apparently fortuitous circumstance, which led him to an attentive perusal of the New Testament! And how divine the book which, through the blessing of its almighty Author, could bear with so irresistible a moral and spiritual force on the intellect, the genius, and the dispositions of Wilberforce! In like manner, what a mercy to Dr. Chalmers was the unexpected, and at that time unlikely, application made to him by Dr. Brewster! It was in the order of Providence that two chance circumstances, as the world would call them, should be the means of translating two mighty minds from the region of spiritual darkness, into the kingdom of light; converting the sceptical philosopher into the profound theologian, and the witty songster into the abolisher of the slave trade, the faithful and ardent Christian laborer in the cause of justice and humanity.*

"The author of that extraordinary book, the Natural History of Enthusiasm, proposes a beautiful analysis of the order and harmony of providence. He says, that events may be divided into two classes—those which arise in the ordinary course of experience; and which, being regulated by certain known laws, natural or moral, may, to a certain and often a great extent, be calculated beforehand; and thus bring into exercise the quality of prudence, or the useful faculty of long-sightedness. Indeed, a careful observation and right estimate of such causes and effects, may be said to constitute the best kind of worldly *wisdom*. Another and more limited class of events may be described as incidental or fortuitous. These intersect the common course—the straight onward line of our experience—from a multitude of different points. They bear laterally upon us, and arise out of an endless and ever varied train of causes; connected, very probably, with the life and conduct of others—originating, it may be, in some idle word, or some thoughtless action, of some unknown person, whose mortal existence has been closed for centuries. And yet these apparently stray circumstances often intersect our path, just at such a time and in such a manner, as enable them to serve the most important purposes for our temporal and spiritual good. How perfect must be the skill and wisdom of that omniscient Being who wields this infinitely intricate machinery, often inclines its forces in answer to *prayer*, and never fails to apply them to the highest advantage of his believing and obedient children!"

A large Committee had been appointed at the late Yearly Meeting for the purpose of making a general visit to the various meetings of Friends in Great Britain and Ireland. As a member of this committee, Joseph John Gurney, in company with several other Friends, attended the meetings in Scotland and Cumberland, and was also engaged in other services as a minister of the gospel. He was absent from home nearly four months.

While at Darlington, 8th mo. 1st, 1830, he wrote to his brother Samuel Gurney:

"I believe that, as Christians and as Friends, we must adhere closely to our religious principles, and learn to bring every thing more and more to that test; looking quietly forwards to the day when 'the stone cut without hands' will become 'a great mountain' and fill the whole earth. . . .

The commotions in France are somewhat awful, but I trust they will end in a bloodless revolution. The worst feature in the case appears to me to be the *infidelity* with which the support of freedom is connected. Would that mankind knew more of that 'perfect law of liberty' which is proclaimed to us in the Gospel of our Redeemer!"

After attending the General Meeting for Friends in Scotland, held at Aberdeen, he returned to Glasgow; and after various religious services there, and in the neighborhood, proceeded to Edinburgh. Here he was detained nearly five weeks from the consequences of a severe bruise on the leg, received in the course of the journey. He did not, however, allow this interval of comparative repose to pass away unimproved. Under the hospitable roof of his valued friend Alexander Cruickshank, he had opportunities of religious intercourse with the individuals composing the small body of Friends resident at Edinburgh, and three meetings with the young people. He was also enabled to be present, one First day, at a public meeting, held at his request, which was attended by many in the upper circles. Besides these engagements, his sojourn at Edinburgh was agreeably relieved by much highly interesting social intercourse. Dr. Chalmers, amongst others, was a frequent visitor, "coming," writes Joseph John Gurney, "from a considerable distance, about every other day, to sit with me. We enjoyed much intimate and lively conversation, which I was accustomed to record from day to day, after he had left me, as I lay upon my sofa."

From Edinburgh, Joseph John Gurney's course was directed to Cumberland. Though not yet equal to his usual amount of continued exertion, he attended the Quarterly Meeting at

* The foregoing incidents are related by Joseph John Gurney from information received in conversation with Wilberforce himself. For Wilberforce's own reflections on the circumstances of his life referred to, see the first vol. of his Life, Appendix, pp. 379—384.

Cockermouth, on the 30th, in company with the rest of the Yearly Meeting's Committee for that county; and after a meeting with the Friends there on the following morning, he, with his wife, proceeded, by way of Keswick, to Whitehaven.

"At Keswick," he writes in his Journal, "we spent an agreeable and interesting evening with Robert Southey and family. He read us some of his unpublished poetry, and we had much conversation, ending with some religious communication. Southey's religious feelings are sincere and warm, but his prejudices more than a few. On the whole he is a man whom one cannot help liking, and I have no doubt that he engages the love of those who know him well."

They returned to Earlham by way of Melksham and London, arriving at home on the 16th of the 11th month.

From Jonathan Hutchinson.

12th mo. 6th, 1830.

I was pleased with thy sketch of the grand scenery of some of our northern counties; and thy connecting it with a line from a beautiful and devout passage of my favorite Cowper, made it not the less acceptable. There, too, it seems, thou hast found a poet's corner, surrounded by mountain, lake and river. In many respects, I think such a situation must be very favorable to literary pursuits, if, by thus abstracting the mind from practical subjects, it does not too much favor dreaming.

It might be well that thou wast there, and that thou hadst an opportunity of endeavoring to rouse a certain celebrated author from some of his reveries; into which, whilst I acknowledge his talents, I think he has proved himself liable to fall, perhaps both in prose and in verse. To some such cause may probably be attributed his classing Friends, as I think he has done, in his Book of the Church, among the "crazier" sects. If neither to slumber nor to absence of mind, to what must we ascribe this strange expression? I can find only one other solution—that the discipline of our Society, which, by way of distinction, we may call its morality, and for which he gives us high credit, was intelligible to his understanding, whilst the more spiritual parts of our profession, or its divinity, may have been as little comprehended by him as was the worship of the early Christians by those who called it heresy; or the reasoning of the apostle before Agrippa, when Festus thought him mad.

The close of the year was marked by the decease of his uncle Joseph Gurney, which took place, very suddenly, on the morning of the 25th of the 12th month. [He was the father of our late beloved friend Hannah C. Backhouse.] Joseph John Gurney afterwards writes:

12*th mo.* 27*th.* I saw my dear uncle last on fifth day. He was silent at our meeting; which was, however, a solemn one; Lucy Aggs was well engaged in ministry on the sufferings of our Redeemer. My uncle expressed to me afterwards his satisfaction in her testimony. He was uncommonly glowing and tender. I met him at the Magdalen Committee, and walked with him thence to the bank. How little did I imagine that I should next see him stretched on the floor, a corpse!

Mild, cheerful, universally benevolent, strong in sense, in principle, and in manly fortitude; he was, above all, the tender, broken, and humble Christian. His humility was the most conspicuous feature of his character; and his lovely temper threw a gleam of sunshine over every person and thing around him. To associate with him has long been one of my greatest delights and privileges; and there was no one to whom I was so much accustomed to look for protection, advice and help. I have sometimes been ready to conclude that I could not do without him; but I desire to bow submissively under the stroke; and the cutting of a string, at once so strong and so tender, will, I hope, be the means of compelling a yet nearer approach to the Fountain of all Good.

My dear uncle's ministry has increased in brightness as he advanced in age and experience. It was to me a source of lively pleasure, as well as edification. On the whole, nothing is so cheering, among many cheering things in the retrospect, as the clear views which he has of later times evinced, of the fundamental doctrines of Christianity; and especially of the exceeding great preciousness of that blood "which cleanseth from all sin." This was the subject of a short but memorable address which he delivered to our young men at the close of our last Preparative Meeting. May it have sunk deeply into many hearts!

[To be continued.]

HAPPINESS AND CONCORD.

Among the various professors of the Christian name there are probably none who do not entertain a desire, and indulge some degree of hope, that they shall eventually be admitted to the joys of Heaven. Yet, if we soberly reflect on the condition of those who have been admitted as children of the Kingdom, we can form no rational idea of it which does not include harmony and concord. Many indulge the fond hope of renewing, in heaven, the friendships and converse which have so largely contributed to the happiness of the present life. What Christian ever anticipates meeting an enemy in heaven, and renewing there the contests by which our earthly pilgrimage is often marked? Can the man of strife and contention, who readily involves himself and his associates in broils on earth, reasonably expect to associate in a future state with those who have made the promotion of peace the business of their lives? If in heaven the wicked

cease from troubling, must it not be because there are no wicked there to cause trouble?

L.

FRIENDS' REVIEW.

PHILADELPHIA, FIRST MONTH 6, 1855.

In the 5th volume of this periodical we inserted a concise notice of a then recent decision of the Supreme Judicial Court of Massachusetts, in a case which arose from the conflicting claims to a portion of property, which had been conveyed to trustees for the use of Friends of Swanzey Monthly Meeting, a branch of the Yearly Meeting of New England. This decision was considered a very important one, not on account of the value of the property in question, but from the principles involved, and the legal character of the ancient Yearly Meeting of New England, which it established.

Though this decision was pronounced nearly three years ago, it was only within the year that has just closed, that the volume containing this, among other cases decided by that Court, was given to the public. As the case may be justly considered deeply interesting to the members of our society in general, and the volume containing it is one of a series of reports of legal decisions, and therefore likely to obtain but little circulation, except among members of the legal profession, the Editor has, upon due consideration, and in conformity with the advice of some of his friends, concluded to introduce the substance of the opinion pronounced by Chief Justice Shaw, into the columns of the Review.

In order to avoid encumbering our pages with unnecessary technicalities or tautologies of law, Friend, intimately acquainted with the nature and principles of law, and particularly with that department of it which relates to the title to real estates, has kindly prepared an introduction, which will put our readers into possession of the nature and grounds of the adverse claims to the property in question. After this introduction, the opinion of the Court, on the several points involved in the controversy, will be given in the words of Chief Justice Shaw.

As this decision has an important bearing on, or rather absolutely determines the legal character of the division, in 1845, in the Yearly Meeting of New England, and may probably be a document to be referred to in future years, it is concluded, for the convenience of reference, to include the whole in one number. It will accordingly appear in No. 18, and, of course, will diminish the usual variety of matter in the paper. It is, however, apprehended that, to at least a large portion of our readers, the subject will be deemed worthy of the space it will occupy.

From the report of the Committee of North Carolina Yearly Meeting, which was copied into our 15th number, it appears that our Carolina Friends were under an impression that the conclusion of those representatives who agreed to propose Jonathan Binns and James B. Bruff as clerk and assistant, was adopted *after* the meeting of the representatives. A letter from Edward Jenkins, one of the representatives, explicitly states that there was no conference after the appointed time when the representatives were all together; and that the agreement to propose those names was made in the presence and hearing of the body of the representatives.

The Editor of this periodical takes the liberty of suggesting to his readers and his co-editors, the expediency of memorializing our Government on the subject of the war now raging in the East, urging them to offer a mediation between the contending powers. Arguments to prove the importance of the measure are deemed unnecessary.

MARRIED,—At Greenfield, Tippecanoe Co., Ind., on the 20th of last month, JOHN W. WOODY, of Rush Creek Monthly Meeting, to RACHEL, daughter of Henry and Jane Koons, of the former place.

——, On the 22d of Eleventh month last, at Centre, Grant Co., Indiana, EXUM NEWBY to NANCY, daughter of Daniel and Rebecca Winslow, all members of Back Creek Monthly Meeting.

DIED,—On the 17th of the 7th month last, at the house of his son-in-law Samuel Brown, in Burk County, Ind., JOHN STUBBS, in the 92d year of his age, an esteemed member of Walnut Ridge Monthly Meeting of Friends.

——, At her residence in this city, on the 28th ult., of a lingering consumption, LYDIA, wife of Edward H. Bonsall, a valuable member of the Western Monthly Meeting, in the 60th year of her age.

For nearly ten years she had labored under the disease which finally consigned her to the house appointed for all living; and during the last two years she had been so enfeebled that, although of an active and industrious habit and disposition, she was obliged entirely to give up even the use of her needle; yet she was enabled to pass through this period of tedious inactivity with cheerfulness and Christian resignation.

——, Of consumption, at the residence of her father Benoni Hill, in Randolph Co., Ind., on the 3d of 11th mo. last, MARY HILL, in the 29th year of her age, a member of White River Monthly Meeting. She was a sober and exemplary young woman; bore her lingering illness with patience and resignation, and died in hope of entering a better world; saying to a relative a few minutes before her peaceful close, "Do not grieve for me. This is death; I am willing to go."

DIED,—On the 6th inst., of scarlet fever, at the residence of her father Henry Henley, near Paoli, Orange County, Ind., DELPHINA, wife of Nathan Dixon, a member of Honey Creek Monthly Meeting, Howard County, Ia., in the 22d year of her age. She was an example of plainness, and concerned for the welfare of Zion and for the enlargement of her borders. She passed through deep suffering, but a short time before her close she broke forth in songs of praise to her dear Redeemer.

Departed this life at Burlington, New Jersey, on the 12th ult., SUSANNA J. SMITH, relict of Joshua R. Smith, in the 91st year of her age, a valued member of Burlington Monthly Meeting. Through a long pilgrimage this beloved mother in Israel pursued the even tenor of her way, exemplifying the scripture declaration, "The meek shall inherit the earth, and delight themselves in the abundance of peace." For many years she filled the station of an Elder very acceptably to her friends, and truly she was "an ensample to the flock." In our meetings for discipline, her "word in season" was helpful and encouraging—possessing, as she did, a sound judgment, and being rightly exercised for the prosperity of Truth and the welfare of our religious society. Many and various were the trials allotted her, in tender mercy as we cannot doubt, yet in and under all was she enabled, through the power of divine grace, to preserve a patient spirit and a grateful heart, in all things giving thanks unto God. During the last six years of her life her outward vision was entirely obscured, so that she could no longer discern the things that are temporal, and which are fast passing away, but it was evident to all around her that her spiritual eye was enlightened more and more, to behold those blessed realities which are eternal. For the last year she was quite confined to the house, in consequence of a fall, and for six months past it was evident her health and strength were gradually failing. Remarkable was the feeling of peace and tranquillity that reigned in her sick chamber, and truly comforting to those around her were the expressions of her simple trust and child-like confidence, evincing that her anchorage was on the rock of ages, against which not all the power of the enemy is able to prevail. This was the more striking, as she had a very low estimate of herself and her religious attainments, but she "knew in whom she had believed, and was persuaded he was able to keep that which she had committed unto him against *that* day." On one occasion, being much overcome with the exertion of being dressed, she said to her daughters, "Do you think I am drawing near the close?" On being told that the effort had been too much for her, and that they must not attempt it again, she quietly observed, "The river is flowing on that leads to Paradise; it is a very solemn time; my hope and confidence are in *thee*, oh blessed Father, and in thy mercy do I trust." At another time she broke forth in prayer—"Oh, thou Father and fountain of good, be pleased to look down upon a poor creature, who has none in heaven but thee, nor in all the earth she desires in comparison of thee; thou art my rock and my fortress, and my sure hiding place." After a day of much suffering, when retired to rest, she sweetly observed, "Thy rod and thy staff comfort me, I can truly say." She was often in prayer. "Oh, God of mercy, God of truth, be with me to the end; dearest Father, I trust thou wilt forgive all my trespasses from my youth up, and take me to thyself in thine own time." "Mercy! Oh what a favor, that mercy covers the judgment seat." At one time she quoted the words of the Psalmist: "Surely goodness and mercy have followed me all my life long." On one of her attendants repeating the whole verse, as being applicable to herself, she observed, "I dare not say *that*; but I have had many afflictions, and my heavenly Father has delivered me out of them all." A few days before her death she said, when settling for the night, "I am not troubled with *blind unbelief*; I believe; *therefore*, I hope to be saved with an everlasting salvation." Her almost daily ascription of thanksgiving was, "Heavenly Father, thy mercies are over all thy works, and thy works alone praise thee," accompanied by thanksgiving for the favor of a quiet night.

On the last day but one of her earthly existence, a friend expressing a hope that she did not suffer much, she replied, "oh no, it is all swallowed up in victory. I trust I am not deceived—a death bed is a detector of the heart" Thus quietly and peacefully she passed away, and may we not reverently believe, that through the riches of redeeming mercy, she has received the end of her faith, even the salvation of her soul? "The righteous shall shine forth as the sun in the kingdom of their Father."

DIED.—On the 10th of 11th mo. last, at the residence of her son, Thomas Morris, Rockyrun, Parke County, Indiana, MARGARET MORRIS, in the 88th year of her age, an esteemed member of Bloomfield monthly meeting.

——, In Guilford County, N. C., the 9th of last month, ANNA HOSKINS, wife of Thomas Hoskins, and daughter of Stephen Macy, in the 32d year of her age, a member of New Garden monthly meeting.

——, At his residence, on the 3d of 10th mo. last, PAUL HOWLAND, in the 76th year of his age, an esteemed member of New Bedford monthly meeting.

——, On the 9th ult., at North Attleborough, Mass., of typhoid fever, in the 22d year of his age, ROBERT BARCLAY PERRY, son of William S. and Louisa Perry, and a member of South Kingston monthly meeting.

——,On the 15th inst., at the residence of Dr. Thomas Worthington, AMELIA, relict of the late SAMUEL WORTHINGTON, a member of Deer Creek monthly meeting, Md. in the 65th year of her age. She was enabled to endure her long protracted sufferings with a degree of patient resignation which afforded an evidence that she had sought and obtained an interest in the blood of the covenant. Although the conflicts with the last enemy were severe, and the separation from the beloved ones keen and bitter, yet we believe that the love of her heavenly Father, through Christ, was the predominant sentiment, and she was enabled at last to depart in much peace.

The precepts of christianity do not consist so much of maxims applicable to particular cases, as of general principles, suited to all cases, ages and conditions.

Testimony of Springfield Monthly Meeting, concerning our beloved Friend, Nathan Hunt, deceased.

From a regard for the memory of this our dear friend, and the lively recollections we have of his fervent religious engagements and pious labors amongst us, we feel engaged to preserve a brief Memorial concerning him, in the hope that it may prove instructive and encouraging to survivors to contemplate the course of one who was so much devoted to the service of his Divine Master.

He was born in the verge of New Garden Monthly Meeting, Guilford county, North Carolina, the 26th of the 10th month, 1758. His parents were William and Sarah Hunt, both members of the Society of Friends, the former a minister of the Gospel.

According to his own account, he was in early life made sensible of the tendering visitations of the love of God, notwithstanding he was naturally of a lively and volatile disposition, and in some measure given to lightness. When about seventeen years of age, he had a reaching visitation, and a renewed view of being called to the ministry; but, for want of faithfully abiding under the solemn impression, he gradually again partook in associations with jovial companions. But he experienced frequent renewals of those impressions, giving him a ground of hope, that, notwithstanding his remissness, he was not forsaken. He was mercifully preserved, even in his greatest departure, from gross evils, or a departure from the peculiarities of the Society of Friends in relation to speech and apparel.

He was united in marriage to Martha Ruckman, in the 20th year of his age, and soon after he was closely tried by the sudden death of his mother.

About this time, the Revolutionary war coming on, he experienced much privation by being robbed of his horses, cattle and other property, leaving him almost destitute of the necessary means of subsistence; all of which he bore with Christian fortitude.

His first appearance in the ministry was in the twenty-seventh year of his age, when he spoke a few words in a meeting in the State of Tennessee. Thus he continued, speaking a few words at a time, for about two years—his ministry carrying the evidence that it was in the power of truth.

In the thirty-first year of his age he experienced another severe trial, by the death of his beloved wife. Being thus left with the sole charge of six small children, in which situation he remained more than three years, when he was united in marriage to Prudence Thornburgh. Shortly after which he removed and settled at Pine Woods Meeting, within the verge of Springfield Monthly Meeting, where, in the thirty-fourth year of his age, and in the year 1792, he was acknowledged as a minister of the Gospel, and from that time to 1796 he frequently attended the neighboring meetings, where his labors were satisfactory and edifying. His first travel as a minister was to South Carolina and Georgia, in the year 1796.

He being under deep exercise of mind on account of leaving his family, who were dependent on him, he has been heard to say, on that occasion, that while following his plow, he heard a voice distinctly say to him: Go, and thou shalt lack nothing, and thy family shall be cared for in thy absence. The impression was so convincing that he instantly gave up, accepting it as an intimation from the Lord that he would make way for him. In the year 1797 he obtained a minute of unity and concurrence to appoint meetings westward as far as Lost Creek, in the State of Tennessee. In the year 1798 he obtained a certificate, liberating him to perform a religious visit to Friends and others in the Northern and Eastern States, which visits he performed in the following year. In the years 1801, 1802 and 1803, he was engaged in attending and appointing meetings within the limits of North Carolina Yearly Meeting, and in attending Virginia Yearly Meeting and some of the Meetings belonging thereto. In the year 1804 he obtained a certificate and performed a religious visit to the inhabitants of the Northern and Eastern States. In the year 1805 he was engaged in visiting the Western Quarterly Meeting, and appointing some Meetings adjacent thereto. Also, attended Baltimore Yearly Meeting, and some Meetings in Maryland and Virginia. From 1805 to 1810, he was mostly engaged in visiting meetings belonging to North Carolina Yearly Meeting, and appointing meetings within the limits of the different Quarterly Meetings, and some out from amongst Friends. In the year 1810 he obtained a certificate liberating him to perform a religious visit to the inhabitants of Western Virginia, the Middle States, some Indian tribes, Canada and the Eastern parts of New England; which visit he performed in the year 1811. In this year he removed from Pine Woods, and settled near Springfield, in Guilford county, of which Monthly Meeting he continued a member during the rest of his life. From 1811 to 1814 his religious services were within the limits of North Carolina Yearly Meeting in attending meetings, visiting families, and appointing meetings from amongst Friends. In the year 1814 he obtained a certificate and performed a religious visit to Friends in parts of Virginia, Pennsylvania, Ohio and Indiana, and in the year 1815 he performed a religious visit to the inhabitants of Pennsylvania, New Jersey, Virginia and elsewhere.

During the years 1816 and 1817, he was mostly engaged in appointing Meetings in the adjacent neighborhoods, and attending the Western and Westfield Quarterly Meetings.

In the year 1818, he obtained the necessary

certificates liberating him to perform a religious visit to Friends and others in Great Britain and Ireland, but in consequence of affliction in his family, he was prevented from performing said visit until the years 1820 and 1821, in which years that service was accomplished.

From 1822 to 1831, his religious services were mostly within the limits of North Carolina Yearly Meeting, during which time he twice visited Bush River Meeting in South Carolina, and once to Newberne and Beaufort.

In 1831, being under appointment from the Yearly Meeting to attend Virginia Yearly Meeting, and a General Conference of Friends in Philadelphia, he obtained a certificate and performed a religious visit to the Yearly Meetings in Virginia, New England and Ohio, and appointed meetings on his way going and returning. From all these visits he returned with satisfactory testimonials of the unity of Friends among whom he travelled.

In the year 1832, he obtained a certificate to perform a religious visit to Indiana Yearly Meeting and some of the meetings constituting it, but on account of bodily infirmity he was unable to perform the visit.

From this time he travelled but little from home; but often attended in Truth's service the Meetings in the adjacent country, and while at Raleigh, under appointment from the Yearly Meeting, he appointed a meeting in that city.

It may be proper here to remark, that on the 27th of 7th month, 1829, he experienced another affecting dispensation in the death of his beloved wife, after which he continued to reside with his son Thomas, until the year 1848, when he went to reside with his son-in-law, John Stanley, at Centre. He was ever diligent in the faithful attendance of his religious meetings, wherein he was often led to labor in the power of Truth. In the latter years of his life, through age and infirmity he was unable to attend religious meetings, yet, he was green in old age, enjoying the company of Friends, and instant in exhorting his children and all who came to visit him, to improve time while they had it, in attending to the still small voice in their own hearts, acknowledging that Truth had been his shield and buckler, his bow and battle-axe, through the many tribulations that had fallen to his lot.

He was sound in doctrine; his Ministry was profound, deep and searching, to the awakening and arousing of the lukewarm; but as the oil and the wine to the rightly exercised. And having himself drunk deep of the cup of adversity, he was ever ready to speak a word in season to those who were weary and heavy laden.

He was faithful in the maintenance of the Discipline of the Church, and active in the transaction of all business relating to it. He was ever ready to advise and counsel those who were laboring under discouragements, and prompt in reproving all manner of disorder and to labor with offenders in the love and meekness of a Christian. Of him might well be adopted the language of Enoch, "that he walked with God." In the midst of his varied engagements, he was especially careful not to neglect the primary duty of private retirement for prayer and self-examination. In his private walks he was ever ready to advise and admonish those with whom he associated. He was kind and affectionate, and easy in his manners, scrupulously careful properly to use the plain Scripture language in all his conversation. He was remarkable for his liberality and charitableness in all the private walks of life. He was an ardent admirer of proper and useful education, and liberal in the support of schools. For although he by no means acknowledged the necessity of human learning as a qualification for the ministry, or any other station in the Church, yet he believed it highly important that all the powers of the mind, both intellectual and moral, should be duly trained and cultivated; and feeling the need of education himself, he was the more earnest in his efforts to procure for the rising generation those advantages which had been withheld from him. He, from the first, took a deep interest in the establishment and maintenance of our Boarding School, and after the Institution went into operation he was frequently there exhorting both the officers and students to a proper discharge of their respective duties, and we believe the influence he exerted at such times has not been without its effect on the subsequent character of those who were thus privileged to associate with him. He was much concerned in the latter part of his life to exhort his children and friends to faithfulness in improving the time and talents committed to their trust. He evinced a great concern for the welfare of the Church, and for the preservation of society, that it might not slide into the vain customs, maxims and favors of the world. And after having stood more than sixty years as a minister, a faithful watchman, and a father and a pillar in the Church, he laid down his head in peace, and doubtless is gathered with the righteous of all generations, whose example seems to say to survivors, come follow me as I have endeavored to follow Christ.

His last sickness was of a very distressing nature, being a cancerous tumor, which had been for several years past making its appearance at times on the side of his face. A few months previous to his death, it assumed a very malignant character, causing extreme pain and most trying restlessness, so that he was unable to sleep much; yet frequent ejaculations were heard from him, and short sentences, showing where his mind was centered. He said he should "be with Moses and the Lamb," and called for his good Shepherd to come and take him away.

And on second day morning the 8th day of 8th month, 1853, he quietly passed away, as going into a sweet sleep, and on 4th day the 10th of the month, his remains were conveyed to

Springfield, on which occasion a meeting was held, which was attended by a large concourse of people, after which he was interred in Friends' burying ground there. He was, at the time of his death, in the 95th year of his age.

ON THE STUDY OF WORDS.

How deep an insight into the failings of the human heart lies at the root of many words; and if only we would attend to them, what valuable warnings many contain against subtle temptations and sins! Thus, all of us have probably, more or less, felt the temptation of seeking to please others by an unmanly assenting to their view of some matter, even when our own independent convictions would lead us to a different. The existence of such a temptation, and the fact that too many yield to it, are both declared in a Latin word for a flatterer—"assentator"—that is, "an assenter;" one who has not the courage to say No, when a Yes is expected from him; and quite independently of the Latin, the German language, in its contemptuous and precisely equivalent use of "Jaherr," or "a yea Lord," warns us in like manner against all such unmanly compliances. I may observe, by the way, that we also once possessed the word "assentation" in the sense of unworthy, flattering lip-assent; the last example of it which Richardson gives is from Bishop Hall: "It is a fearful presage of ruin when the prophets conspire in *assentation*." The word is quite worthy to be revived. Again, how good it is to have that spirit of depreciation of others, that willingness to find spots and stains in the characters of the greatest and the best, that so they may not oppress and rebuke us with a goodness and greatness so far surpassing ours—to have this tendency met and checked by a word at once so expressive, and one which we should so little like to take home to ourselves, as the French "dénigreur." This word also is now, I believe, out of use; which is a pity, while yet the thing is every where so frequent. Full, too, of instruction and warning is our present employment of the word "libertine." It signified, according to its earliest use in French and English, a speculative free-thinker in matters of religion, and in the theory of morals, or, it might be, of government. But as by a sure process, free-*thinking* does and will end in free-*acting*, as he who has cast off the one yoke, will cast off the other, so a "libertine" came in two or three generations to signify a profligate.

There is much, too, that we may learn from looking a little closely at the word "passion." We sometimes think of the "passionate" man as a man of strong will, and of real though ungoverned energy. But this word declares to us most plainly the contrary; for it, as a very solemn use of it declares, means properly "suffering;" and a passionate man is not a man doing something, but one suffering something to be done on him. When, then, a man or child is "in a passion," this is no coming out in him of a strong will, of a real energy, but rather the proof that for the time, at least, he has no will, no energy; he is suffering, not doing—suffering his anger, or what other evil temper it might be, to lord over him without control. Let no one then think of passion as a sign of strength. As reasonably might one assume that it was a proof of a man being a strong man that he was often well beaten. Such a fact would be evidence that a strong man was putting forth his strength on him, but of any thing rather than that he himself was strong. The same sense of passion and feebleness going together, of the first being born of the second, lies, as I may remark by the way, in the two-fold use of the Latin word *impotens*—which, meaning first weak, means then violent; and then often weak and violent together.

In our use of the word "talents," as when we say, "a man of talents" (not of "talent," for that, as we shall see presently, is nonsense,) there is a clear recognition of the responsibilities which go along with the possession of intellectual gifts and endowments, whatsoever they may be. We draw, beyond a doubt, the word from the parable in scripture in which various talents, more and fewer, are committed to the several servants by their lord, that they may trade with them in his absence, and give account of their employment at his return. Men may choose to forget the ends for which their talents were given them; they may turn them to selfish ends; they may glorify themselves in them, instead of glorifying the Giver; they may practically deny that they were given at all; yet in this word, till they can rid their vocabulary of it, abides a continual memento that they were so given, or rather lent, and that each man shall have to render an account of their use.

Let us a little consider the word "kind." We speak of a "kind" person, and we speak of man-"kind," and, perhaps, if we think about the matter at all, we seem to ourselves to be using quite different words, or the same word in senses quite unconnected, and having no bond between them. But they are connected, and that most closely; a "kind" person is a "kinned" person, one of kin; one who acknowledges and acts upon his kinship with other men, confesses that he owes to them, as of one blood with himself, the debt of love. And so man*kind* is man*kinned*. In the word is contained a declaration of the relationship which exists between all the members of the human family; and seeing that this relationship in a race now scattered so widely and divided so far asunder can only be through a common head, we do in fact, every time that we use the word "mankind," declare our faith in the one common descent of the whole race of man. And beautiful before, how much more beautiful now do the words "kind" and "kindness" appear, when we perceive the root out of

which they grow; that they are the acknowledgment in deeds of love of our kinship with our brethren; and how profitable to keep in mind that a lively recognition of the bonds of blood, whether of those closer ones which unite us to those whom by best right we term our family, or those wider ones which knit us to the whole human family, that this is the true source out of which all genuine love and affection must spring; for so much is affirmed in our daily, hourly use of the word.

And other words there are, having reference to the family and the relations of family life, which are not less full of teaching, while each may serve to remind of some duty. For example, "husband" is properly "house-band," the *band* and *bond* of the house, who shall bind and hold it together. Thus, Old Tusser, in his *Points of Husbandry:*

> "The name of the *husband* what is it to say?
> Of wife and of *house*hold the *band* and the stay;"

so that the very name may put him in mind of his authority, and of that which he ought to be to all the members of the house. And the name "wife" has its lesson, too, although not so deep a one as the equivalent word in some other tongues. It belongs to the same family of words as "weave," "woof," "web," and the German, "weben." It is a title given to her who is engaged at the web and woof, these having been the most ordinary branches of female industry, of wifely employment, when the language was forming. So that in the word itself is wrapped up a hint of earnest in-door stay-at-home occupations, as being the fittest for her who bears this name.

But it was observed just now that there are also words which bear the slime on them of the serpent's trail; and the uses of words, which imply moral perversity—I say not upon their parts who now employ them in the senses which they have acquired, but on theirs from whom little by little they received their deflection, and were warped from their original rectitude. Thus, for instance, is it with the word "prude," signifying, as now it does, a woman with an overscrupulous affectation of a modesty which she does not really feel, and betraying the absence of the reality by this over-preciseness and niceness about the shadow. This use of the word must needs have been the result of a great corruption of manners in them among whom it grew up. Goodness must have gone strangely out of fashion, before things could have come to this. For "prude," which is a French word, means virtuous or prudent; "prud'homme" being a man of courage and probity. But where morals are greatly and almost universally relaxed, virtue is often treated as hypocrisy; and thus, in a dissolute age, and one disbelieving the existence of any inward purity, the word "prude" came to designate one who affected a virtue, even as none were esteemed to do any thing more; and in this use of it, which, having once acquired, it continues to retain, abides an evidence of the world's dislike to and disbelief in the realities of goodness, its willingness to treat them as mere hypocrisies and shows.

Again, why should the word "simple" be used slightingly, and "simpleton" more slightingly still? According to its derivation the "simple," is one "without fold," sine plicâ; just what we may imagine Nathaniel to have been, and what our Lord attributed as the highest honor to him, the "Israelite without guile;" and indeed, what higher honor could there be than to have nothing double about us, to be without duplicities or folds? Even the world, that despises "simplicity," does not profess to approve of "duplicity," or double-foldedness. But inasmuch as we feel that in a world like ours, such a man will make himself a prey, is likely to prove no match for the fraud and falsehood which he will every where encounter, and as there is that in most men which, if they were obliged to choose between deceiving and being deceived, would make them choose the former, it has come to pass that "simple," which in a world of righteousness would be a word of highest honor, implies here in this world of ours, something of scorn for the person to whom it is applied. And must it not be confessed to be a striking fact that, exactly in the same way a person of deficient intellect is called an "innocent," *in nocens*, one that does not hurt? so that this word assumes that the first and chief use men make of their intellectual powers will be to do hurt, that where they are wise, it will be to do evil. What a witness does human language bear here against human sin!

Nor are these isolated examples of the contemptuous application of words expressive of goodness. They meet us on every side. Thus, "silly," written "seely" in our earlier English, is beyond a doubt the German "selig," which means "blessed." We see the word in its transition state in our early poets, with whom "silly" is so often an affectionate epithet, applied to sheep as expressive of their harmlessness and innocency. With a still slighter departure from its original meaning, an early English poet applies the word to the Lord of Glory himself, while yet an infant of days, styling him "this harmless *silly* babe." But here the same process went forward as with the words "simple" and "innocent." And the same moral phenomenon repeats itself continually. For example: at the first promulgation of the Christian faith, and while yet the name of its Divine Founder was somewhat new and strange to the ears of the heathen, they were wont, some perhaps out of ignorance, but more of intention, slightly to mispronounce this name, as though it had not been "Christus," but "Chrestus," that word signifying in Greek "benevolent," or "benign." That they who did it of intention meant no ho-

nor hereby to the Lord of Life, but the contrary, is certain; and, indeed, the word, like the "silly," "innocent," "simple," of which we have already spoken, had already contracted a slight tinge of contempt, or else there would have been no inducement to fasten it on the Saviour. What a strange shifting of the moral sense there must have been, before it could have done so, before men could have found in a name implying benignity and goodness a nickname of scorn. The French have their "bonhommie" with the same undertone of contempt, the Greeks also a well-known word. It is to the honor of the Latin, and is very characteristic of the best side of Roman life, that "simplex" and "simplicitas" never acquired this abusive signification.

(To be continued.)

SHIPPING APPLES TO EUROPE.

It is familiar to at least a portion of our readers that the most successful exporter of apples from this country, R. L. Pell, of Ulster Co., N. Y., owes a considerable portion of his success to careful picking and careful handling. The fruit is picked, one apple at a time, from the tree—when transferred from the hand-basket to the larger one, only two are taken at a time by hand. These baskets are then drawn, not even on a spring wagon, but on a *sled* to the building for storing, so as to secure them from jolting. When packed in barrels, they are again taken out two at a time by hand. They are drawn on a sled to the North River, and *lifted* by two men on board the steamboat to be taken to New York and shipped. When lowered on ship-board, they are caught, one at a time, on *men's shoulders*, and carried carefully to the coolest part of the ship. At London, they are carried by two men on a *hand-barrow* with the same care that we carry a costly looking-glass. With these precautions they arrive in London in better order than market apples usually reach our own cities, and having been carefully selected, sell for ten dollars per barrel, and sometimes as high as twenty.

Few of our farmers, it is true, send their apples across the Atlantic; but would it not repay them well to exercise the same care in handling them for home market or domestic use? Why are so many compelled to pick over their apples several times in the winter, and remove the decayed ones to save the rest from the infection? Plainly, because they are hammered and bruised so carelessly during gathering, and during the process of tumbling them from basket to barrel, and barrel to basket. So much for a passing suggestion.

The American Agriculturist furnishes in a late number, some facts in relation to shipping apples. The deck of the vessel is found the best place to deposit them; under deck they do not keep well—and to secure them from the dashing of the salt water, the barrel should be tight. Three or four quarter inch holes are to be bored into the head for the circulation of air and escape of moisture. Sail vessels usually charge 30 to 50 cents per barrel for freight, and steamers four times as much. Commission and charges in England are about $1.00 per barrel.

The same paper states that next to the Newtown Pippin, the following varieties succeed best for shipping,—which may be borne in mind by those planting orchards with this view:—Baldwin, Esopus Spitzenburgh, Tompkins County King, Lady apple and Red Canada. Rhode Island Greening, Roxbury Russet and Swaar, have not succeeded so well.—*Country Gentleman.*

COLORED SEAMEN.

The Legislature of South Carolina has before it a bill essentially modifying the stringent law which rendered obligatory the imprisonment of all free colored seamen on board vessels entering the ports of that State during the time that the vessel remained in port. The committee to whom that portion of the Governor's message recommending a modification of the law was referred, are convinced that the present regulations are unnecessarily harsh, and to a great extent inefficient, and that they may be modified with entire security. That modification, they say, is also called for by a desire to exhibit the spirit of comity which it is their wish to cultivate with foreign powers. The bill they have reported excepts colored seamen on board of vessels driven into their ports by stress of weather, or compelled by mutiny or other causes to enter, entirely from the operation of the law, provided that said colored seamen remain on board their vessel or in such places as may be selected for their accommodation by the proper officers. Colored seamen on board vessels entering the ports voluntarily are to be reported to the authorities and a bond to the amount of $200 is to be given that such colored seamen shall remain on board of the vessel, and in all respects obey the laws of the State, and ordinances and regulations of the city or port of entry; and further that no slave, or free person of color, residing either permanently or temporarily in said city or port of entry, shall be allowed to go on board of such vessel in any capacity whatsoever, except under the authority and under such restrictions as may be imposed by such Mayor, or other chief municipal officer or magistrate. When the bond and security are not given, then colored seamen will be subject to all the provisions of the existing act.—*N. American.*

This bill, after being read in the Senate, and twice in the House, was laid on the table.

The uneasiness thou feelest, the misfortunes thou bewailest, behold the source from whence they spring, thy own folly, thy own pride, thy own distempered fancy.

From the Home Journal.

THE WRECK.

BY HANNAH F. GOULD.

O! Muse of Sorrow! from the sea
A fearful cry comes up, for thee
With cypress fresh thy lyre to wreathe,
And notes of wo so deep, to breathe
'Twill bow thy trembling soul with pain
To lift the burden of the strain!
A bitter voice appeals to thee,
O, Harp of Weeping! from the sea.

It was not darkness on the deep,
Nor stormy winds the waves to heap;
Nor rock, nor gulf, nor lightning dart,
That plucked those treasures of the heart,
To drop them in the caves, below
The line where mortal search can go;
And sent on shore this cup of gall,
By many shared—deplored by all.

It was not war, that shook the flood
With thundering call of "blood for blood;"
Nor piracy, with sword to dip
In life's warm fount, that took the ship—
Which caused these deep-toned notes of wo,
From land to land that wailing go,
And hail the nations, at "the rod,"
To bow, and own their Sovereign God!

'Tis now the full-eyed hour of day;
The billows, at their noontide play,
Where high the noble ARCTIC rides,
Leap up to kiss her stately sides:
While Death's pale angel waits, unseen,
The treacherous flood and air between,
Couched in the transient vapor-wall
That dooms her ere the night to fall.

And O! what treasures doth she hold,
Richer than costly gems and gold,
(Though wealth she has of many a clime,
Whose worth is great for earth and time,)
Unsullied jewels of the soul,
To shine when seas have ceased to roll—
The priceless brilliants, rich and rare,
Entwined by heart-strings warm, are there.

All links of Nature's kindred tie—
Firm bonds, where love and faith ally—
Others, by civil compact bound,
Within that ample ship are found;
And beauty's form, in every stage
Of life, from infancy to age—
From the sweet, tender, budding flower,
Up to the oak sublime in power.

And stranger groups, of many a land
And tongue, on her wide planking stand.
Their native scenes all left afar,
For homes beneath the Western star,
They watch with wonder and delight
For the first land-head's heave to sight;
While Time, for their all hopeful eyes,
Sheds his last light adown the skies.

And some, the sanctified of heart,
Whom love of Zion draws apart
From sounds of mirth and mortal schemes,
Commune of God and heavenly themes.
And—nay! we must not here portray
Their sad reverse—no angel may!
God sits in glory all his own,
But thick the darkness round his throne!

Glad hearts are there, that homeward hie
Swifter than dart or wing can fly;
And beaming eyes, that seem to see
Only the unseen—joys to be;
Whilst all around, and all between
This and the dear domestic scene,
Of ocean perils, are forgot,
Or over glanced, as they were not.

Still doth the ship, august and fair,
Like a proud empress, homeward bear,
With free, unquestioned, lofty sweep
Between the concave and the deep:
When, lo, alas! a sudden dash!
A loud, appalling, hurtling crash!
The waters, as from terror, white,
With wings thrown up, in wild affright!

Two fog-blind ships, beyond retreat,
The Vesta and the Arctic, meet!
(Prophetic names! one, born of fire,;
One from the winter's ice mailed sire,)
The sister-nation flags they bear
Shake, as with death-chills, high in air:
While neither shuddering ship can tell
On which the bolt of horrors fell.

The Vesta, like the stricken deer
That flies to gain a covert near,
Hastens, her lacerated breast
In some kind harbor's lap to rest;
Nor knows the dread collision left
The Arctic to the vitals cleft;
No helpér near the life to stay,
Or balm-leaf on her wound to lay.

The Arctic! Where, alas! is she?
O Thou, whose paths are in the sea,
And who wilt yet call forth her dead
To live anew, let Mercy spread
Her saving pinions wide between
Our trembling vision and the scene,
When that bright throng—no ark to save—
Plunged living to one watery grave!

While from beneath boomed dolefully,
"Eternity! Eternity!"
And the lone signal gun's reply
Spake Hope the last of earth to die,
Destruction's awful front to crown,
The deep gave way! the ship went down;
And Ocean, with reluctng groan,
Took home the treasures thus his own.

Of all who those deep horrors shared—
The hundreds gone, the handful spared—
What draught more bitter passed a lip
Than his, the Captain of the ship?
Abandoned of his recreant crew,
The life-boats gone, the whole dread view,
In that wild moment of despair
That rent the heavens with shriek and prayer!

To live; and, struggling on the wave
For one he fain had died to save,
To see the wreck's cold fragment smite,
And of his heart put out the light;
Graving, in lines, that true and deep,
'Twere death to lose—'tis more, to keep—
The mournful image that his soul
Must carry weeping to the goal.

Hush! these "dark sayings on the harp"
To utter, giveth pangs too sharp,
Faint nature! and too great for thee,
That mighty drama of the sea.
Descend, O white-winged Paraclete,
With healing from the mercy-seat,
For all whose hearts, bereaved and torn,
Hang o'er that wreck to bleed and mourn!

A Vision! lo, the heavens are bowed!
Where the ship lowered, a glory-cloud!
Sweet seraph harpings from the skies
Hail a pure spirit train who rise—
Whilst angels guard their shining way,
From deep and death to endless day;
And, smiling, whisper back, "Oh, we
Are His who walked for us the sea!"

SUMMARY OF NEWS.

FOREIGN INTELLIGENCE.—By the arrival of the steamship Atlantic at New York on the 31st ult., Liverpool dates to the 18th have been received.

The news from the seat of war is unimportant. All field and siege operations had been suspended in consequence of the heavy rains, which had filled the trenches with water and rendered the roads impassable. Shots were exchanged occasionally, but the fire had ceased to be continuous on either side. The besieged were availing themselves of the respite to repair their defences. Cholera and scarcity prevailed within the city.

Deserters from the Russian army reported that considerable reinforcements had been received, but that they arrived almost destitute of clothing and without supplies. The allies had received 15,000 or 20,000 additional troops, abundant supplies, warm clothing, and wooden huts to shelter about half the army. Advices from Constantinople mention the continued arrival of reinforcements on their way to the Crimea.

Omar Pacha left Bucharest on the 11th ult. for Varna, where the remainder of the 19 Turkish battalions were embarking.

The whole Turkish army had re-crossed the Danube. Kalarasch and Giurgevo had received Turkish garrisons, and the Dobrudscha was occupied by Sadik Pasha.

One of the sunken vessels in the harbor of Sebastopol having been dislodged by the storm, the Russians immediately sunk another in its place.

The ratifications of the treaty with Austria were exchanged at Vienna on the 14th ult. The debates in the English Parliament disclose the fact that this treaty is so formed that Austria may retire from the alliance at the last moment, without breach of faith. The English government intends to employ Swiss and German auxiliaries, and to transfer a portion of the militia to the garrisons in the Mediterranean, and probably in the North American Provinces.

GERMANY.—The German Confederation have adopted the additional article to the treaty between Austria and Prussia. Bavaria suggests a conference of secondary powers, with an eye to peace.

INDIA AND CHINA.—Intelligence has been received from Calcutta to 11th month 8th, and from Canton to 11th month 27th. An envoy from Kokan and one from Dost Mahomed had arrived at Peshawar, the Afghan chiefs having decided on an English, instead of a Russo Persian alliance. The insurrection in China was gaining ground in the north.

An earthquake took place at Canton and Hong Kong on the 28th of the 9th month, but did no damage.

MEXICO.—Santa Anna has been re-elected President by an almost unanimous vote. The Mexican papers announce two more victories over the insurgents, notwithstanding which, Alvarez had advanced to within 18 leagues of the capital. A Mexican fleet of five vessels of war had sailed from Guaymas to blockade Acapulco.

WEST INDIES.—The English government is reducing its military establishments in the West Indies, the troops being needed to reinforce the army of the East.

PERU.—Late accounts state that a battle has taken place between the government troops and the revolutionists. The government forces under Gen. Echinique were daily losing ground, and it was supposed that they could not long hold out against Castilla, who had approached closely to Lima.

CALIFORNIA.—The steamship George Law arrived at New York on the 25th ult., bringing San Francisco dates to 11th month 30th.

A new route from Salt Lake to California has been recently discovered. It is said to be shorter and better than any hitherto known. The pilot boat Dancing Feather has recovered from the wreck of the Yankee Blade, four boxes, containing $70,000 of treasure. A fire in Happy Valley has destroyed thirty houses.

DOMESTIC.—The schooner George H. Townsend has been seized at New York on a charge of being fitted out for the slave trade. She is owned by citizens of Rhode Island, and was consigned to a British merchant at Gambia.

Thomas W. Dorr, the leader of the famous rebellion in Rhode Island, died at Providence, R. I., on the 27th ult.

The mortality of Philadelphia during the past year was 9,722, of whom 3,132 were adults, and 6590 children.

CONGRESS.—In Senate, on the 26th ult., several petitions were presented, two reports from the Treasury Department submitted, and a number of unimportant and local bills presented and referred. The bill from the House, to provide for the erection of a light house at Cape Race, was referred to the Committee on Commerce, and that for the organization and reform of the Courts of the District of Columbia, to the Committee on the Judiciary. On the 27th, some unimportant business was transacted, the House bill, giving the assent of Congress to the transfer of "Boston Corner" from Massachusettss to New York was passed, and the Senate adjourned to the 30th. On the 29th, the Army and Post Office appropriation bills from the House were taken up and referred to the Committee on Finance; several memorials were presented, and a special report on Indian affairs was received and referred.

HOUSE OF REPRESENTATIVES.—The Senate joint resolution, re-appointing Rufus Choate and Gideon Hawley Regents of the Smithsonian Institute, passed the House on the 26th ult. A bill to aid Kanzas in constructing a railroad in said territory, was referred to the Committee on Public Lands, and a resolution passed, instructing the Judiciary Committee to inquire into the expediency of a law for preventing the importation of paupers. Several other resolutions were passed; also a bill authorizing the cession, by Massachusetts to New York, of a portion of territory known as "Boston Corner," and containing 1018 acres. On the 27th, the bill authorizing the construction of a subterranean line of telegraph from the Mississippi or Missouri River to the Pacific Ocean, was reported back to the House with the amendments of the Senate, and referred to the Committee of the Whole on the State of the Union. The House then went into Committee of the Whole, and passed the Army and Post Office Appropriation bills. A bill making appropriations for continuing the public works at Monroe, Michigan, and several bills making appropriations for public buildings, roads, bridges, &c., in Kanzas were introduced and appropriately referred. The House then adjourned to the 30th, at which time, a quorum not being present, the House adjourned to the 2d inst. without transacting any business of importance.

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ORIGINAL AND PRESENT STATE OF MAN.

BY JOSEPH PHIPPS.

(Continued from page 259.)

Without troubling myself with the unnecessary pedantry of etymologies, I shall say, we allow the word gospel, in an extended sense, may include both the mystery and the history, the inward and the outward process of our Saviour; for the gospel comes not in word only, but also in power, and in the Holy Ghost.* We believe this power of the Holy Ghost to be the internal essential part, and the words the exterior, declarative, and occasional expression of it. We admit the history metonymically to a share in the title, but not to engross it; lest the power, which is in the life and reality of it, should be excluded, and people be deceived into a belief that the gospel essentially consists of nothing but words.

We are far from denying, that Paul, Peter, or any other true minister or messenger of Christ, preached the gospel, when, by inspiration, they preached concerning the historical process of Christ; but we cannot allow, that this comprehends the whole of the gospel they preached. For we read in their writings that the gospel is the power of God unto salvation, and that it shines as a light in the heart, to give the knowledge of the glory of God.† The doctrines of the Gospel are also called the gospel, and preaching of them is termed preaching the gospel; but it is evident, that neither the history nor the doctrines are the essential gospel intended in Gal. i. For, we find, after the apostle had said, "If any man preach any other gospel unto you than that ye have received, let him be accursed,"‡ he shows what he meant by the gospel they had received, in 11, 12, 15, and 16th verses, "I certify you, brethren, that the gospel which was preached of me, is not after man. For I neither received it of man, neither was I taught it, but by the revelation of Jesus Christ." . . "But when it pleased God, who separated me from my mother's womb, and called me by his grace, to reveal his Son in me, that I might preach among the heathen, immediately I conferred not with flesh and blood." The gospel here intended, is plainly the immediate revelation of the Son of God within him, and neither an historical nor doctrinal relation of things without him. It is against the oppugners of this internal essential gospel which is not of man, nor by man but by the revelation of Jesus Christ within man, that the apostle twice pronounces anathema.

In demonstration of this gospel spirit and power,* Paul preached, that the faith of his hearers might be fixed in this power of God, and not in the private interpretations of men's wisdom. His fellow-laborers preached under the influence of the same Divine power, which pricked their hearers in their heart;† and so must all that ever truly preach the gospel. The apostle declares, he would know, not the speech of them that are puffed up, but the power. For the kingdom of God is not in word but in power.‡ This everlasting power is the spirit of the gospel, wherein it mainly and most essentially consists; as the essentiality of the man doth of the rational soul; and the words and matters preached or written, are as the body or present outside. 2 Tim. iii. The apostle describes what kinds of men those would be, who, "having a form of godliness, deny the power;" and directs "from such turn away."

We read, 2 Cor. iv. 3, &c. "If our gospel be hid, it is hid in them that are lost; in whom the God of this world hath blinded the minds of them which believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them. For we preach not ourselves, but Christ Jesus the Lord, and ourselves your servants for Jesus's sake. For God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ. Here the apostle teaches

* 1 Thes. i. 5. † 2 Cor. iv. 6. ‡ Gal. i. 9.

*1 Cor. xii. † Acts ii. 4, 5, 37. ‡1 Cor. iv. 19, 20.

that the gospel they preached was Christ, showing his face or manifesting himself in their hearts; and that it was only hid, or obscured, in the minds of those who, through unbelief therein, or unfaithfulness thereto, were become blinded towards it by him who is called the God of this world, because he is obeyed by those who walk according to the course of this world.*

The prophecy of the gospel-covenant declares "I will put my law in their inward parts, and write it in their hearts." "For they shall all know me, from the least to the greatest of them."† This could not intend the knowledge of Christ incarnate; for that appearance was too exterior, and of too short duration. Nor could it mean a knowledge of the Scriptures; for a man may know them from beginning to end, believe them to be true, and frame his practice according to his apprehensions of the sense of them, and yet not know the Lord. The Jews had the law, the prophets, and the Scriptures extant in their time; yet the Almighty, by the mouth of the same prophet declares, "My people are foolish, they have not known me."‡ Nor was it possible they should, without Divine assistance; therefore he saith, "I will give them "new heart to know me."‖ And in Ezekiel, a A new heart also will I give you, and a new spirit I will put within you."—"I will put my spirit within you."§ Thus the true knowledge of God is to be received, by the internal writings of the Divine word in the heart, which puts the law of light and life within man and thereby lighteth every man coming, or that cometh into the world.

To imagine the universal light and life of the immortal Word, is at all meant of the Scriptures, is absurd. For it appears to have been at least two thousand four hundred years after the creation, before any part of the Scriptures were written; and the several pieces that compose them were occasionally written at divers times, and by different penmen: taking up about sixteen hundred and thirty years more, from the publication of the first of them by Moses, to the last by John the Divine; considering also, that the abundantly greater part of mankind in these latter ages, since they have appeared in Christendom, have never yet had them; and how many millions therein have been wickedly debarred from the use of them in their own language, by an interested and designing priesthood; it undeniably appears, that a vast majority of mankind never had the benefit of them. And, amongst those who are favored with them, the variety, and even contrariety of opinions and practices which have all along subsisted, especially among the high pretenders to, and possessors of literature, all contribute to demonstrate, that though the sacred records, opened by the spiritual key of David, are profitable and excellent above all other writings, yet a more adequate universal guide than themselves, ever hath been, and now is, absolutely necessary to the salvation of mankind.

[To be continued.]

* Eph. ii. 2. † Jer. xxxi. 33, 34. ‡ Jer. iv. 22. ‖ Jer. xxiv. 7. § Ezek. xxxvi. 26, 27.

OLIVER EARLE AND OTHERS *vs* WILLIAM WOOD AND OTHERS.

In the Supreme Judicial Court of Massachusetts.

This cause originated from the division in the Society of Friends in New England, which commenced in Swanzey Monthly Meeting, in the Eighth month, 1844; at which time David Shove was appointed Clerk of said meeting by one party, and Thomas Wilbur, who had for some years previously filled that station, was appointed Clerk by the other party. Oliver Earle and others, the plaintiffs, were appointed Overseers of said Monthly Meeting by the former party, and William Wood and others, the defendants, by the latter; and each appointed a set of representatives to Rhode Island Quarterly Meeting, of which Swanzey Monthly Meeting was a component and subordinate part.

By these proceedings there existed two distinct and separate organized bodies, each claiming to be the true and genuine Swanzey Monthly Meeting of Friends, as a subordinate and component part of Rhode Island Quarterly and of New England Yearly Meeting of Friends; whereas, under the Constitution and Discipline of the society, there could exist but one such body.

By a statute of Massachusetts, passed 11th of February, 1823, and still in force, it was enacted that "The Overseers of each Monthly Meeting of the people called Quakers shall be deemed so far a body corporate, as to take and hold in succession, all grants and donations of personal estate made by any person dwelling within the territorial bounds of said Monthly Meeting, and of all real estate situate within said bounds, made or hereafter to be made to the Yearly, Monthly, or Preparative Meetings of the Quakers, to said Overseers, or to the use of any of said Meetings, or the poor thereof; and to alien or manage the same according to the terms and conditions on which the same may have been made; and in the name of the said Overseers, for the time being, to prosecute or sue for any right that may have vested in said Overseers, the poor of said meetings, or in any of said meetings, in consequence of any such grant or donation."

The subject of the controversy was a lot of land, situated in the town of Fall River, (formerly Troy,) with a meeting house thereon, which one Elizabeth S. Danforth, by deed dated Seventh month, 1821, for the consideration of two hundred and twenty-five dollars, stated to be received "of Jonathan Chace, Benjamin Slade, and Reuben Chace, for and in behalf of

he Monthly Meeting of the people called Quakers, known by the name of Swanzey Monthly Meeting," granted and conveyed "unto hem, the said Jonathan Chace, Benjamin Slade nd Reuben Chace, their heirs and assigns, to nd for the uses, intents and purposes of the eople called Quakers forever," &c., habendum unto them, the said Jonathan Chace, Benjamin Slade and Reuben Chace, as feoffees, *in trust* or the said people, their heirs and assigns forever."

The deed of conveyance is very informally and nartificially drawn; but under it and by virtue f the grant thereby made, each set of Overseers, s Overseers of Swanzey Monthly Meeting of Friends, claimed equitable title to the premises. All the grantees of Elizabeth S. Danforth were deceased; and Thomas Wilbur, as clerk of Swanzey Monthly Meeting, by deed dated 26th of August, 1844, had granted the said premises to he defendants as overseers.

In April, 1845, the plaintiffs instituted a suit n equity by filing their bill, describing themselves nd claiming title to the property described, s Overseers of the Swanzey Monthly Meeting f the people called Quakers. They set out the Danforth deeds, and the decease of all the grantees therein named; and the bill is brought gainst many persons named as the heirs at law f the said grantees, and also against William Wood, Palmer Chace, Miller Chace, Seneca Lincoln, Philip Tripp, and William Slade, who allege themselves to be the overseers of Swanzey Monthly Meeting; the plaintiffs averring and harging that the said Wood and others are not he true overseers of Swanzey Monthly Meeting; hat their claim is a groundless pretence, and hat the plaintiffs are the true overseers. And he plaintiffs by their said bill prayed the Court, s a Court of equity, to declare a Trust respecting aid lot of ground and meeting house; that the ame is held by those of the defendants described s the heirs of Chace and others, the original grantees, in trust for the use, benefit, and accomodation of Swanzey Monthly Meeting; and to rder them to make and execute conveyances accordingly, in execution of such trust; to declare nd decree that said William Wood and others, he other defendants in the bill, are not the true, egitimate and authorized overseers of said Swanzey Monthly Meeting, but that the said Earle and thers, the plaintiffs, are the true, legitimate, and uthorized overseers of the Swanzey Monthly Meeting, entitled to all the privileges of that haracter; that as such they are clothed, by the aws of the commonwealth, with corporate powers nabling them to take and hold real estate to hem and their successors as a corporation; and heir object was to obtain a decree declaring a rust in their favor, vesting the legal estate in aid lot and meeting house in them and their uccessors, and requiring the defendants to convey the same to them accordingly.

The defendants, William Wood and others, by their answer, denied that the plaintiffs were the true and legitimate overseers of said Swanzey Monthly Meeting, but, on the contrary, alleged that they themselves were such true and legitimate overseers, and that either by force of the aforesaid deed from Thomas Wilbur, annexed to their answer, they were already seized of the said estate in fee, in their corporate capacity, to hold to them and their successors for the use of said Monthly Meeting; or, if the fee and legal estate in the premises still remained in the heirs of the original grantees, the other defendants in the bill, then they admitted that said estate was held by such heirs in trust for Swanzey Monthly Meeting; but they averred that they were the true and authorized overseers of said Swanzey Monthly Meeting, and insisted that said trust ought to be declared in their favor, and the legal estate to be conveyed and released to them accordingly, in execution of the said trust.

Subsequently, in October of the same year, a supplemental bill was filed by the plaintiffs, which, after reciting the substance of the original bill, states that after it was filed—to wit, in June 1845, the Yearly Meeting of Friends for New England, was convened at Newport, in the State of Rhode Island, pursuant to the usages and discipline of that body; that being so assembled and duly organized, they proceeded to consider the conduct and doings of the Swanzey Monthly Meeting, and also of Rhode Island Quarterly Meeting, of which Swanzey Monthly Meeting was a component part, and the proceedings of said Quarterly Meeting; and that the said regular Yearly Meeting, upon a review of all the proceedings in relation to the regularity of the respective bodies, each claiming to be the true Monthly Meeting, declared the body of which David Shove was clerk, and by whom the plaintiffs were chosen overseers, to be the true Swanzey Monthly Meeting; and that the body of which Thomas Wilbur was clerk, and by whom the defendants were chosen overseers, was not the true and legitimate Swanzey Monthly Meeting. It also alleges that the said Yearly Meeting confirmed and established the doings of the said Swanzey Monthly Meeting of which David Shove was clerk, and of the Rhode Island Quarterly Meeting, of which Buffum was clerk, and directed the conveyance of the estate in controversy to be made to the plaintiffs as such true and legitimate overseers.

The defendants put in an answer to the supplemental bill, protesting that the Court had no jurisdiction, and that the plaintiffs had an adequate remedy at law. They nevertheless answer, setting forth and reiterating their former answer; they annex the original deed from E. S. Danforth to Chace and others, and also the subsequent deed from Thomas Wilbur, as clerk of Swanzey Monthly Meeting, to themselves as overseers, in trust to hold the said premises fo

said Monthly Meeting; they deny that the heirs of Chace and others, the original grantees, have any estate or interest, legal or equitable, in the premises, and that the Court has any jurisdiction to compel those heirs to convey; and aver that Thomas Wilbur was and is clerk of said meeting; that he entered into the trusts in said deed mentioned, and conveyed the same to them, the defendants; and that they claim to hold the same, not only by virtue of the deeds of said clerks, but as a body corporate, authorized by the statutes of the commonwealth to hold in succession all grants and donations of real or personal estate to said meeting. They admit that certain proceedings were had, after the filing of the former bill, before a body of Friends calling themselves and their meeting the Yearly Meeting for New England; but they deny that the proceedings are correctly set forth in the bill, and deny that their title can be affected by such subsequent proceedings, and pray that the supplemental bill may be dismissed.

They then set forth that the Society of Friends are duly organized under a regular form of government and rules, setting out their organization into Preparative, Monthly, Quarterly, and Yearly Meetings, accountable and subordinate; that the Monthly Meetings annually choose overseers, who hold their offices until others are chosen and appointed; that the Yearly Meeting appointed a Meeting for Sufferings to take cognizance of any grievances in the intervals between Yearly Meetings, and to counsel and assist as best wisdom may direct; they state how Quarterly and Yearly Meetings are composed, and set forth their mode of deciding deliberative questions—not by a majority, but by the solid sense of the Meeting, to be collected, declared, and minuted by the clerk, who is the presiding officer; they set forth at large the usual mode of proceeding; and allege that the defendants are the true overseers, and that the plaintiffs have no claim or color to be overseers, except by the choice of a schism and of separatists; and they set forth the proceedings of the Monthly Meeting of which Thomas Wilbur was clerk, and of the Quarterly Meeting of which Wilbur was clerk and Perry assistant, as true meetings in unity with the Yearly Meeting; they deny that the said Swanzey Monthly Meeting is shown not to be in unity with, but disowned by the Yearly Meeting of New England. But they further answer that they do not admit the proceedings set forth in the supplemental bill to be the proceedings of the true, legitimate, and legal Yearly Meeting, but that they were proceedings of separatists from said Meeting, and aver that the proceedings of the true meetings, Monthly, Quarterly and Yearly, are those set forth in true copies of minutes annexed. They admit a want of love and unity in the Society, and attribute it to a difference of religious tenets and doctrinal sentiments, and aver that the plaintiffs, and those whom they represent, have adopted unsound doctrines, advocated by Gurney, and are called Gurneyites—whilst they and their friends, adhering to the original principles and sound doctrines of the Society, are called Orthodox Friends. They set forth what the true doctrines are, how they are in effect changed by the writings and doings of Gurney, and that the Gurneyites have taken unfair and unwarrantable means to get their own friends and partisans into all places of influence, and to obtain an ascendency in the control of the Society; that at the Yearly Meeting they departed from the usage and discipline of the Society, in postponing the nomination of a clerk; that the Orthodox representatives, as in duty bound, proceeded to agree upon clerks, and reported the same, which being fully united with by the sound Friends, they were accordingly appointed, and the usual business was gone through with; and they set forth the proceedings, and thereupon conclude that the Gurneyite party were the separatists. Finally they insist that the Gurneyites, under whom the plaintiffs claimed, are separatists from the Society of Friends, do not agree in the fundamental doctrines of the Society, and are opposed to its order and discipline, and especially that the Monthly Meeting of which David Shove pretends to be the clerk are separatists, and have seceded from the true Swanzey Monthly Meeting of which Thomas Wilbur was clerk, and have no legal existence, and have no right to hold the said lot, or to choose or appoint overseers for that purpose; but contrarywise, claim that they are the true overseers, and entitled to hold the said estate.

Subsequent to the filing of the bills and answers, much testimony was taken, under commissions issued out of the Court, by both parties; which with other matters was filed, as exhibits in the cause.

The case was argued at Boston, in January, 1852, by R. Choate and O. P. Lord, for the plaintiffs, and by G. Wood, of New York, and T. D. Eliot, for the defendants, before *Shaw*, Chief Justice, and *Dewey*, *Metcalf* and *Fletcher*, Justices of the said Court. Shortly after the case had been argued, the opinion of the Court, upon the several points raised by the bills and answers, was delivered by Shaw, C. J., and is now recently first published and reported in 8th Cushing's Reports, page 430.

The first question raised is upon the deed from Elizabeth S. Danforth, upon which both parties relied as the ground-work of their respective claims of title, and which is denominated by the Court, "an extraordinary document, upon which it is extremely difficult to put any satisfactory construction, according to the rules of law applicable to conveyances." But after examining its peculiarities, and the several constructions which had been suggested, and also of the powers and jurisdiction of the Court as a Court of Equity

over gifts and grants in trust for charitable uses, a conclusion is arrived at, and they say:

"The Court are of opinion, that the instrument in question did constitute a good and valid conveyance to the original grantees, as trustees for a charitable use, proper to be sustained and carried into execution; that the legal estate vested in the heirs at law, subject to such trust; and that this Court, as a Court of Equity, has cognizance of the subject matter of this suit to hear and decide between the parties."

They then proceed to an examination of the question, whether this deed, as a conveyance to the grantees therein named and their heirs, to hold in trust, under the then statutes, constituted them joint tenants, or tenants in common; and in conclusion they say, "We are of opinion the grantees took an estate in common, which descended to all their heirs."

The next inquiry is, who are the beneficiaries competent to claim the performance of the trusts? And after reviewing the law as to trusts for voluntary unincorporated associations, and the methods of ascertaining the beneficiaries, the Court say:

"The conveyance thus made by the Danforth deed, being to persons capable of taking and holding real estate, in trust for persons not capable, the question is upon the terms of the deed, who these latter persons were. We think it plain that they were the persons constituting the Swanzey Monthly Meeting of the people called Quakers." And in opposition to construing the trusts of the deed general, and for the Society at large, as was suggested in the argument, they say: "We are of opinion that the trusts in this deed, although in two or three places they may seem to be for Friends generally, yet, construed as a whole, were for those Friends residing within the local limits of Swanzey Monthly Meeting as then constituted."

The statute of 11th February, 1823, is then brought in view, and its provisions commented upon and explained; and in relation to it, and the rights of the parties under and by virtue of its provisions, they say:

"Assuming then,—as from the foregoing view of the law we think it must be assumed,—that the overseers of the Swanzey Monthly Meeting of the people called Quakers are entitled by right to demand and require a conveyance to them of the estate in question, we are brought to the question, whether Oliver Earle and his associates, the plaintiffs, constitute the board of overseers; or whether William Wood and his associates, part of the defendants, hold that relation, and entitle themselves to the conveyance."

And also, "From the view of the law, which has thus been taken, it is entirely manifest that there can be but one regular, legitimate and legal Monthly Meeting, and but one authorized set of overseers. It is a question of property, and the nature of property consists mainly in the right of control and the power of disposing of any estate, real or personal. There cannot be two adverse owners of the same thing at the same time; the disposing power and dominion of one proprietor is conclusive against the same in another. However plausible, therefore, may be the grounds of claim of title on each side,—however minute the line of distinction between them, and however great the difficulty of discovering it,—we know there is such a line, and it must govern in deciding the question; and pronouncing in favor of one, is necessarily pronouncing against the other."

Some remarks are next made in regard to laws which give corporate powers to certain officers or functionaries, whether of corporations, voluntary associations, or religious bodies or communities; and the modes of ascertaining and proving the identity of unincorporated associations or bodies, and their designated officers, are suggested. They say: "When the right is claimed by officers of a religious society not incorporated, the right may be proved by the fact of association; and the election of such officers, according to the rules and usages of such associations, may be proved, like other facts, by documents and by testimony. This is eminently true of the Society of Friends, who, it is believed, neither in their smaller or local divisions, nor in their larger character as a denomination of Christians, have ever been constituted a corporation by law." Some further remarks are made upon the peculiar mode of Friends in acting and deciding in aggregate bodies upon questions before them, and the difficulty said to be seen and felt throughout the controversy, arising from that peculiarity, is adverted to. They then proceed:

"But the Legislature have declared, that overseers of Monthly Meetings of Quakers, for the time being, shall be corporations, and take and hold property in succession; it assumes, therefore, that such overseers may be appointed or chosen, and may be superseded by others, and of course, that these facts, like all other facts upon which rights of property depend, are capable of judicial proof by competent and appropriate evidence; of course it is the proper province of courts of justice, in order to the adjustment of such rights, to investigate and ascertain these facts, by the best evidence which the nature of the case affords, whether entirely satisfactory or otherwise.

"Before coming directly to the evidence, it seems necessary to inquire what is the true test or standard to decide which is the true Monthly Meeting and who are the true overseers.

"Several things are conceded, or so proved as not to admit of doubt. Regarding the Society of Friends as a religious body and an ecclesiastical organization, there is a very regular order and system of action, management and government, and a regular subordination of the inferior to the superior. They are divided into Preparative, Monthly, Quarterly and Yearly

Meetings. The Preparative Meetings, it is believed, are designed mainly to facilitate the attendance on meetings for worship, within the limits of a large Monthly Meeting. But the main business, disciplinary and administrative, is done in Monthly Meetings. Each Monthly Meeting is subordinate to a Quarterly Meeting, composed of several Monthly Meetings, and the Monthly and Quarterly Meetings are subordinate to the Yearly Meeting for New England, which includes the whole territory of New England, excepting Vermont and that part of Massachusetts west of Connecticut River. Each Yearly Meeting is independent of all others, and different Yearly Meetings have no other connection than that which results from Christian fellowship and courtesy.

"It is also admitted that the rules of discipline, as altered and amended from time to time, are referred to the Committee of Sufferings by the Yearly Meeting for New England, reported to and approved and adopted by them, and are of high and unquestionable authority, throughout the limits of this Yearly Meeting. The Committee of Sufferings is actually a committee of the Yearly Meeting, having a general supervising and advisory jurisdiction in the intervals of Yearly Meetings, and occasionally charged with special additional duties. The different Yearly Meetings in America and England keep up a friendly and fraternal communication with each other, by means of epistles, visits and liberating certificates, or general letters of recommendation, from one to another; but there is no subordination acknowledged of any one to another, or to all the others.

"From this view of the constitution, organization and acknowledged usages of the Quaker body, it appears that the Yearly Meeting has a final and controlling jurisdiction in all matters of faith and religious duty, of administration and discipline, as well as of manners and conduct, of all Quakers within its limits. It is final and conclusive, because there is no superior body which can call its decisions in question. It is conclusive, in the sense in which the judgments of the highest court are conclusive, not because they are necessarily wiser or better than those of other courts, but because it is the tribunal of last resort, and the constitution and laws have created no tribunal to re-examine its decisions.

"We have already stated, that the plaintiffs and the defendants each claim to be the overseers of Swanzey Monthly Meeting, and demand a conveyance of the property. If the difficulty rested here, it would probably be very easily, and would long since have been settled by the Quarterly Meeting, or, in case of dissatisfaction there, by the Yearly Meeting, to which both, in the ordinary course of proceeding in the Society of Friends, would acknowledge subjection. But this protracted controversy, and the voluminous mass of evidence taken in it, discloses the unhappy fact, that there are two conflicting bodies, each claiming to be the regular Rhode Island Quarterly Meeting, to which Swanzey Monthly Meeting belongs, with its regular officers, and also two distinct and conflicting bodies, each claiming to be the true and legitimate Yearly Meeting for New England, duly organized and conducted according to the discipline and usages of the society. Each, therefore, claims to be approved, sanctioned and confirmed by the superior meetings, to which its own is admitted to owe subordination.

"We are thus necessarily driven to the inquiry, which of these conflicting organizations are the true and legitimate successors, or, to speak more accurately, which of the two Yearly Meetings for New England, the two Rhode Island Quarterly Meetings, and the two Swanzey Monthly Meetings, are the actual, identical and real Yearly, Quarterly and Monthly Meetings of the Society of Friends of those respective designations, and have continued so in one unbroken line, from a period anterior to this controversy, to the time of the commencement of this suit. The one must be so; when this is shown, it will also be shown that the other is not so. By what test shall this question of identity and continuity be determined?

"At one stage of this controversy, it seemed to be supposed that it would depend mainly upon soundness of faith, an adherence to or dissent from speculative theological opinions and belief, and much evidence was taken upon that subject, and it was alluded to, in the learned arguments addressed to us.

"It would seem to be inconsistent with the nature and principles of the Quaker system, as far as it is disclosed in the case before us, to be bound down, as a body, as a Christian denomination, to a precise and unbending rule in matters of speculative opinion. They profess to believe in the continued influence and presence of the Holy Spirit to the mind of each individual, humbly waiting for its manifestation to aid in the discovery of divine truth. It would seem, therefore, that they must suppose it possible, that new truths may be discovered and so manifested as to require the assent of the true disciple, and thus add something to his existing faith. It is also true, as we understand, that they profess to believe that the Scriptures are given by inspiration, and are the unerring guide to Christian truth; and that if any man supposes that he has an inward light, contrary or repugnant to the truth of the Scriptures, it cannot be a true light. But perhaps there is no inconsistency in believing that the scriptures of the Old and New Testaments are a true and unerring guide to divine truth, yet that all the truths of scripture have not been made manifest to the imperfect mind of man, and in the language of Father Robinson, of Leyden, that 'more truth is yet to break forth from the Holy Scriptures.' Should such be the

fact; should the testimony of the Scriptures and the influences of the Holy Spirit concur in bringing to the conviction of humble, sincere and inquiring minds, the knowledge of further Christian truths, manifested with a brilliancy and clearness not to be mistaken; it seems perfectly consistent with the avowed principles of the Society of Friends, to adopt and sanction them, although they were not known to Pennington, Barclay, Fox and the respected founders of their society, and under a full belief that if the same light had been thrown on the same truths in their day, these sincere and seeking men would have humbly and devoutly embraced them.

"We would not be supposed, by this, to intimate that the Quakers have no creed, no theological tenets, to which they are strongly attached, and no superintending watchfulness over the soundness of the faith of their members and subordinate meetings, or that they allow any great latitude of discussion to their members on theological subjects. On the contrary, the discipline expressly prohibits the publication of all writings relating to their religious principles or testimonies, unless first laid before the Meeting for Sufferings, for their advice and concurrence, and their approval of them obtained.

"What we mean to say is this: that if, after solid and weighty consideration, humbly and conscientiously awaiting the guide of best wisdom, the Yearly Meeting should fully unite, in the proper as well as the Quaker sense of that term, in adopting some modification of their creed, or of their speculative opinions, adhering to their great principles of love and fraternal duty, it would, upon their professed principles, seem too much to say, that they would thereby cease to be Quakers, and cease to be the Society of Friends. Especially, we think, this could not be asserted by meetings and individuals subordinate to them, who owe, ecclesiastically, allegiance to them, and to whom, so long as they remain subordinate, the decisions are final and infallible, as well in matters of faith as of conduct. All disaffected members, having full liberty of conscience, might undoubtedly dissent from such opinions, and adopt different tenets; perhaps they might, by so doing, become better theologians, better Christians and better men; but they would cease to be Friends in unity with such Yearly Meeting, and with the meetings and individuals subordinate to it. Such dissenting individuals might form themselves into Yearly, Quarterly and Monthly Meetings, but this would be a new organization, and not the identical body to which they had been formerly attached.

"We should be unwilling to say, that there may not be a departure from the fundamental principles on which the society is founded, on the part of the Yearly Meeting, the responsible head and representative of the whole body, in fact the society itself, so deep and radical, as to destroy its identity with the Society of Friends, who had been invested by law with the enjoyment of property and civil rights. But if such a case be possible, it would seem to be a suicidal destruction of the body itself, leaving its property derelict. If heresy should infect individuals only, however numerous, they might be disowned and cut off, and the body remain sound; but if the ultimate and infallible judge of what is essential to Quakerism judges wrong, who, in pursuance of any of the forms or principles of discipline of Quakerism, shall declare the heresy or pronounce the disownment? But it is not necessary to pursue such a remotely possible supposition; we have barely alluded to it, by way of protest against the conclusion, that no departure from Christian truth and the principles of Quakerism, can be so great as to work a dissolution of the society.

"But we are saved the necessity of going further into this supposed test from creeds and opinions. The unhappy controversy, indeed, rose out of a jealousy or apprehension, on the part of some of the Quaker body, that another part were covertly circulating and endeavoring to promote false doctrines in the society; but we have no evidence, that any organized meeting, Monthly, Quarterly or Yearly, took any step as a body to promote or establish any opinion or tenet of belief, not entirely correct. The charge on the part of John Wilbur and his friends was, that the friends of the present plaintiffs, in the Monthly Meeting of the party with whom they were co-operating in the Quarterly and Yearly Meetings, were endeavoring to advance and promote the works and tenets of Joseph John Gurney; which, however, they denied. The charge was made against the Quarterly Meeting of which Buffum was clerk, and the Yearly Meeting of which Abraham Shearman, Jr., was clerk. It is now conceded, that at the last mentioned Yearly Meeting, in 1845, a narrative and declaration was put forth, in which they avow and state their belief, in a manner admitted to be in conformity with the ancient testimonies of Friends, and satisfactory to those who affix the imputation of heresy to that same Yearly Meeting. This is said to be an eleventh hour repentance; made to avoid the mischievous and dangerous consequences of what they had already done. But we see nothing penitential in it, no acknowledged change of belief or conduct, but a declaration of what then were and ever had been the doctrines and tenets held by them.

"Nor do we see any evidence that any other or different opinions had been advanced. The argument strongly urged is, that the opinions of Gurney were unsound, and that the friends of Gurney had endeavored covertly and by insidious means to gain a predominance in the Quaker body, and that they had in fact gained an ascendancy in the Quarterly and Yearly Meetings. This is an imputation of wrong motives and purposes in individuals. No proof appears to esta-

blish the truth of such imputation upon individuals, or if such motives did exist, that they have ever induced any meeting to adopt any measure for the promulgation of false doctrines or unsound opinions.

"We are then brought to test this question, by that which, upon full consideration, we consider the correct and proper standard, to wit, whether Oliver Earle and his associates, the plaintiffs, or William Wood and his associates, the defendants, were the true rightfully appointed overseers of Swanzey Monthly Meeting, according to the discipline, acknowledged to be the constitution and to embody the fundamental laws of the Society of Friends, expounded by the general usages of those persons of most experience and judgment, who have acted under it, and acknowledged its authority.

"The precise question in issue here is, whether the plaintiffs, at the time this suit was brought, in April, 1845, were entitled in equity to a conveyance of the estate granted by Elizabeth S. Danforth. If they were overseers, duly appointed according to the system of ecclesiastical polity acknowledged by the Society of Friends, they were the officers contemplated and designated by the statute, as overseers of the Monthly Meeting. Words and terms in an act of legislation, relating to a class of persons, including all religious sects and denominations, must be expounded and applied, according to the sense and meaning in which they are known to be used in such class or denomination. The terms 'ministers,' 'deacons,' 'wardens, 'vestry,' and the like, when used in statutes as designating 'officers,' must be held to apply to persons thus designated in the church or community to which the statute relates, and to persons appointed or set apart to hold those offices, according to its constitution and usages.

The legislature, in providing means for holding property in succession for the use of Quakers, and designating overseers of Monthly Meetings for that purpose, must have intended overseers appointed or set apart in an orderly manner, according to the fundamental rules and usages of Quakers. The plaintiffs then must show, in order to entitle them as a corporation to a conveyance of this property, that they were overseers so constituted, and so by force of the statute were *de facto* a corporation, competent to take and hold the property. We must therefore inquire and judge, by this standard, of the correctness and regularity of the proceedings by which each party claim to be a corporation by force of the statute; yet it is proper to remark, that this is an issue collateral and incidental to the direct issue before us, which is that of equitable title. It follows, therefore, that although we must inquire and decide judicially, by their rules, upon the regularity of these proceedings, it is not with a view of affirming them, or setting them aside, but simply because it is incidental to the question of title, which we must decide. We have no power to decide judicially, and directly affirm or annul the acts of individuals, or of Monthly, Quarterly or Yearly Meetings, which are brought before us in the case, but simply to ascertain facts, on which the real issue before us depends.

"One further remark it seems proper to make before going to the evidence. This suit was brought in April, 1845. Subsequently, in June, 1845, the Yearly Meeting at Newport took place, at which proceedings were had having a bearing on this case. By a supplemental bill, filed by the plaintiffs afterwards, in October, 1845, the proceedings of this meeting were set forth. The supplemental bill was answered under protest, and much evidence was taken on it. It was objected, however, that these proceedings having occurred after the suit was brought, the court could not take notice of them.

"If this objection does not come too late, upon which we express no opinion, we think it is not well founded. I shall not pause at present to give the authorities on which this opinion is based, but simply to say, that although the doings of the Yearly Meeting, in June, 1845, have a bearing, and an important bearing, upon the question, still that question is, whether the plaintiffs had a title in April, 1845. They now claim no title which originated in the proceedings of the Yearly Meeting or is founded on them. The bearing they have is to show, by relation back, whether the plaintiffs or the defendants held that relation of overseers of Swanzey Monthly Meeting, to which the law annexed the powers of the corporation competent to require a conveyance of the Danforth estate.

"1. The first direct question of fact upon the evidence relates to the doings of Swanzey Monthly Meeting in July and August, 1844.

"There had been a growing dissatisfaction for some time in that Monthly Meeting, of which Thomas Wilbur had long been clerk; a committee had been appointed long previously, according to usage, to report the name of a suitable person for clerk, but had been unable to agree; the disorderly condition of that Monthly Meeting had attracted the attention of the Quarterly and Yearly Meetings, or that of the Committee of Sufferings, and Friends from them attended to advise and assist. At the meeting in July, the business was opened by Thomas Wilbur; in the course of it David Shove was nominated, not by any committee, as his opponents say, irregularly; others testify that his appointment was united with by the meeting; but this is denied, and it appears that it was not declared by the clerk, nor did he relinquish his seat. At the August meeting there was a fuller attendance of Friends from the Quarterly and Yearly Meetings, and one of the controverted questions is, how far, according to discipline, they could act in advising, influencing or directing the proceedings. Before

the meeting was opened by the clerk, Meader requested a pause, and made a statement of the doings of the previous meeting, and proposed that the meeting should unite in the appointment of David Shove, which one side testify was fully done, which the other party deny. Thomas Wilbur did not relinquish his seat, but persisted in acting as clerk, and considerable disorder ensued.

"Taking the peculiar manner in which the sense of meetings is ascertained, it is very questionable whether the proposed nomination at the July meeting, by three out of a committee of seven, nominating David Shove as clerk, was regular; and as the sense of the meeting in its favor was not declared and minuted by the then acknowledged clerk, it can hardly be maintained by other evidence that he was chosen. But the meeting in August was attended by a committee of the Quarterly Meeting and other Friends; at this meeting David Shove, at the opening, whether regularly or irregularly, was declared, and proceeded to act as clerk, till the adjournment was announced; but Wilbur still claimed to act, and when the meeting was declared adjourned, he and his friends refused to recognize the adjournment, but continued, and after Shove and his friends had retired, proceeded to organize, choose a clerk and assistant, and overseers and representatives to the Quarterly Meeting, and adjourned. The meeting, of which Shove claimed to be clerk, also chose clerk, overseers and representatives. Earle and his associates were chosen overseers by the latter; Wood and his associates were chosen overseers by the former. The actual division took place here.

"Without recapitulating the evidence, which is very voluminous, we should be inclined to the opinion, that at the August meeting Shove must be taken to be the authorized clerk; that those who remained after the adjournment was announced, and elected Wilbur clerk, and Wood and others overseers, acted irregularly, and became seceders; and if Shove had been improperly elected, they should have sought their remedy by an appeal to the Quarterly Meeting, and ultimately, if need be, to the Yearly Meeting. But if the case depended solely or mainly on this point, we should go into a more minute and thorough examination of the evidence, as to the exclusive authority of the clerk for the time being to propose every question; and especially as to the right and power of committees of the Quarterly and Yearly Meetings, and other Friends, to attend, advise, and act at Monthly Meetings.

"2. The next inquiry is, concerning the regularity and proceedings of the Rhode Island Quarterly Meeting, of which Buffum was clerk, held in November, 1844.

"The Rhode Island Quarterly Meeting was the ecclesiastical superior, to which the Swanzey Monthly Meeting was subordinate and owed submission and obedience. In this respect, the Society of Friends are similar to religious communities acting under a hierarchy, or regular church government, as the Catholic, Episcopal, Presbyterian and Dutch Reformed Churches. We are so accustomed to the independence and absolute freedom of each church, as recognized by congregationalism, that we may not duly appreciate the obligation of obedience to ecclesiastical authority. Men are not bound to be Quakers; but if they would be Quakers, and brethren in unity with each other and with their common superiors, they must conform to their rules and judgments.

"As the facts in regard to the Rhode Island Quarterly Meeting, in November, 1844, are scarcely controverted, we may as well take the statement from the testimony of Thomas Wilbur. It is conceded that, at the opening of this Quarterly Meeting, David Buffum was clerk, as he had been several years; the meeting, therefore, was opened, and proceeded regularly to business. Of course it must so continue till the organization was changed, by the appointment of another clerk. Accounts were presented and representatives approved, as well from the body claiming to be the Monthly Meeting, of which David Shove was clerk, as from that of which Thomas Wilbur was clerk. The term 'accounts' is used technically, and is understood to be a written return of the Monthly Meeting, authenticated by its clerk, to the Quarterly, stating answers to certain standing queries, respecting its condition, notice of any business to which the attention of the superior is asked by the inferior, and also the names of the representatives chosen to attend and form the Quarterly Meeting. The accounts sent by the meeting, of which Shove was clerk, were received, and the representatives from that meeting recognized; those from the meeting of which Wilbur was clerk were not. The account of the former was read and adopted, as emanating from the genuine Monthly Meeting, and at the same time the Quarterly Meeting appointed a few persons to have the care of that Monthly Meeting for a time. The witness then goes on to state, that as David Buffum did not appear disposed to transact the regular and legitimate business of the Quarterly Meeting, it was proposed to appoint another clerk in his place, but it was not done until David Buffum and his party had accomplished their business and left the house, when the representatives retired to another part of the house, to report suitable persons, &c., who returned and proposed Thomas Wilbur for clerk of Rhode Island Quarterly Meeting, and Charles Perry for assistant clerk, who were united with by those present, and they proceeded to do the business of the meeting. It appears by a minute of the proceedings of this meeting, that the representatives of no other Monthly Meeting voted in it, except those appointed by the Swanzey Monthly Meeting, of which Thomas Wilbur was clerk. These minutes contain a special report, drawn up by a committee to be

entered on their minutes, in which they seek to palliate and justify their proceedings, on the ground of undue influence and oppression on the part of those who have assumed to be ruling members in the Quarterly Meeting, and who have also supported a certain writer or writers of doctrines at variance with the long established principles of the society; they defend themselves and testify against the course and proceedings of those ruling members of Rhode Island Quarterly Meeting, for the reason that they have separated themselves and departed from the order of the society.

"It appears to us clear, from the evidence, that this attempt to set up another Rhode Island Quarterly Meeting, under Wilbur, as the true meeting, was wholly null and void. The Quarterly Meeting opened and proceeded under Buffum, until it was closed by adjournment; during this time, a proposal was made by some one, it is not stated by whom, certainly not by the clerk Buffum, or by any committee; but it is conceded that it was not adopted. This meeting, thus constituted in regular form under Buffum, did act upon the subject of deciding which was the true Swanzey Monthly Meeting. Both accounts were before it; the representatives of both were present; those of the Wilbur Meeting urged the admission of their claims; but the account signed by David Shove was read and adopted, as emanating from the genuine Monthly Meeting. Both could not be received; one was entitled to be received; a decision between them must be made, and the adoption of the one was necessarily the rejection of the other.

"We think it manifest, from the evidence, that this attempt on the part of the representatives of Swanzey Monthly Meeting, after the regular Quarterly Meeting had closed, to set up another Quarterly Meeting, was wholly unwarranted, contrary to discipline and to usage; that they themselves considered it irregular, and a proceeding which required an apology; but the apology, for the reasons given, fails, and cannot justify them in separating and setting up another meeting with the character of a regular Quarterly Meeting. The reasons might satisfy their own consciences in separating; but in doing so they put themselves out of unity, and ceased to be Quakers, or Friends in unity.

"For these reasons the court are of opinion, that the question, which of the Monthly Meetings was the true one, was within the jurisdiction of the regular Quarterly Meeting, of which Buffum was clerk; that it was directly before them; that they decided it; and that that decision must stand, until reversed or modified by the Yearly Meeting.

"3. We are then brought to the consideration of the doings of the Yearly Meeting for New England, held at Newport, in June, 1845. For reasons already given, we think these proceedings are rightly before us, because they relate back and affect the question, who were the true overseers of Swanzey Monthly Meeting when the suit was brought. The Yearly Meeting is recognized as the tribunal of last resort; its decisions of all matters within its jurisdiction are conclusive, and all true Friends are bound by them.

"But here again we are met with the difficulty that there are two bodies, each claiming to be the true Yearly Meeting; whilst it is clear that one only can justly have that character, and exercise this unquestionable controlling power. Nor is it safe to decide this question upon minutes and records alone, because each has its clerk and minutes, which may appear fair and regular; but the jurisdiction must be decided by the evidence. It is not necessary to consider this evidence minutely. It is clear that, when the meeting met at Newport, Abraham Shearman Jr. was the acknowledged clerk; on Monday, the first day for business, he opened the meeting, and the business proceeded in due order. But there were two accounts, and two sets of representatives from Rhode Island Quarterly Meeting, and the question was, which should be received, and this required immediate consideration. It was provided by the discipline, and had been the usage of the Yearly Meeting, after the forenoon adjournment of the first session of the meeting for business, for the representatives of all the Quarterly meetings to assemble and agree on the nomination of a suitable person for clerk, to be reported to the Yearly Meeting in the afternoon. On account of this difficulty, of there being two sets of representatives from one Quarterly Meeting, the Yearly Meeting, before the adjournment, agreed to refer the question, which was the true body of representatives, to the representatives of all the other Quarterly Meetings, and that the appointment of a clerk should be postponed, instead of being made at the afternoon session of the same day. The representatives from the Wilbur meeting declined to appear and submit their case to the other representatives, as a committee, and in the afternoon, when the Yearly Meeting again assembled, Prince Gardner proposed that Thomas B. Gould should be clerk, and said that some of the representatives had met, according to discipline, and nominated him. A very large number of all the other representatives denied that any such nomination had been made; yet, as some united in the appointment of Gould, he was declared elected, but not by the clerk.

It appears to us very clear, upon the evidence, that though this action was made the occasion of holding a separate meeting under Gould, yet that, as a legitimate Yearly Meeting, it was altogether irregular and void. Gould's own minute seems quite conclusive. Giving an account of this meeting, after a long recital of grievances, oppression, heresy and misconduct, on the part of leading men, he states that it was regularly formed under Shearman as clerk; that the question, as to which set were the true representatives, was

referred to the other representatives, and states the reasons why those coming from the Wilbur meeting declined so to submit the question, and proceeds to state, that in the afternoon, Prince Gardner, on behalf of the representatives from Rhode Island Quarterly Meeting, and some of those from Sandwich Quarterly Meeting, reported that they had been together, and were united in proposing the name of Thomas B. Gould for clerk of this meeting for the ensuing year, and of Charles Perry for assistant clerk; and the nominations being fully united with, *by those who have been for some years laboring under much oppression, for the support of the order and discipline, and of the testimonies and doctrines of our religious society upon their original foundation*, they were accordingly appointed.

"This was the basis of the secession, and of an attempt to organize a separate Yearly Meeting. The only apology for offering such a nomination by Gardner at that time, after the meeting had agreed to postpone the appointment of clerk till after the decision of the other question, was, that the discipline so required it. But the discipline was the act of the Yearly Meeting, prescribing a convenient general rule, adapted to ordinary occasions; but the power which could make, could modify or suspend this rule, and had done so. The clerk, declared to be chosen, in his minutes does not venture to assert that his nomination was united with by the meeting, but only by those who had been oppressed.

"The only reason assigned, by way of justification or apology, is, that they and their friends had been oppressed. Whether this justification could have availed, had such oppression been proved to be done or sanctioned by the Yearly Meeting, would present a very different question. But at this time the Yearly Meeting had done no act, refused no application for redress, declared no heretical opinion, nor taken any step to be complained of.

"The argument is, that they were bound to choose a clerk on the first day. Suppose it to be so, and that they failed of duty in that respect, does that dissolve the society, or warrant a small minority, against the declared sense of a great proportion of all the members present, to do an act which can only be done in pursuance of the solid sense of the whole body, taken, declared, and minuted by its only acknowledged regular officer?

"On the evidence, the Court are of opinion, that the Yearly Meeting, attempted to be formed under Gould, was not, and scarcely professed to be, formed according to discipline; but that they separated to avoid the rightful authority and controlling action of the Yearly Meeting, to which they were subordinate; and although they professed to do this for what they deemed to be good cause, yet they thereby became separatists, and ceased to be in unity with the Society of Friends; but that the Yearly Meeting, of which Shearman was clerk, was rightly formed and conducted as the Yearly Meeting for New England, and that they had done no act to forfeit their rights and claims to the supremacy belonging to them by the discipline and fundamental laws of the society.

"4. Supposing, then, that the Yearly Meeting of which Shearman was clerk was duly constituted as the Yearly Meeting for New England, the Court are of opinion that they had jurisdiction of this question, and that they acted and decided definitely on the subject. The question was directly before them, which were the true representatives; and this depended on the question, which were the true Monthly and Quarterly Meetings; they considered it necessary to settle this, before proceeding to the principal business of the meeting, in order to give the legitimate representatives of Rhode Island Quarterly Meeting their just voice and weight in its proceedings. The reception of one set, as true and legitimate, was the rejection of the other.

"Was this question fairly decided? According to discipline, all Friends at a Yearly Meeting act in its deliberations and doings; but there are seven or eight representatives, deputed from each Quarterly Meeting to the Yearly Meeting. This question was referred to all the representatives, except the two contesting sets. They were a select body, apparently impartial; they gave notice to both parties of the time for hearing them; afterwards made their report to the Yearly Meeting, and gave notice to those to whom the report was adverse, that it was to be taken up and acted on; they declined to attend; and, after solid consideration, it was adopted and entered on the minutes of the Yearly Meeting. At the same meeting, a narrative was put forth, as the official and authoritative judgment of the meeting, adopted by them, and ordered to be authenticated as their act, in which the plaintiffs are recognized and declared to be the rightful overseers of Swanzey Monthly Meeting, appointed in August, 1844.

"We have already alluded to the objection, that the jurisdiction of the Yearly Meeting of June, 1845, was superseded or suspended by the pendency of this suit, by which the jurisdiction was transferred to this Court. We see no weight in this objection. The jurisdictions are over different questions, and exercised *diverso intuitu*. The one determines a rule of order and regularity of discipline; the other, a question of property and equitable right. The one acts directly upon the doings of a subordinate body, and approves or reverses them; the other inquires into their regularity, to ascertain and declare the rights dependent on them.

"It was intimated in the argument, that the rights of the Monthly Meeting could not, by the discipline, be drawn in question before the Yearly or Quarterly Meeting, without a complaint of misconduct, notice, and an opportunity to answer.

But there was no question here, as to the rights of the Swanzey Monthly Meeting; but as to the claims of certain individuals to be the rightful overseers, representatives and officers of the Swanzey Monthly Meeting.

"On the whole case, the court are of opinion, that the plaintiffs are entitled to a decree for the establishment of their title to the land and meeting-house, as prayed for in their bill."

FRIENDS' REVIEW.

PHILADELPHIA, FIRST MONTH 13, 1855.

In our last week's number a very brief suggestion was made of the expediency of memorialising Congress on the subject of mediation, on the part of our government, between the contending powers.

It has been asserted that the British ministry was driven into this war, by the voice of the nation. If that nation was involved in this desolating contest by the voice of the people, would not the voice of our people be as efficiently and much more honorably employed in urging the American Cabinet to an effort at mediation? The efforts heretofore made in the two Houses of Congress, whatever aspect they may have assumed, or however unfavorable the prospect of a successful issue, need interpose no obstacle to a movement on the part of our citizens in their separate and individual capacity.

We may safely assume that an overwhelming majority of our people sincerely deplore the destruction of life, and waste of property, by which the present contest in Europe is marked; hence their sincerity in any measure calculated to promote an accommodation among the contending powers, would hardly be questioned. The voice of humanity cries out against the desolations of war. The true policy of nations, and emphatically that of the United States, is peace.

The very effort to check the rage of war, by the united voice of such a people as the United States, should it even fail of ultimate success, would not be altogether lost. "Blessed are the peacemakers, for they shall be called the children of God."

Though the conflict seems to be little more than begun, enough has appeared to convince every reflecting man, that the contest, if left to the arbitrament of arms, must involve a waste of treasure and blood, such as Europe has seldom witnessed. The vast resources of the powers engaged, will only render the devastations of war more extensive, and the miseries created by it more intense. Can we then doubt that an offer of mediation, from a neutral power, would be acceptable to the belligerents? And that the *people* of the United States are neutral in regard to this contest, can hardly be questioned.

An offer of mediation would furnish an excuse, to the parties engaged, without compromising their *honor*, for renewing negotiations for peace. Possibly such mediation might lead to arbitration of the principal points in controversy. And perhaps the rulers of the contending nations might be induced to reflect that no decision of a neutral umpire, equally unjust or disastrous with the arbitrament of the sword, need be apprehended.

The remarks of one of the Representatives from North Carolina, though designed to stimulate the government to act on this subject, may with propriety be applied to individuals:

"All our interests suffer by the war, and this being the case, we should be inclined to take such steps as may remove the difficulty. The millions on millions of money expended in the war are as much lost as if they had been invested in the Arctic, which recently sunk in the sea, and the destruction of life will not probably be less than one hundred thousand men. So much treasure, and so many consumers being swept out of existence, the tendency is to injure every commercial nation under the sun, and especially the United States. Is there anything to show that by our conduct we may terminate the contest?

This is a matter of delicacy. Without inquiring into the merits of the war or the causes which produced it, it is not the interests of those powers to continue the struggle, nor did he believe that either of them desires to prolong it. They went into the war without foreseeing to what it would lead them. Neither of them will move toward a settlement. If the war should not now be terminated, it may become general in Europe, and more destructive than during the career of Napoleon, because the means of aggression are greater now than at that time. We are under obligations to France to mediate. When we were at war with England in 1812, Russia tendered her mediation. The Secretary of State willingly accepted it, but Great Britain did not until after she had triumphed over her great foe in Europe. Alexander of Russia contributed powerfully to pacification between the two countries. Every gentleman should feel under an obligation to extend similar offices now to those powers. Later in our history, when our country and France came near being involved in war, Great Britain tendered her mediation, and both parties accepted it. France, Russia and England had each offered mediation in our time of trouble. Shall we not reciprocate? Are we to receive benefits and not return them?

Small as the influence of this periodical on the movements of the nation or government, must necessarily be, the editor may, without assuming an air of importance, suggest, that if his readers in the neighborhoods where the Friends' Review is circulated, would interest themselves in circulating and procuring signatures to memorials to Congress urging the government to offer its mediation to the European belligerents, an effort might be produced of which they have little conception.

The form of the memorial would be readily adjusted. The object is easily understood, and would require little art in the expression.

MARRIED,—At Friends' Meeting, Nettle Creek, Wayne county, Indiana, on the 25th day of 10th month last, ELAM PIKE, of Newgarden Monthly Meeting, to ANNA REYNOLDS, of Springfield Monthly Meeting.

——, At the same place, on the 22d day of the 11th month last, MILO REYNOLDS, son of Wenlock Reynolds, of North Carolina, to MARY, daughter of Jesse Chamness, both of Springfield Monthly Meeting.

——, At Friend's meeting, West Union, Morgan county, Indiana, on the 14th ult., JOHN M. BRAY, of Hinkle's Creek Monthly Meeting, Hamilton county, Ind., to CAROLINE THOMPSON, of the former place.

DIED,—On the 1st day of 7th month last, in the 51st year of her age, ELIZABETH, wife of Elijah Cole, elder of Unity Monthly Meeting.

This our beloved friend we believe was of that number who are precious in the Divine sight, being of a meek and quiet spirit, a pattern of sobriety, watchfulness and true devotedness in the great cause of Truth, which she was enabled faithfully to maintain, diligently laboring to promote the peace and happiness of all around her; a kind and sympathising friend, ever exhibiting in her whole demeanor that becoming cheerfulness and resignation, which is the characteristic of a true disciple of our Lord and Saviour, Jesus Christ.

——, On the 6th of the 11th month last, ELIZABETH MADEN, in the 91st year of her age. A consistent member of Springfield Monthly Meeting, Clinton county, Ohio.

——, At his residence, of typhoid fever, on the 29th of the 11th month last, ELI HADLEY, a valuable elder and member of Springfield Monthly Meeting, Clinton county, Ohio, in the 51st year of his age. He several times expressed that he felt nothing but peace within, and desired that the Lord's will be done, and all would be well with him.

——, Of consumption, on the 25th of the 12th month last, MARY, daughter of Joseph and Deborah Thatcher, in the 21st year of her age; and of the same disease and at the same time, MARY, daughter of Enoch and Elizabeth Carter, in the 20th year of her age. They were both members of Springfield Monthly Meeting, Ohio.

——, Of pulmonary disease, on the 25th of 11th month last, ELIZABETH, wife of George White, aged 34 years, a member of Salem Monthly Meeting, Ohio. Resigned to the will of her heavenly Father, and in the hope of a happy immortality through the merits of the Redeemer, she quietly fell asleep.

——, At her residence near Colbourn, Canada West, on the morning of the 8th of last month, after a protracted and painful illness, RACHEL, wife of James Purdy, aged 61 years, a member of West Lake Monthly Meeting. This dear friend was for the last five years mostly confined to the house, and for many months to the bed, during which time she was favored to evince the efficacy of the Christian religion. She was of a cheerful temperament, consistent in life, and peaceful in death.

——, At Manchester, Maine, on the 13th ult., MARTHA, daughter of Alden and Sarah T. Sampson, aged 13 years.

——, On the 22d of 12th month last, in the 72d year of her age, in Randolph Co., N. Carolina, MARGARET MILLIKAN, wife of Benjamin Millikan, and an Elder of Springfield Monthly Meeting. She was the mother of 14 children, 12 of whom are living and have families, numbering 67 grandchildren, besides 23 deceased.

——, At the residence of her father, Belmont Co., Ohio, on Third day morning, the 26th of 12th month last, MARTHA ANN VANPELT, youngest daughter of Joseph and Mary Parker, in the 22d year of her age, a member of Short Creek Monthly Meeting.

She endured a lingering illness of several months with great patience, and seemed to be well aware that her life was gradually ebbing out. But her numerous relatives and friends have abundant evidence that her close was peaceful, and that she lives beyond the tomb.

RAGGED SCHOOL AND HOME FOR DESTITUTE COLORED CHILDREN.

Few persons are perhaps aware of the movement that has been made toward the permanent establishment of such an institution in this city. The Ragged School for colored children, located for several years in Bedford street, has recently been removed to a more commodious building on Lombard street above Seventh. There is now a daily attendance of from fifty to sixty children. The parents of many of them are of the most degraded class—inebriates and vagrants—living by begging or by stealth, and of course very unfit to provide for their offspring. The children generally make their *first* appearance at the schools in a very untidy and destitute condition. To furnish them with suitable clothing, in which to attend, is often the first duty of the teacher. A wholesome dinner is provided for each child, and thus, after being washed, clothed, warmed, fed and instructed, they return again to their homes. A very considerable number who come under the care of the Institution are even more forlorn, being literally friendless and homeless. Several, answering to this description, are now lodged at the house. The school is, in some degree an *industrial* one, as the older girls are taught sewing, and some of them employed in making up garments for themselves and others. The institution is under the care of a few female friends, who are desirous of making it as useful as the means placed at their disposal will admit. To enable them still further to extend the benefits of this excellent charity, they ask the assistance of those who feel interested in befriending this much neglected portion of our population. Contributions of provisions for the table, materials for clothing, or part worn garments will be gratefully received by the teacher, Sarah Luciani, at the School, No. 218 Lombard street above Seventh. Donations in money may be sent to either of the undersigned.

THOS. WILLIAMSON, S. W. cor. 7th and Arch sts.
M. C. COPE, 286 Filbert street.
JOSHUA L. BAILY, 153 Filbert street.

To the Philadelphia Association of Friends for the Instruction of Poor Children.

The Managers report:—That they have continued their attention to the duties of their appointment, a Committee of the Board having visited the schools twice every month while in session.

The order of the schools and the progress of the scholars in the branches taught them, have been generally satisfactory. The teachers appear to be interested in their duties, and to endeavor to perform them faithfully. The instruction given is necessarily of an elementary character, but there can be no doubt that it is of great advantage to the individuals, not only in after life, but also during their school days. While at school they are comparatively out of the way of evil associations, and we trust that they receive good impressions, that may tend to counteract the evil tendencies to which this class of our population are peculiarly exposed. We cannot estimate the advantages that may, in many instances, result to the objects of our care from the instruction obtained at our schools. Considerations like these should encourage the managers and teachers to renewed diligence and continued perseverance, and incite the members of the association and its friends to increased liberality in contributing to the funds required for conducting the schools. Those who are reaping the benefits of a good education, should be willing freely to contribute a portion of their spare time and means for the benefit of those whose opportunities are comparatively very limited.

We believe that the colored people themselves appreciate the advantages furnished by our schools, and are glad to have their children instructed there. On one occasion, a few months since, when the visiting committee were present, a colored man came to enter two of his daughters. He stated that he was among the first who received instruction at that house, and he seemed much pleased to place his children under our care, expressing a very favorable opinion of the character of our schools.

The same branches have been taught as heretofore, Spelling, Reading, Writing, Geography, Arithmetic, and Bible lessons, in the infant department, and in the girls' school, these with the addition of Grammar and Sewing. The last we consider a very important and valuable branch of instruction.

In the 3d month last, we made an addition to the library of 90 volumes, most of them of a juvenile character. Eight of these were presented to the school by the booksellers; the remainder cost $25.31. A few shoes were distributed last winter among the most needy children, at a cost of $10.12.

Since vacation, the appearance of the schoolhouse has been much improved by painting the outside, and by other repairs, which were needed for the preservation of the building.

The assistant in the girls' school having resigned, another was appointed to succeed her, who entered upon her duties on the 1st of 11th month.

Sixty-nine children have been admitted into the infant school during the past year, making the whole number since its establishment 1256; the number now on the list is 113; average attendance during the year, 68.

In the girls' school 33 children have been admitted this year, making 653 since its establishment. There are 70 now on the list, and the average attendance has been 42.

Signed by direction and on behalf of the Board of Managers,

CHARLES J. ALLEN.

Philada., 12*th mo.* 28*th*, 1854.

Officers of the Association.

Clerk—Edward Ritchie.

Treasurer—Richard Richardson.

Managers—Joel Cadbury, Israel H. Johnson, Thomas Lippincott, Richard Richardson, Mark Balderston, James Kite, Charles J. Allen, Benjamin H. Pitfield, Joseph S. Elkinton, Edward Sharpless, Jabez Jenkins, Jr., and Caleb Wood.

THE UNITY OF THE HUMAN RACE.

Professor Owen, the scientific successor of Cuvier, has just delivered an exhaustive lecture on the unity of the human race. It was pronounced on the occasion of the twenty-fourth meeting of the British Association for the advancement of science, the text being "The Anthropoid Apes," which is that species of the ape family most nearly approaching to the human family. He showed from the teeth and other characteristics, that it was impossible that such a creature could ever have been changed gradually into one of a higher order, as is the theory of the notorious "Vestiges of Creation" school. The whole burden of facts, he said, "must stand in contravention of the hypothesis of transmutation and progressive development." He declared that the unity of the human species was demonstrated by the constancy of those osteological and dental characters, to which the attention is particularly directed in investigating the corresponding characters in the higher species of apes. He added, that all the localities in which human bones had been found in doubtful positions, geologically considered, had showed proofs of disturbance, or late formation, and that no such fossils had been discovered in regularly deposited layers of any division of the tertiary series, which had remained undisturbed. A comparatively full report of the lecture appeared in the London Athenæum for Sept. 20th.

It has become fashionable among a certain set of would-be *savans*, and even among a few men of real scientific attainments, to set aside the concurrent belief of all ages, countries and races,

n the unity of the human race, and to teach that nan is but a developed monkey. The very absurdity of the doctrine recommends it to these lluminati, for particular classes of thinkers nap up paradox as eagerly as a trout darts at a ed rag. Shallow minds, one-sided minds, and xcitable minds in search of novelty, easily fall nto the error that what is new must be progress, hat what is odd must be a discovery, that what iolates all past experience must be reform. It s also, unhappily, the tendency of purely cientific studies to narrow the compass of thought o a particular view, just as the traveller, who ame in front of one side of the gold and silver hield, maintained that the buckler was entirely uriferous. An anatomist, unless a comprehenive thinker, is very apt to run into materialism. A student of psychological phenomena, if of a onfined intellect, generally becomes a believer n spiritual rappings. A geologist is too apt to orget the great first cause in his examination of econdary causes. As miners, by working in he dark under ground, get to be weak in vision nd short in sight, so men who study science xclusively, and especially some one pet branch f science, frequently lose that broad sweep of he intellect, which, like the aim of the soaring ye, takes in the whole universe of facts at a glance.

The minds of larger scope, however, never all into this error. All the greatest names in cience have repudiated the shallow, immature nd skeptical theories of the day. Bacon, Newon, Cuvier, and scores of other first-class think ers, might be adduced as proofs of this. In our own time, Professor Owen, who is confessedly he leading mind in his department of science, akes similar ground against this absurdity of he nineteenth century—a diversity of race. But what is more, his range of studies peculiarly fits him to pronounce an opinion on this subject; nay, actually renders him pre-eminently capable of giving a correct judgment. He has demonstrated, with the very arguments of this new-fangled school, that there is no truth in the theory of progressive development. He has turned the guns of the transmutationists upon themselves. But it is ever so in the history of science. Some poor, mole blind observer, standing on the shore of the great ocean of truth, picks up a pebble, and being able to see the mighty waters but indistinctly, maintains, against all past experience, that the sea is made of little stones, and exhibits his specimen as a proof. By and by, however, comes along a savant of more extended vision—a Professor Owen in one walk, or a Hugh Miller in another—and lo! the pretty bubble of the fool is blown aside with a breath.—*Ledger.*

Little opportunities of doing good are neglected by many who are waiting for an occasion to perform great acts of charity.

"GRIEVE NOT THY FATHER AS LONG AS HE LIVETH."

BY L. H. SIGOURNEY.

Ah! grieve not him whose silver hairs
Thin o'er his wasted temples stray;
Grieve not thy sire when time impairs
The glory of his manhood's sway.

His tottering step with reverence aid,—
Bind his wan brow with honor's wreath;
And let his deafened ear be made
The harp where filial love shall breathe.

What though his passing mind partake
The evils of its house of clay,
Though wearied, blinded memory break
The casket where her treasures lay;

Still with prompt arm his burdens bear,
Bring heavenly balms his wounds to heal,
And, with affection's watchful care,
The error that thou mark'st, conceal.

Know'st thou how oft those powerless arms
Have clasped thee to his shielding breast,
When infant woes, or childish harms,
Thy weak unguarded soul distrest?

Know'st thou how oft those accents strove
Thine uninstructed mind to aid?
How oft a parent's prayer of love
Hath pierced dense midnight's darkest shade?

Grieve not thy father till he die;
Lest, when he sleeps in earth's cold breast,
The record of his latest sigh
Should prove a dagger to thy rest.

For if this holiest debt of love
Forgotten or despised should be,
He, whom thou call'st thy Sire above,
Will bend a Judge's frown on thee.

SUMMARY OF NEWS.

FOREIGN INTELLIGENCE.—By the Cunard steamship Asia, advices from Liverpool, to the 23d ult., have been received.

There is no important change in the state of affairs before Sebastopol. The English soldiers are represented as much exhausted by the excessive labor and watching to which they have been so incessantly subjected, though still able to maintain their position. The Russians continue to make frequent and desperate sorties, chiefly against the French, by whom they are successfully repulsed. Preparations for the assault continue on the part of the allies. The English have recently erected a powerful battery on an eminence north of the valley of Inkerman, commanding every house in Sebastopol, and being another important step towards the complete investment of the place. The Russians, meanwhile, neglect no means to repel their attacks. Their defences on the south are represented to be 100 guns stronger than at the commencement of the siege, and it has been observed that they are arming their ships, probably for the purpose of attempting a surprise by sea.

The rain continues, and the roads are almost impassable. Much sickness prevails in the armies, both of the Russians and the allies. Omar Pacha was to embark for the Crimea in a few days, with a contingent force of 45,000 men.

The ratifications of the triple treaty were exchanged at Vienna, on the 14th ult. Prussia declines to join the alliance, but has sent an envoy to London to negotiate a special treaty with England and France.

England.—The Foreign Enlistment bill passed the House of Commons, after a protracted debate. The measure is said to be strongly repugnant to the feelings of the people. Sir Charles Napier has returned to England.

Cape of Good Hope.—Fears are entertained of another Kaffir war. The natives beyond the Orange river sovereignty, have refused to allow the further trading of the British with the interior of Africa.

Mexico.—Two serious battles have been fought between the government troops and the insurgents in the State of Guerrero, in both of which the latter were routed with great slaughter.

California.—The steamer, Daniel Webster, arrived at New Orleans on the 30th ult., bringing California dates to the 8th.

The news from California is unimportant. The insurgent chief Castellon, who, at the previous accounts from Nicaragua, was a prisoner in his own house at Leon, has since been captured.

Domestic—Congress.—In Senate, on the 2d inst., the bill granting bounty lands to the officers and soldiers of 1812, was taken up and discussed, and a great number of amendments were proposed and rejected. The bill to amend the Judicial system of the United States was made the order of the day for the 4th inst., and the Emigrant Passenger bill committed to a special committee. On the 3d, a communication was received from the President, enclosing the correspondence of Major General Wool respecting the operations of the army upon the Pacific coast. The bill for the reorganization of the army was returned to the committee on military affairs, and a resolution adopted, requesting the President to furnish a list of Chargés d' Affaires, Attachés and Secretaries of Legation, appointed since March, 1849, with the date of their commissions, &c. A desultory debate on the bounty land bill followed. On the 4th, Senator Sumner presented a memorial from citizens of Massachusetts, asking for a law imposing a tax of $250 on every foreigner arriving in the country. The House bill continuing the California land commission for another year, was passed. The bounty land bill was discussed and several amendments were offered. On the 5th, a memorial was presented from the Board of Trade of Boston, praying that the Secretary of the Navy be empowered to send immediately one or more vessels to the relief of Dr. Kane. It was referred to the committee on Naval Affairs. The Military Academy bill was then taken up, the amendments reported by the committee on Finance were concurred in, and the bill was passed. The Senate then adjourn to the 9th inst.

In the House of Representatives, on the 2d, the bill to amend the act of Eighth month 4th, 1854, reducing and graduating the price of the public lands to actual settlers, was taken up, and after being discussed, was returned to the Committee on Public Lands. A message from the President, giving his views respecting the power of Congress to engage in internal improvements, was received and read, and a bill preventing the introduction into the United States of foreign criminals or paupers was referred to the Committee on Commerce. On the 3d, a bill was passed continuing in force for one year the acts for the adjudication of land claims in California. On the 3d, the bill to relieve purchasers and locaters of swamp and overflowed lands was passed, after a long debate on various subjects in Committee of the Whole. On the 5th, a memorial was presented from the New York Life Saving Association, and one from all the Marine Insurance Companies of the same city, asking that an expedition be sent for the rescue of Commander Kane. They were referred to the Committee on Commerce. A number of private bills were passed on the 6th, and the House adjourned to the 9th inst.

Pennsylvania Legislature.—According to constitutional provision, both Houses met on the 2d inst.

The Senate assembled at 3 o'clock, and on the roll being called, 31 members answered to their names. The balloting for Speaker then took place with the following result. For Byron D. Hamlin, Democrat, 14; for John Hendricks, Whig, 13; scattering, 4. There being no choice, two other ballots were had with a similar result, when the Senate adjourned. The balloting was continued on the 3d with the same result. On the 4th the balloting was continued. On the 24th ballot the Whigs dropped Hendricks and voted for James S. Skinner. The vote then stood, for James S. Skinner 15; Byron D. Hamlin 13; scattering 2. On the 5th, William M. Heister, Democrat, of Berks county, was elected Speaker, on the 27th ballot. After the administration of the customary oath to the Speaker and the new Senators, the Governor's Message was presented and read, and 6,500 copies were ordered to be printed. On the 6th, five messages from the Governor were presented, returning bills passed at the last session, with his objections thereto. The Senate then proceeded to the election of officers, and George W Hammersley, of Lancaster (Whig) was elected Chief Clerk, and Cyrus P. Miler (Whig) of Lebanon, Sergeant-at-Arms. Adjourned.

The House of Representatives met at 11 o'clock; 99 members answered to their names, and the House was organized by the election of Henry K. Strong, of Philadelphia, as Speaker, at the first ballot, 76 members voting in his favor, against 21, for all others. The usual oaths or affirmations were administered to the Speaker and members, the rules of the last House adopted, and the hour of eleven agreed upon as the time for the meeting of the House. On the 3d, a bill was read to prevent the sale of intoxicating liquors on the Sabbath; and one to repeal the tavern license laws of Philadelphia. On the 4th, several bills were introduced, and the House then proceeded to the election of Clerk and other officers. A. W. Benedict was elected Clerk, Sheshbazzer Bentley Sergeant-at-Arms, and John J. Horn Doorkeeper. On the 5th the Message from the Governor was received and read, after which the House adjourned to the 9th inst, in order to give the Speaker an opportunity to prepare the Standing Committees.

FRIENDS' REVIEW.

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ORIGINAL AND PRESENT STATE OF MAN.

BY JOSEPH PHIPPS.

[Concluded from page 274.]

John i. 1. The evangelist shows first, what the Word, Christ, was in himself, and asserts he was God; and next what he was in and to the world. First, he was the Creator of all things; and second, the light of men; and both these he was in the beginning,* or early part of time to this creation, four thousand years before his coming in the flesh. As he then began to be the light of men, he hath all along continued to be so. As he made the sun to be the light of our external world, whether people keep their eyes open, or shut them against its shining; so is he the true light of the spirit of men, whether they open to him or not. This he is by the inward manifestation of his spirit in every man's conscience. "In him was life, and the life was the light of men."† This was in the beginning, and hath been from the beginning. It is the one living eternal Word or energetic spirit, appearing in both modes, when truly believed in and properly received.

"The light shineth in darkness, and the darkness comprehended it not."‡ "He was in the world, and the world was made by him, and the world knew him not." I take the darkness to be the corrupt state of mankind, Gentiles as well as Jews.

Those who did not receive him, could never be born of him; for he that is born of him, is both enlightened and quickened by his spirit. The Saviour, as the light of the world, dispenseth of his light to every man that cometh into the world, to give him a sight of his captive condition; this sight producing that godly sorrow which worketh repentance,* salvation ensues. So, though the light of the Saviour ariseth upon all, in order that all may come to repentance and be saved, yet those who are so attached to their evil courses, that they love darkness rather than light, shut it out from them, and therefore do not come to the saving knowledge of him, who is the author of eternal salvation to all that obey him.†

When we speak of the light's being of a saving nature, we do not intend, that salvation is effected merely by light abstractedly considered, though it is the light of life. The eternal Word operates both as light and as life. It gives true discovery and discrimination, as light; and empowers to live and act suitably, as life. This light and life being the very nature of the Saviour, are properly said to be of a saving nature. Men may be so enlightened as to see the way of salvation, and yet refuse to walk in it; yea, they may be led into the way, yet not abide in it. Will their refusal or defection, alter the nature of the light, or prove it is not saving? Would any shutting out the light, be a proof that it would not shine upon me; or of the contrary? Food is not such to him who refuses to eat it; but is it not food in its nature, because he refuses it? And might it not be food to him if he would be wise enough to take it?

"In the beginning was the Word."‡ This divine Word had no beginning. It was no part of the creation. All created things were made by him, and called from inexistence into being; but the Word is without beginning or end of days. The Word inexpressible by words, and incomprehensible by thoughts and imaginations. The *orthos logos*, or *right reason*, infinite in wisdom, goodness and power; from the beginning issuing forth, and acting in the work of creation and providence, and also from the time of the fall, in mediation and regeneration.

As man was the only part of this lower creation designed for immortality, the favors he then received were answerable to the high purpose of his Maker in creating him. The creating and conserving Word, immediately became his illuminator and quickener. "All things were made by him, and without him was not any thing made that was made. In him was life, and the life was the light of men."§

* John i. 3, 4. † Verse 4. ‡ John i. 5.

*2 Cor. vii. 10. †Heb. v. 9. ‡John i. 1. §John i. 3, 4.

After man's transgression, and defection from this Divine light and life, this gracious Word astonishingly condescended to offer himself to repair the breach; by determining, in due time, to take the nature of man upon him, and to give it up to excruciating pains and the death of the cross, as a propitiation for the sins of the whole world. Hereby he showeth the greatness of Divine love and mercy to poor helpless man, and also, by then immediately renewing, and thenceforward continuing to afford a manifestation of his light to man in his fallen estate. For, before his incarnation, "He was in the world, and the world was made by him, and the world knew him not."* The generality, though they felt his inward convictions, the reproofs of instruction, they distinguished them not to be his, but might flatter themselves, they were only the effects of tradition early instilled into their minds; and not having their habitation in the light, were become as darkness; yet the light shined in their darkness, though their darkness comprehended it not.† They thought too meanly of this light, had no just conception of it, knew it not to be the visitation of the Son of God; and though they were his own, Gentiles as well as Jews, by creation and intentional redemption, they received him not. "But as many as received him, to them gave he power to become the sons of God."‡

The evangelist having spoken of him as the universal, illuminating, effective Word, verse 14, he comes to speak of his incarnation, saying, "And the Word was made flesh, and dwelt among us." We are not here to understand, that the sovereign Word, or Spirit, was transubstantiated into flesh; but that for man's redemption, he took the nature of man upon him, and appeared amongst men, as a man, and undoubtedly in the eyes of most, seemed not more than man; but saith his enlightened follower, "and we beheld his glory," had a sense of his divinity, as well as a sight of his humanity, "the glory as of the only begotten of the Father," the only one of his own essence and eternity, "full of grace and truth—and of his fulness have all we received, and grace for grace.§

When persons read, and presume to expound the Scriptures, with school and college methods uppermost in their heads, it is no wonder they mistake them. The inspired writers observed no such rules, even those of them who might have a competent share of literature; which most of them had not. Learned, or unlearned, the light and motion of the holy spirit was their guide; not the rules of rhetoric, logic, or grammar. Not school-learning, but the light of the Holy Ghost gave them a right understanding, and the same is requisite to the right understanding of their writings. They spake not the wisdom of this world;* therefore are not to be understood by its wisdom, yet nothing is more busy to explain them. They often treat of things promiscuously; even as our Saviour himself spoke, intermixing the internal spiritual sense with the external, both respecting himself, and the matters he touched upon. This John doth in his first chapter, sometimes speaking of Christ as the Word, which respects his divinity, sometimes as man, or as in the flesh, and sometimes comprehending both senses in the same words. For want of a right understanding properly to distinguish them, men are apt to jumble, and mistake one for another. Hence arise disagreement, clashing, and jangling about the true sense of Scripture; and trying it by the notions of systems they have espoused, instead of trying them by the truth, it is no wonder there is so much controversy. The only way to put an end to it, is for all to come to the spirit of truth in their own hearts, that they may be led into all truth; which, till they do, they never can be.

"The kingdom of God cometh not with observation, neither shall they say, lo here, or lo there; for behold the kingdom of God is within you." Christ appears by his spirit in the minds of all, either as a comforter, a purifier, or a convictor and reprover, in order that they might believe in, and obey him under this appearance, through which they would find him to become the hope of glory in them.

In matters of such high concern as relate to our eternal state, it is incumbent upon all, to be more cautious than confident about the exclusion of their fellow-creatures from the grace and salvation of God; lest by asserting the non-existence of that experience in others themselves have not yet known, they become of those to whom our Saviour declares, "Ye shut up the kingdom of heaven against men; for ye neither go in yourselves, neither suffer ye them that are entering, to go in."†

If any ask, what is the kingdom of heaven, or of God? I answer; notwithstanding he is the Almighty Sovereign of the universe, yet that is more peculiarly his kingdom, wherein he so completely governs as to be always cheerfully and perfectly obeyed; where he is the sole mover of all that is done, where he is glorified in all that is done, and where he communicates of his glory and felicity without mixture. This kingdom can neither be entered nor at all seen by man, but through the new birth of the holy spirit, whereby the soul experienceth a being born into it; a being delivered from the power of darkness, and translated into the kingdom of the dear Son of God.‡ Hereby alone the spirit of man enters it; and through faithfulness, is enabled to make advances therein whilst in the body. This kingdom stands not in locality, not in any *here* or *there;* therefore it is in vain to direct to it by *lo*

*Verse 10. †Verse 5.
‡John i. 11, 12. §Verse 16.

* 1 Cor. ii. 6. † Mat. xxiii. 13. ‡ John iii. Col. i. 13.

here or *lo there.* It stands in an infinite and heavenly spirit, life, and nature, wherein nothing impure can live or enter. It is the internal dominion, or ruling power of the Holy Ghost in men and angels; that pure influence so beautifully and sublimely described in Wisdom vii. flowing from the glory of the Almighty, which in all ages entering into holy souls, maketh them friends of God and prophets. In fine, this kingdom of God is the dominion of the light and life of the spirit of God. Whoever lives under the sensible influence and government of it, lives in this kingdom. This is the kingdom of the saints militant on earth, and of the saints triumphant in heaven; it being experienced by the sanctified in Christ Jesus, in part whilst in this world, and enjoyed in its fulness in the world to come.

I shall now close, sincerely wishing that all men may come really to know the only true God, and Jesus Christ whom he hath sent, that they may experience life eternal.

MEMOIRS OF JOSEPH JOHN GURNEY.

(Continued from page 263.)

1*st mo.* 1*st*, 1831. The commencement of the new year is marked indeed. I hope I do not enter upon it heedlessly. Forgiveness for the past, and help for the future, are what I have to crave at the hands of a most merciful God and Father. When rejoicing predominates, let us not forget to tremble. When trembling more especially is our lot, let us still endeavor to rejoice!

The composition of the Biblical Notes and Dissertations, chiefly intended to confirm and illustrate the Doctrine of the Deity of Christ, had been occupying Joseph John Gurney's leisure for several years. This work was at length published in the year 1830. Though designed principally for learned readers, the first edition sold rapidly; and a second, with a few corrections and additions, was published in 1833. In the twenty-one chapters or dissertations of which the volume is composed, the author has carefully collected and arranged a large amount of evidence, historical and critical, on some of the most interesting and important topics of biblical research. The canonical authority of the Epistle to the Hebrews; the eternal pre-existence of "the Word;" the illustrations which this doctrine receives from the Chaldee Targums, and from the theological literature of the later Jews; the glorious character and attributes of Christ, as the Creator of the world, as the "image of the invisible God," as the "angel of the covenant," as our "great God and Saviour," and as he is "over all, God blessed for ever," together with the various testimonies of Scripture relating to these momentous questions, are severally treated with great depth and clearness; nor are the dissertations on the important and difficult prophecies in Isaiah vii, viii, ix; on the prophecy of Jeremiah xxiii, 5, 6; and on the correct reading of the original text of the memorable declaration of the apostle Paul, 1 Tim. iii. 16, less interesting and instructive. The whole is concluded by a chapter in which the practical importance of faith in the Deity of Christ is powerfully stated and enforced. The spirit which pervades the work is admirably expressed in the motto from Athanasius, selected for the title-page. In the preface it is translated as follows:—

"I know that he (the Lord Jesus Christ) is truly God, from heaven, impassible. I know that he was of the seed of David, according to the flesh, man, and passible. I do not inquire *how* the same person is both passible and impassible; *how* he is both God and man; lest whilst I busy myself about the HOW, and am investigating the MODE, I should miss of THAT GOOD THING which is set before us."

"My own attainments in Biblical criticism," observes Joseph John Gurney, "are by no means great. Yet I know enough of that pursuit to be thoroughly convinced that, when conducted on just principles, it will never support those novel explanations of Holy Writ which have been seized upon with eagerness by modern writers of a speculative turn. If I am not greatly mistaken, it condemns all the floating fancies of the sceptic, and ranges itself on the side of that sound and simple interpretration of Scripture, which has been familiar, in all ages of the Church, to the humble followers of a crucified Redeemer."

2*nd mo.*, 6*th.* Some praises bestowed upon me in the Quarterly Review are mixed with abuse of the sect to which I belong. There is often to be observed a tendency in the world, to exalt individual Quakers, and utterly to trample on the principles which gave birth to what little good may be found in them. May we be content to be accounted fools for our Redeemer's sake! and may we be increasingly delivered from everything in religion, which is not pure and simple Christianity!

In the early part of this year he was closely engaged in preparing for the press his work upon the Sabbath.

"When the Biblical Notes were completed," he writes in his Autobiography, "I believed it right to direct my studies to a subordinate point of no small practical importance, the History, Authority, and Use of the Sabbath day. The investigation occupied the leisure of a full winter, and my little work on this subject was the result.

"The Original Sabbath, the Sabbath under the Mosaic Law, and the Sabbath under the Gospel, are there severally examined with a good deal of pains and attention. The general conclusion in which the pursuit of this study fully confirmed me was, that the practice of setting

apart one-seventh part of the time, for the special purposes of rest and worship, belongs to that law of the Lord which changes not; that it is no affair of expediency, but clearly a duty which has received the divine sanction from the beginning. Yet, I think, there is abundant authority, under the Gospel, both for the relaxation of legal strictness in this matter, and for the change of day from the seventh, a day of death to the Saviour, to the first of the week; when he afresh displayed his glorious power by his resurrection from the dead. Of that most important event, the Christian Sabbath, held on the first day of each week, has been a living and effective, though silent witness, in each succeeding age of the church; and will, I doubt not, continue to be so, until she is finally glorified where the Sabbath never ceases."

"I wish it to be distinctly understood," he remarks on another occasion, "that in sometimes applying the term Sabbath to the first day of the week, as it is observed among Christians, I have had a view to the simple meaning of the Hebrew word, viz: 'cessation from labor.' And, while I am of the judgment that the setting apart of one day, after every recurring period of six days of labor, for the blessed purposes of rest and worship, is not to be regarded as a matter of mere expediency, but as a moral and religious duty, truly belonging to the law of our God; I fully unite in the sentiment expressed by Robert Barclay, and others of our early Friends, that no one portion of time ought to be regarded by Christians as in itself holier than another; that all our time is the Lord's, and that, ceasing from our wicked works, and all the willing and running of the carnal mind, we must press forward after that glorious rest, (typified by the Sabbath of the Jews,) of which a precious foretaste is bestowed even here; and which is perfected, for the people of God, in the world to come."

In the Spring of this year he believed himself called into religious service in the West of England, particularly at Bristol and its neighborhood. After alluding to the "deep conflict" into which his mind had been plunged in reference to this engagement, he says:—

"O that I may be forever delivered from my own willings and runnings, and have faith to follow the *clue* which is leading me, I trust, through the mazes of life to a joyful eternity."

In his Autobiography he writes, in allusion to this period:—

About 270 visits were paid to the families of Friends; many public and other meetings were held; and the conclusion was marked by great peace, and the general love and unity of my friends. I met with some interesting persons at Bristol besides Friends; among others, Conybeare, the geologist; and Dr. Prichard, the author of the Physical History of Man, &c.: persons in whose hands science, of prime order, comes in as the handmaid and supporter of religion. Among the meetings held at my request at Bristol, four were for the express purpose of instructing the younger part of the Society, in the evidences of the Christian religion, historical, prophetical, and internal; also the scriptural ground of the views which distinguish our own body. They were appointed under a direct apprehension of duty, then and there impressed; and, I may truly say, in as much of dependence on divine help as meetings of a higher character. Friends entered into the concern with cordiality, and it is not to be denied that the seal of solemnity was graciously permitted to rest upon these meetings, and to crown their termination. I had previously held meetings of this kind at Kendal; and have since held many of the same description in Manchester, Liverpool, Newcastle, London, &c.; always with the sanction of the Friends among whom my lot was cast. My view of the subject is, that there is to be known and used in the Church, the gift of teaching, as well as that of preaching; that both these gifts are from the Spirit of the Redeemer; but that the former allows of freer exercise of our natural powers than the latter. It ought, in my opinion, to have no place in our meetings for worship; but on other occasions, both public and private, may be rightly exercised in the fear of the Lord. We shall never thrive upon ignorance. Our Creator would have us cultivate our understandings in matters of a religious as well as civil nature. The great rule is, that all should be subordinate to the highest object, all "in the name of the Lord Jesus Christ," all "for the glory of God." While this rule is observed, there is no danger. When I speak of *teaching* as having no place in our meetings for worship, I refer to that lower gift, the exercise of which does not rise to the scale of gospel ministry; but in a wider sense of the term there will often be much of teaching in the public services of rightly qualified ministers. Like the apostle of old, they will "not cease to *teach* and to preach Jesus Christ."

A letter to one of his children has already been introduced. His mode of communicating with them may be further illustrated by the following extracts from a letter to his son at school, written whilst at Melksham, on his way to Bristol.

Elm Grove, 4th mo., 8th, 1831.

Τῷ καιρῷ δουλεύοντες.

Rom. xii. 11. *Griesbach's Text.*

My Dear J—— H——,

I suppose that thou hast observed the motto on my title-page, and I trust that thou hast found no difficulty in translating it. "Serving the time." The more commonly received text is rendered, "Serving the Lord;" but there is a preponderating authority

of ancient manuscripts and versions in favor of the words of my motto; and, whilst the whole Scripture is calculated to impress upon us the primary duty of serving the Lord, we may be content to derive from this particular passage a very useful though subordinate lesson. What is that lesson? It is, that we should be *always on the watch to make a good use of our time.* As the servant who waits well on his master is ever on the *qui vive* to know what will next be wanted, so are we to wait on the hours, and even on the moments, of each passing day, to know what duties they point out to us, or what employment they suggest for the improvement of our minds. There is nothing more astonishing, or more calculated to impress us with the glorious, incomprehensible nature of God, than the infinite magnitude and minuteness of nature. The wonders developed to us by the telescope are matched by those which the microscope reveals—and powerful as these instruments are become, through the devices of modern science, they each leave unperceived an infinity of marvels into which man cannot dive. Something after the same sort may be observed as it relates to time. Philosophers are sometimes heard to speak, not only of the eternal courses of ages and centuries, but of the endless divisibility of moments; and the best of all philosophy teaches us that with God "a thousand years are as one day;" and also, that "one day" is "as a thousand years." How watchful and diligent ought we to be in applying even the shortest spaces of time to their right use! I do not mean to infer that we are always to be on the strain; far from it. We do not serve a hard Master. I mean only, that while we tread the course of life with a step at once steady and easy, we should never degenerate into indolence; but be quick to seize every passing opportunity, both for doing good to others and for the cultivation of our own minds. We should, in this respect, endeavor to form the habit of vigilance, and such a habit will be sure to yield us an abundant return both of pleasure and profit.

I have sometimes endeavored to apply these principles to *travelling*, in which a considerable portion of the time of many persons is almost unavoidably occupied. A call of duty or business may often carry us to places at a distance from our own homes. Is the time to be taken up by the *journey* to be one of mere indolence? Is the convenience of being conveyed from one place to another to be the only profit which it shall yield? Ought we not rather to make a point, on such occasions, of adding to our stock of knowledge, and of useful ideas, by reading, conversation, and reflection? Is there no object of interest which may be examined by the way? Is there no person of piety or talent with whom we may find a passing opportunity of communicating? Are the motions of the coach or the chariot so rapid that we cannot leave behind us, as we pass from place to place, important instruction, in the form of Bibles, Testaments, or Tracts? *Much* may not be required of us, but it is well, if on our arrival at the place of our destination, we can acknowledge that we have both received and communicated a *little* good in the course of our journey.

I propose to illustrate these remarks by some account of the incidents of the journey which thy dear mother and I have just been taking from Earlham to Elm Grove: not because we consider ourselves by any means so watchful over our time in travelling, as we ought to be; but because it so happened that this transit from Norfolk to Wiltshire, required as it was by the calls of affection and duty, has afforded us some unexpected opportunities both of pleasure and mental improvement. Had we not been somewhat on the watch for them, they might have passed by us, unnoticed and unimproved.

Since, however, our route, for the most part, lay through an uninteresting country, I shall confine myself, to some notice of an afternoon at Cambridge, and a morning at Oxford, for both these places were on our nearest road.

We left home last Third-day morning, before breakfast, with dear little Anna for our companion, and arrived at Cambridge—sixty three miles—by three o'clock in the afternoon. How grateful ought we to be for well-trained horses, and well-made roads, which of late years have been the means of so curiously compressing distances; so that, for example, the citizen of Norwich, becomes the near neighbor of the citizen of Cambridge. Ere long, *steam* may probably bring us into yet closer proximity!

As we drove up to the Eagle inn, we met our nephew, E— B—, a student of Trinity college, who was our faithful companion during the remainder of the day, and G— H— afterwards joined us. After ordering dinner, we sallied forth for a walk; but first sent a note to our dear friend, Charles Simeon, the well-known fellow of King's College, to propose spending part of the evening with him. While we were absent from the inn, there arrived a small characteristic note, hastily written by him in pencil—"Yes, yes, yes, come immediately and dine with me!" Simeon has the warm and eager manners of a foreigner, with an English heart beneath them. He is full of love towards all who love his Master, and a faithful, sympathizing friend to those who have the privilege of sharing his more intimate affections. To all around him, whether religious or worldly, he is kind and courteous; and by this means, as well as by the weight of his character, he has gradually won a popularity at Cambridge, which now seems to triumph over all prejudice and persecution. He is upwards of seventy years of age, but his eye is not dim, his joints not stiffened, his intellect not obscured. His mind, lips, eyes and hands move along together in unison. And singularly pliable and

rapid is he both in his mental and bodily movements; quick to utter what he feels, and to act what he utters. His conversation abounds in illustrations; and while all his thoughts and words run in the channel of religion, he clothes them with brightness and entertainment, and men, women, and even children, are constrained to listen. . . . . .

We declined his invitation to dinner, and had no intention of intruding upon him before the evening; but as we were walking near King's College, we heard a loud halloo behind us, and presently saw our aged friend, forgetful of the gout, dancing over the lawn to meet us. Although the said lawn is forbidden ground, except to the fellows of the college, we had little hesitation in transgressing the law on such an occasion; and our hands were soon clasped in his with all the warmth of mutual friendship. He then became our guide; and led us through several of the colleges. . . . .

Our venerable friend seemed to take great delight in showing us the beauties of his favorite Cambridge; and as we walked along, we conversed pleasantly together.

In the evening we walked to Simeon's rooms, and met with the usual warm and courteous reception. Over the chimney piece, in his drawing-room, hangs an interesting picture of Henry Martyn; once the *elève* of Simeon at Cambridge, and senior wrangler in his year; afterwards the devoted missionary of high talent and of love unfeigned, who counted not his life dear unto himself, "that he might finish his course with joy, and the ministry which he had received of the Lord Jesus to testify the *Gospel of the grace of God.*"

SIMEON.—"The picture was painted in India. When I went to the India House, in London, and saw the box opened, I started back with mixed emotions of sorrow and delight, when I beheld the countenance of my beloved Henry. As I retreated to the other end of the room, I heard the people saying, 'That is his FATHER.'"

Whilst we were enjoying our cup of tea, our dear friend continued to converse in his own peculiar manner. . . . . .

SIMEON.—"Perfect religion is to the soul what the soul is to the body. The soul animates the whole person. It sees through the eye, hears through the ear, tastes through the mouth, handles through the hands, talks through the tongue, reflects through the brain. The whole body is moved and regulated by an impulse from within. Let religion take full possession of the soul, and it will be found to actuate all its movements, and direct all its powers. There will be no violent efforts, no stiffness, no awkwardness. All will be natural and easy. An unseen and gentle influence will pervade the *whole mind*, and influence the *whole conduct;* and thus the creature will gradually become conformed to the image of his Creator. This, my brother, is a perfect religion."

We talked of spiritual *discernment.* I mentioned the declaration of Paul, that "the spiritual man judgeth all things, and is judged himself of no man."

SIMEON.—"Yes, my brother, the spiritual man has a sense of his own; or rather his natural vision is corrected, and rendered applicable to divine things by an influence from above. I am told to look at the planets. I can see Jupiter and Venus; but there is the Georgium Sidus. I look again—I strain my eyes—I cannot see it. Here, take the telescope. O! yes, now I see it. How beautiful the star! How perspicuous the vision! You tell me to read that almanac. I am young and short-sighted. The ball of my eye is too convex; the rays meet before they arrive at the *retina.* My brother, it is all confusion. I am old, my lens is flattened; the rays meet even *behind my head*—the retina is left untouched by them. Give the young man those spectacles with a concave glass. Now he sees! now he can read the book! now the rays meet precisely on his retina. Here, my *old* friend, take these convex glasses; they will rectify your fading vision. He sees! he reads! again the retina is touched and pencilled with nice precision. So it is with the Spirit. In whatever manner or degree the vision of the soul is disordered, the Spirit is always applicable—always a rectifier! The worldling is like the mariner of ancient times, who had nothing to guide him through the trackless deep but the sun, the moon and the stars: when these were veiled, all was obscurity, guess work, and peril. But the religious man, however simple, is like the *modern* mariner, who has a compass on board, which will always guide him aright, however cloudy the atmosphere, however dark the night. The Christian has a compass WITHIN him—a faithful monitor—a clear director. If he consult his compass diligently, he will be sure to form a right decision on every moral question; while the proud philosopher, who knows no such teacher, is tossed on the waves of doubt and confusion. And how is this? Why, my dear brother, 'he is renewed in the *spirit* of his mind.' It is because his *dispositions* are rectified that his vision is restored."

The hour of the evening was advancing, and these beautiful remarks formed a happy conclusion to familiar conversation. His respectable elderly female servants were now called in, and I was requested to read the Scriptures. I chose the first half of the third of Lamentations, and the passage, as I read it, seemed to me to be full of marrow. A very precious solemnity ensued, during which the language of prayer and praise arose, I humbly hope with acceptance. I believe both my dear wife and myself were ready to acknowledge that we had seldom felt with any one

more of the "*unity of the Spirit in the bond of peace.*" Under this feeling we took our leave.

We arrived at Oxford the following evening soon after dark. The next morning we rose early, and sallied forth, the weather being fine, for a stroll before breakfast. Anna accompanied us, and our walk was very agreeable.

Adorned as Cambridge is with new buildings, we were constrained to confess that in point of scale, and grandeur, and classic beauty, Oxford is far the superior. It is indeed a delightful city; rendered peculiarly pleasant by the intermixture of broad streets, noble buildings, and extensive gardens. We returned after breakfast to the Radcliffe Library, from the roof of which very handsome edifice there is quite an enchanting *coup d'œil*, which fully justifies this description. The inside of the Radcliffe Library furnishes some objects of great interest. It is a library of medicine and natural history; with the exception of a few theological books. Amongst these are two Bibles, well worthy of particular notice. The first is a highly-finished and delicate manuscript of the Hebrew Scriptures, exquisitely illuminated. The second is Dr. Kennicott's own manuscript, from which was published his Hebrew Bible, with collations. He is said to have collated upwards of 600 Hebrew MSS.; and this copy, from which his great work was printed, affords an evidence that order came to the assistance of industry. A slip, containing a single verse of printed Hebrew, is pasted on the top of every blank space, and below those slips the Dr. has notified all the various readings with a neatness and beauty of penmanship which is quite uncommon. He is said to have been taught writing by his father, who was a merchant's clerk.

From this work of elaborate assiduity, we turned to some of the ever varied, ever easy sports of nature,—a thousand admirable specimens, collected and arranged in beautiful order, of marbles, alabasters, gypsums, lavas, porphyries, agates, &c. The collection was made and presented to the University by Corsi, the Italian naturalist. The various beauty of these stones, which are all finely polished, almost overwhelms the mind with a sense of the profusion with which the Creator has scattered his ornaments even where they lie deeply hidden from the eye of man.

[To be continued.]

An interesting interview took place on the 2d inst., between Col. Manypenny, Commissioner of Indian Affairs, and a delegation of Indian Chiefs of the Wyandot tribe. Tauroome, (principal Chief) Mud-eater, John Hicks, Silas Armstrong, George Clark and Joel Walker constitute the delegation—all remarkably fine, intelligent looking Indians, and exhibiting every determination to lead a civilized life. They desire the government to parcel out the lands they now hold in common, and to grant them titles in fee—promising on their part a proper cultivation and improvement of the same.

Although the general policy of our government is opposed to Indians possessing lands in fee, yet it is sincerely hoped and believed that when our red brothers express a desire to give up their national customs, and to become identified with us as one people, the action of the government will be favorable to their wishes. Col. Manypenny is now partial to this view of the subject, and if seconded by Secretary McClelland and the President, this precedent may lead to a complete change in all our Indian relations.—*Bulletin.*

LUCK.

There are men who bemoan in the poverty of a wretched old age, the misfortune of their lives. Luck forever ran against them, and for others. One, with a good profession, lost his luck in the river, where he idled away his time in fishing, when he should have been in his office. Another, with a good trade, perpetually burnt up all his good luck by his hot temper, which provoked his employers to leave him. Another, with a lucrative business, lost his luck by amazing diligence at everything but his business. Another, who steadily followed his trade, as steadily followed his bottle. Another, who was honest and constant to his work, erred by perpetual misjudgments; he lacked discretion. Hundreds lose their luck by endorsing; by sanguine speculations; by trusting fraudulent men; and by dishonest gains. A man never has good luck who has a bad wife. I never knew an early rising, hard working, prudent man, careful of his earnings, and strictly honest, who complained of bad luck. A good character, good habits and iron industry, are impregnable to the assaults of all the ill luck that fools ever dreamed of. But when I see a tatterdemalion creeping out of a grocery late in the afternoon, with his hands stuck in his pockets, the rim of his hat turned up, and the crown knocked in, I know he has bad luck—for the worst of all lucks is to be a sluggard, a knave or a tippler.—*Henry Ward Beecher.*

Though it is unquestionably true, that as a general rule, what is often termed bad luck, is the natural result of negligence or mismanagement; and that to reasonable and honest endeavors, Providence has implanted in the nature of things, a probability of success; yet it would be quite an error for men, when they find themselves successful in business, to attribute that success entirely to their own industry, prudence or sagacity. Perhaps we should not be far from the truth if we should say that success flows from the bounty of an overruling hand, and that dis-

aster is commonly the consequence of mismanagement or neglect.

FRIENDS' REVIEW.

PHILADELPHIA, FIRST MONTH 20, 1855.

The address of our brethren at the Meeting for Sufferings in London, in relation to the desolating war now raging in the east of Europe, is presented to the readers of the Review from the earliest copy known to be received in this country. Its salutary contents will doubtless secure for it a serious perusal.

The article on Mercantile Morality, which was crowded out of our columns last week, but is introduced into the present number, contains a series of important and judicious observations peculiarly appropriate to the existing state of affairs, and merits a careful examination.

Such of our subscribers as have received and read the late preceding volumes of the Review, are, of course, acquainted with the efforts made by our brethren at their Yearly Meeting in London, to engage the attention of the governments in Europe to the evils of slavery and the slave trade. The address agreed upon by that Yearly Meeting in 1849, was published in our 7th volume, page 500.

That address was presented by a deputation to nearly all the governments in Europe, and likewise to the authorities in Brazil. Of the visit to the last named country, a notice somewhat in detail was given in our last volume. Our readers will also remember that our beloved and valued friend, William Forster, was removed from this field of labor, in which he had performed so conspicuous a part, while on the mission to the United States.

A pamphlet of 62 pages has just reached this country, containing an interesting narration of the proceedings of the deputations, in the presentation of this feeling and pathetic address to the authorities on both sides of the Atlantic.

As the matter of the present number was chiefly arranged before this pamphlet came to hand, no further notice of it will be taken this week. It is however, intended to present to our readers, as early as the state of our columns will conveniently admit, some extracts from this valuable document.

DIED,—At his residence, in this city, on the 6th inst., JOHN ELLIOTT, aged nearly 78 years, a member of Philadelphia Monthly Meeting. Of him it might justly be said, "Behold an Israelite indeed in whom is no guile;" and the peaceful serenity of his close corresponded with the tenor of his life.

DIED, suddenly, at his residence in this city, on the 9th inst., GEORGE VAUX BACON, aged 53 years, a member of the Western District Monthly Meeting.

For Friends' Review.

ARE WE FURNISHING CORN FOR DISTILLATION?

It is a clear, indisputable fact, and one which the Society of Friends has long since recognised, that no one can bear a full and faithful testimony against any great wrong or evil, and at the same time furnish unrestrictedly and unreservedly the very means which that evil requires for its support, and without which it could not possibly exist; and on this ground was introduced into our Book of Discipline that clause which forbids our members from selling grain for purposes of distillation; and from this important regulation I am glad to know there is no disposition to recede.

I can hardly imagine that any one will disagree with me when I say that there is very little difference in the moral bearing of the matter, between selling grain to a distiller, and selling it to his agent or to any other person, when we are not wanting in evidence that it will eventually fall into the distiller's hands. And further, I believe the time has come when those who wish to be really faithful and consistent, as I hope we all do, must be well satisfied when they dispose of their grain, that it will not be consumed by distillation.

If this reasoning is correct, it is highly important for us to know, before we dispose of our corn, for what purpose it is intended. There can hardly be a doubt that a large proportion of this grain, which is thrown promiscuously into the market, is manufactured into liquid poison. At least this is true in our western country. I have recently been told, on good authority, that probably nine-tenths of the corn which is bought up at our railroad stations, and transported to distant markets, is consumed in this way. In fact, it is, no doubt, one of the schemes resorted to by distillers, in order to obtain the corn of such as would not, knowingly, sell it for such a purpose; a class which, I am happy to believe, is by no means decreasing. It is greatly to be feared that many such as these, without taking a thought upon the subject, have disposed of their corn at the warehouses and places of deposit along our railways, or to merchants and others whose business it is to transport it thither; and my object in thus bringing the subject to notice, is that those who are conscientious may be no longer deceived. When we have not good evidence that the grain we are about to sell will be used for legitimate purposes, it is clearly our duty to let it remain on our farms, and feed it to our stock, though in doing so we should have to submit to a heavy reduction in its value.

Richmond, Ind. R. T. R.

A Christian Appeal from the Society of Friends to their Fellow-Countrymen, on the present war.

We would respectfully bespeak the serious attention of our fellow-countrymen, whilst we earnestly plead with them, on behalf of the claims of religion and humanity, in reference to the sanguinary conflict now raging in the East.

It is, we reverently trust, in the love of Christ, and it is in the spirit of true patriotism, that we make this appeal. Our country is dear to us; we honor our Sovereign, and prize our free institutions; and we can but desire that our national policy may accord with the spirit and precepts of that Redeemer who came "not to destroy men's lives but to save them." We feel it to be a solemn thing thus to stand forth as the advocates of inviolable peace; and the events which are passing around us, and the warlike spirit which meets us in every direction, have led us very seriously to review the grounds of our Christian testimony in this matter. But this review has only confirmed the conviction, which we dare not shrink from avowing, however unpopular at a crisis like the present, that all War, on whatever plea of policy or of necessity, is unlawful under the Gospel Dispensation.

It will be admitted as a truth, applicable alike to individuals and to nations, that it is only in the use of those means which are sanctioned by the law of Christ, that we can expect the Divine blessing upon our efforts. When these means are exhausted, it becomes man, as a dependent being, to commit all results unto God—a trust which will never be confounded.

Can it then be that War, with all its attendant misery and crime, is a means the employment of which is sanctioned by Christianity? We unreservedly make our appeal to those inspired Records, which, as Christians, we all profess to accept as a revelation from Heaven. True it is, that in the Old Testament, we find not only war, but retaliation also, permitted and, under certain circumstances, even commanded. As regards the command, we presume that no such commission to wage war against the Lord's enemies, as that given to his chosen people formerly, is claimed, or even expected now. And in regard to the permission, it is sufficient to say, that the provisions of the Old Covenant, as to the return of evil for evil, like those bearing upon the conjugal relation, are expressly contrasted by our Lord himself with his own precepts, for the purpose of showing that that which, in both these cases, was allowed to them of old time, by reason of the hardness of their hearts, is prohibited by the higher and holier morality of the New Covenant. To the Gospel standard, therefore, whether exhibited by prophecy, or more fully developed by Christ himself and his Apostles, must his disciples resort for their practical guidance. In the face then of all the glorious anticipations of prophecy in regard to the peaceable reign of the Messiah, and of the deep significance of that name by which He is called, "The Prince of Peace;"—in the face of the annunciation of the Heavenly Host which characterized the new dispensation, as that which was to bring "Glory to God in the highest, and on earth peace, good will towards men;"—in the face of the express commands of our Redeemer himself, "Love your enemies, bless them that curse you, do good to them that hate you, and pray for them that despitefully use you and persecute you;"—who will venture to say that Christianity affords any authority or justification for war?

And not alone by precept, but by his example also, has our Lord and Saviour emphatically taught us the lesson of forgiveness, forbearance and love. How touching is his prayer for his bitterest enemies? How wondrous the forbearance of Him who said, "Thinkest thou that I cannot now pray to my Father, and He shall presently give me more than twelve legions of angels?" What power might not He have commanded, and that not in any doubtful controversy, but in the vindication of eternal Right; yet He used it not:—a forbearance, exercised not merely with a view to the accomplishment of that most precious sacrifice which He made of himself for our sins; but also, as a holy example for our imitation, of abstinence from all self-defensive violence, even in the best of causes. For, as is declared by the Apostle, who was himself "an eye-witness" both of the majesty and the sufferings of his Lord, "Christ also suffered for us, leaving us an example, that we should follow his steps:—who, when he was reviled, reviled not again; when he suffered, he threatened not; but committed himself to Him that judgeth righteously."

Now, although it may be admitted that the precepts and example of our Lord have a primary reference to the conduct of individuals, they can surely be no less binding upon a nation professing allegiance to Christ the Supreme Ruler, than upon the individuals of whom it is composed. Let us never forget the high authority of Him who hath thus shewed unto man what is good. Let us never forget that the Gospel is not a transitory, but an abiding dispensation; that it is the dispensation under which we are now actually living; and that these blessed principles are among its most glorious and essential characteristics. To affirm that they are impracticable, or not to be practised, is to set at naught their supreme authority, and to put dishonor upon their Divine Author. To postpone their application until all shall act upon them, is, in scarcely a less degree, to deny his present authority; and involves the practical contradiction of supposing that He has prescribed a series of duties for a state of things, in which the occasion for their exercise shall have ceased to exist. It is *no w* in this still tossed and conflicted world, that t h

Christian is called upon to act out these lessons. It is *now* that he is bound to prove his allegiance to his Divine Master; and, so far as his influence may extend, to promote the spreading of his kingdom upon the earth. That kingdom is one of righteousness and peace; and all who adopt the petition, "Thy kingdom come," at once confess the duty of their own present subjection to it, and pray for its universal establishment.

With such precepts, and such an example, what have Christians to do with the moral or political standard of Greece or Rome,—nations, which, with all their brilliant qualities and intellectual refinement, knew not the Gospel of Christ? Yet must it not be confessed that it is from sources such as these, that the maxims of the military code, and the prevailing ideas of glory in connexion with successful bloodshed, are principally drawn? And what are the results of this heathen standard on the practice of the professed followers of the Lord Jesus? Without carrying our thoughts back to the miseries of past times, if we turn to the affecting details of the War in which our country is now engaged, and contemplate the vast amount of physical and moral suffering inflicted on the wounded and the dying, and on innocent widows and children; when we see professing Christians of one nation engaged in deadly conflict with their fellow Christians of another nation, in the presence of the infidel; and, above all, when we think of the thousands of immortal beings, believers and unbelievers, hurried into eternity, many of them, we must fear, altogether unprepared to meet the righteous judgment of God, can we believe that these things, at which even humanity shudders, bring no dishonor on the religion of Jesus, or that they are not offensive in the sight of Him whose name is Love, who "hath made of one blood all nations of men," and on whose authority we learn the value of a single immortal soul? Can any prospect of temporal good, either to ourselves or to others, compensate for such evils? Oh that these things were felt, not as calamities only, but as national sins! then we cannot doubt but that means would be found for their early termination.

To the members of the Government of our beloved Sovereign, in the first place, would we address our earnest but respectful appeal, imploring them to use every Christian effort for the restoration of peace. We are not insensible to the difficulties of their position in this momentous crisis, in having to deal with a powerful enemy, and at the same time, to stem the mighty torrent of martial excitement in the public mind, or to satisfy its exaggerated expectations with reference both to the war itself and the results to be obtained by it. Yet we believe, that trust in God, combined with humbling views of our national sins and a temperate estimate of our own position, even when convinced that we have clearly the right on our side, will be found at all times, and especially in the present peculiar and critical circumstances of the country, the best preparation for obtaining peace.

We implore our Senators, now assembling in both Houses of Parliament for the avowed purpose of aiding the vigorous prosecution of the War, to remember that that which is morally or religiously wrong cannot be politically right; that the non-recognition of the peaceable doctrines and precepts of the Gospel by the nation which is opposed to us, a nation too, intellectually and spiritually, far less enlightened than our own, constitutes no valid plea for our violation of them; and that Parliament may more truly serve the country by promoting temperate counsels and wise and conciliatory negotiation, than by urging forward a war which has already been so fearfully destructive of British life and treasure, and which threatens in its progress to involve the whole of Europe in one wide spread conflagration.

We appeal to all who possess authority or influence, whether by their secular or their religious position, and especially to those who are looked up to as the Ministers of the Gospel of Peace, to use that authority and influence of which they are stewards, not in stirring up the martial spirit of the nation or in nerving the arm of war, but in promoting peace on earth and good will towards men, even towards their enemies.

We appeal as Christians to our fellow-Christians, as Englishmen to our fellow-countrymen of every class; we implore them to view their present position and duties calmly and temperately, not under the impulse of vindictive excitement, but with that practical wisdom which recognizes it as a political not less than a religious truth, that righteousness exalteth a nation, and with that far-sighted patriotism which comprehends within its scope the moral not less than the material, the future as well as the present welfare of our country, and the still more enduring interests of eternity.

We pray the Almighty Father of the Universe to breathe the spirit of reconciliation into the hearts of his contending children, British, French, Turkish and Russian, and guide them to the promotion of their mutual well-being, in conforming themselves to his universal law of love.

Given forth by a Meeting representing the Society of Friends in Great Britain, held in London this 8th day of the Twelfth Month, 1854, and in and on behalf thereof signed by

ROBERT FORSTER, Clerk.

What a mercy is humiliation to a soul that receives it with a steadfast faith. There are a thousand blessings in it, for ourselves, and for others; for our Lord bestows his grace upon the humble. Humility renders us charitable towards our neighbor; nothing will make us so tender and indulgent to the faults of others as a view of our own.

MERCANTILE MORALITY.

In the present condition of our monetary affairs, the re-publication of some portions of one of Dr. Boardman's Lectures to Merchants, may perhaps be appropriate and useful.

It needs to be more deeply impressed upon the conscience of the commercial world, that *improvidence in contracting debts*, especially where this is associated with speculations and luxurious living, is itself a palpable violation of the law of God. And the question, whether a failure involves immorality, will admit of a speedy solution, if it can be shown that this was the cause of it. The statistics on this point relating to our last commercial crisis, are frightful—as will be seen by the following table.

Number of applicants for relief under the general bankrupt law, 1841,	33,739
Number of creditors returned	1,049,603
Amount of debts stated	$440,934,615
Valuation of property surrendered	$43,697,307

According to these returns, a capital of forty-three millions was made to sustain an indebtedness of four hundred and forty millions! And the real facts were much worse. The *dividends actually paid* were, in the Southern District of New York, one cent on the dollar; in the Northern District, thirteen and one-third cents; in Connecticut a half cent; in Mississippi, six cents to one thousand dollars; in Maine, a half cent; in Michigan and Iowa, a quarter cent, in New Jersey four cents to the hundred dollars—and so on, throughout the Union. These figures are pregnant with meaning. And they concern the moralist no less than statesmen and legislators. They display, as in a mirror, the reckless mania for speculation and prodigality, which brought about the crash of 1837. Four hundred millions of dollars swallowed up, and nothing to show for it! Nothing? Alas there was too much to show for it. A paralyzed commerce—stagnation in all the marts of business—thousands of families ruined—comfort and opulence succeeded by penury and suffering—wrecks of fortunes, and, far worse, wrecks of character, strewn all over the land—faithlessness, dishonesty, treachery in every direction—crime enough to blast a nation in this world, and ruin them in the next; *these* were the avails of that four hundred millions wasted in riotous and wicked speculation. And its criminality is not extenuated by the fact that through the favor of a benign Providence, the recuperative energy of the country has in a measure retrieved our pecuniary losses.

It has been aptly observed, that "directly above the great cataract of insolvency lie most dangerous rapids." A boatman whose shallop has been drawn into the whirling tide above Niagara, would supply no inapposite example of an embarrassed merchant, sweeping on towards the final catastrophe. Those who have seen and shuddered over the spectacle, tell us that the struggle of a waterman caught in the "rapids," the superhuman energy with which he tugs at the oars, the spasmodic grasp with which he snatches at every projecting rock, the frenzy with which he flies from one end of his frail skiff to the other, and the commingled horror and despair depicted in his countenance, as the remorseless waves hurry him on to the verge of the cataract, constitute a scene which neither pen nor pencil could delineate.

Who has not seen the corresponding process enacted over and over again in the walks of trade—an embarrassed house striving to elude bankruptcy which is hovering over them?

With what anxiety and desperation do they labor to stave off the impending calamity, which they see and yet will not see. What a rallying of their resources! What skilful and rapid transmutations of their precarious credit into successive shapes, adjusted to fresh exigencies! New purchases and forced sales—usurious interests—notes offered at untried banks—fresh drafts on neighboring houses—proceeds, which should have been remitted to their principals, applied to cancel paper—one piece of property after another sacrificed—urgent appeals to private friends for succor—money raised on borrowed securities—and all this while appearances kept up—mind and body on the rack—candor giving way to concealment—integrity breaking down—earnest and unsuccessful efforts to regard wrong actions as right, and to believe there is no real danger—conscience reclaiming—the whole character deteriorating—and the house driving on toward the fatal abyss.

All failures are not of this kind, but so many are—this is so much the usual course of things, that every merchant ought to make up his mind as to its policy and its morality. Testing it by the morality of the Bible, there can be but one estimate formed of it. Its rashness, its folly, its immorality, must be known and read of all men. We may sympathize with men who are brought into these most trying circumstances; but we cannot, as upright men, commend the course they have pursued. The universal feeling will be that *they ought to have stopped sooner.* They should not have shut their eyes to their real condition. However painful the conviction, they ought to have yielded to it, that their resources were inadequate to carry them through the storm, and that it would be far better to succumb at once than to consume their remaining assets in waging so hopeless a contest. These assets, they should have remembered, were not theirs. They belonged to their creditors. And it was a double wrong, not only to withhold from them what they had already in hand, but to procure of them or of others fresh loans to be absorbed in paying off third parties.

When the blow has fallen, other errors are frequently committed no less serious. If the

property of the bankrupt belongs to his creditors, it should be handed over to them—promptly, entirely, without concealment, without unjust preferences. It is not for him to say how it shall be disposed of, nor to divide it at his discretion. The least he can in reason or justice do, is to surrender it to them, and let them say what shall be done with it. If he does this, he will have his reward. His own conscience will ratify it, and his creditors, if they are high-minded men, will be indulgent to his mistakes, and aid him, in so far as he is worthy of their help, in resuscitating his business.

It is easy to perceive how potent the moral influence of a state of feeling like this would be in preventing failures. Merchants would be more wary of those habits and risks which define the highway to insolvency. There would be less over-trading and speculating, less borrowing and endorsing, less of regal state in the style of living, and less extravagance among the wives and daughters. Fewer men would retire "at thirty," but when they did retire, they would be apt to sleep with a quiet conscience. Fewer families might revel in luxury, but those who had been raised to affluence, would be less likely to wake up of a morning and find the sheriff taking an inventory of their gorgeous drawing-rooms. All these and many kindred results, would be promoted by the prevalence of correct views on the subject of bankruptcy. Wherever they have prevailed, other prudent maxims have been combined with them, and failures have been extremely rare. Our older merchants can recall such periods in our own history. The annals of Holland will supply other examples. No nation can point to a commercial career so untarnished as that of the Dutch. Their system of small profits and short credits would not suit the mercurial energy of our countrymen; but, combined as it was with the most sterling practical virtues, it conducted them to the very apex of commercial opulence and renown. "Failures among them were rare, even in so distressing an era as the occupation of their country by the French, which began in 1795, and involved from the outset, a stoppage of maritime intercourse with all their possessions in India and America. The consequence of this stoppage was a decay of trade, a suspension of various undertakings, a scarcity of work, miserable dulness in the sale of goods; all leading, in the first instance, to diminished income, and eventually to encroachment on capital: but amidst this distress, the failures were surprisingly few, fewer, indeed, than occur in Britain in any ordinary season." There is nothing in all the maritime enterprise and prosperity of the Dutch, which reflects so much honor on them as facts like these. And the extraordinary results here recorded, are to be ascribed, in no inconsiderable degree, to the just sentiments they cherished on the subject of bankruptcy. If we would emulate them in their commercial glory, it must be by fostering similar sentiments among our mercantile classes. We must do nothing to subvert the great moral principles which are the buttresses of all honorable commerce, and the decay of which is the sure precursor of embarrassment. Among these principles are, inviolability of contracts, the permanent obligation of debts, and the imperative duty of restricting one's pecuniary engagements to what would be deemed, on a candid and prudent survey of things, a just relation to the actual capital at command. A general adherence to these principles would leave room for but few failures. Most of the paths which lead to insolvency would be closed up. The stoppage of a house would produce the same sensation in Philadelphia or New York which it occasions in Amsterdam. And while the dishonest bankrupt might look for general reprehension, men of real merit, overwhelmed by misfortune, would experience the most generous sympathy, and be promptly aided in recovering their position.

SPONTANEOUS COMBUSTION OF COAL.

A correspondent (J. S. Newberry) of the Cleveland (Ohio) *Herald*, gives an account of the spontaneous combustion of a heap of bituminous coal, belonging to Messrs. Younglove and Hoyt, at their paper mill in that city, and of which he was a witness. About 25,000 bushels of Chippeway bituminous coal was piled up on planks in their yard, exposed to the weather. Under no apprehensions of spontaneous combustion, the proprietors of the coal were surprised when informed by their engineer that it was on fire, and that steam was rising from it. On examination they found it even so. The heap was sensibly hot on all sides, and a plank lying on the top so hot as to be painful to the hand applied to it; and on digging to the bottom they found a portion of the coal fully ignited, and which blazed up brightly on the admission of air. They immediately turned a copious stream of water on the top of the heap to extinguish the fire. Next day Mr. Newberry visited the heap, and found the fire partially extinguished by the water, but apparently through all the interior, a stratum of coal from one to two feet thick, lying next the planking, was perfectly coked, and some of it still ignited. The planking was completely charred. He says, "The fire was, in this case, unquestionably due to spontaneous combustion, as the exterior of the heap on all sides was composed of coal which had suffered no change, but was found as fresh and as bright as when mined; only the interior and most inaccessible portion of the pile was ignited. The combustion was without doubt excited by the decomposition of the bi-sulphuret of iron—that is, the change of the sulphuret into the sulphate (copperas) by the absorption of oxygen.

This instance of spontaneous combustion in our bituminous coal, will suggest to those in the coal trade, and to consumers, the propriety of at least keeping in mind the fact that coal *may* spontaneously ignite, and that large heaps of coal should not be permitted to be for months undisturbed, nor be placed in combustible receptacles, or in such relations to combustible matter that spontaneous combustion, if it should happen to occur, would be productive of disastrous consequences."—*Scientific American.*

THE MORTALITY OF PHILADELPHIA.

Through the kindness of Mr. Wm. McGlensey, we have been furnished with the statistics of the Health Office for 1854, exclusive of the last week.

The total number of deaths in this city, from the 1st of January to the 23d of December, was 10,528. The deaths the last week will probably swell the number to 10,800. Of the total given above, the number of adults was 3,042, and the number of children 6,486.

The most fatal month was July, during which there were 1786 deaths, and the least mortal was November, during which there were only 647 deaths. The last week in July furnished the heaviest bill of mortality, viz.—573 deaths. The week during which death had fewest victims was the second week of December.

The diseases which proved most fatal were consumption, cholera infantum, convulsions and cholera asphyxia. During certain summer months, fevers gathered many for the grave, but it appears from the tables that Philadelphia has been remarkably free during the year from those fevers which in other cities have swept hundreds from the earth. The number of victims of consumption during the year is set down at, adults, 955; children, 216. There were 501 victims to cholera asphyxia, the greater number being adults; while 617 children fell under the hand of cholera infantum, chiefly during the months of July and August. Six hundred and four persons, chiefly children, are set down as victims to convulsions, which appears to be one of the principal items in the bills of mortality. Eight hundred and eighty-seven of the deaths were at the Almshouse, and we learn from this fact that the vices which generally bring persons to that great charitable institution, are equally fatal with the most malignant and unavoidable diseases. Six hundred and fifty of those who died during the year were persons of color, which is more than proportionate to the number of the colored population, if compared with the deaths of the whites.

It is a melancholy task to mark the mortality of the different seasons, and as month succeeds month, to note what circles are invaded, what forms death assumes, and what victims are stricken down. Diseases of the brain add a considerable number to the bill of mortality, and upon pondering over the list, we have imagined the procession of men of study and of business, who, intent only in the satisfaction of a burning thirst for lore or lucre, forget the limits nature has set to her powers, and sink to the grave from overworking of that which appears the noblest organ of humanity.

In this list must be included many who were fitted to accomplish great objects in mercantile life, and others of brilliant genius, which even in its dawning, dazzled circles of intelligence. Consumption seems not peculiar to any month, but the list swells as the genial rays of summer are succeeded by the keen winds of autumn, and those who have been lingering from day to day beneath the stings of a disease which ever has a fallacious hope, although its withering grasp, when fixed, is never relinquished, perish with the leaves, and mingle with them, dust to dust. It is this disease which Philadelphians have strongest reason to dread; for in the bills of mortality the number of its victims is ever the largest item. It does not gather these victims by occasional snatches, with the flashing destruction of an epidemic, but steadily, week by week, and with a fearful average that cannot be misunderstood. The ravages of this disease must be chiefly ascribed to a climate subject to very sudden changes, but carelessness of habit must also take a share of responsibility. In dress, fashion is oftener consulted than the necessities of the climate, and of our general course of life, irregularity is an unmistakeable characteristic. It is in the summer months that mothers sorrow most. Then goes forth a terrible edict against the youngest born, and many a little light that has just entered a home is suddenly quenched, leaving parents to shed their tears in gloom, though they cheer each other by sweet hopes that the sinless ones have been spared the contamination of the world, and have been transferred to a realm of purest bliss. Then tremble those who build all their happiness upon the prattle of a babe, for they know that there is a fatality in the season, to which the little heir to millions, as well as the child of ragged poverty, is exposed, and they cannot count upon the exception. Believe us, there is more in the list which records the fate of hundreds of babes swept off in a month than usually reaches the common heart—there are buried hopes, tears from exhausted founts, and prayers that go nearer heaven than most that are offered up.

Coming back to the matter of fact, we think it must be admitted that our bill of mortality for 1854 shows Philadelphia to be the healthiest city in the United States, taking the number of its inhabitants into consideration. But recently we had only 127 deaths in a week, out of a population of half a million souls. Can these figures be paralleled?—*N. American.*

ILLUMINATION UNDER WATER.

The subject of artificial illumination is one which of late years has occupied the attention of men of science. Aside from the pleasant interest to be derived from the experimental investigations in this branch of science, its practical utility in its application to the diversified uses to which man applies light, renders the subject an important one. In the numerous applications recently made of the functions or qualities of electricity, one of the newest is the use of it as an agent for producing light at considerable depths under water. We learn from the November number of the American Journal of Science and Arts, that there have been recently some experiments made in illuminating the bottom beneath water. At the Lake D'Enghien, M. Duboscq, the successor of Soleil, performed an experiment of this kind before many competent observers. The electrodes of carbon were placed in a glass globe, being connected with one of Duboscq's regulators, which communicated with the battery by a copper wire covered with gutta percha. The globe, submerged to the depth of 16½ feet, spread light over a circle of sixty-six feet diameter, and it remained constant for two hours, after which the carbon required replacing.

The idea of this process was suggested by an agent of a company that had been engaged in exploring the bottom of the Mediterranean where the battle of Navarino took place. The diver usually remained beneath the water three-quarters of an hour, after which he came up to breathe and rest; his light was an oil lamp placed on the head of the diver, and fed with air proceeding from his respiration, whence it was in a variable current, and was often extinguished, requiring him to go up and relight. Duboscq's arrangement was devised to avoid these inconveniences. It is made light so that the diver may carry it in his hand, and at the same time it is strong and well secured hermetically, to resist a pressure of one hundred and eighty feet of sea water. It consists of a cylinder of strong glass secured to a brass foot and surrounded with a gutta percha sac. The light passes out through a large plano-convex lens, the convexity being inward, the focus being so arranged that the rays escape nearly parallel. As the lamp is moveable, the diver walks about with it, and places it where he wishes to make a search; and as it is only necessary to bring the electrodes near one another to light it, the diver need only to turn a small screw to continue the light for two hours, which is more than twice as long as he can remain at the bottom.

This beautiful invention supplies a want which has always been felt by persons engaged in operations with the diving bell. A vast quantity of property now lying on the bottom of our large rivers, bays and lakes, may be recovered by the use of submarine armor and these electric lamps. In seeking for nuggets of gold in the deep pools of streams in California, these lamps may also be advantageously employed. They will likewise materially aid the engineer in arranging the foundation of works that are to be erected in deep water. In recovering the body of a person who has been drowned, they will be eminently useful; in short, the introduction into use of this submarine lamp is another of the beautiful contributions that science is constantly offering to man for the promotion of his happiness and prosperity.—*Exchange.*

WHAT IS TO BE DONE WITH THE SANDWICH ISLANDS?

The question of the Sandwich Islands treaty, even though the document has not arrived, evidently gives the administration trouble, as the cabinet discussions which have been mentioned before on the subject would indicate. Some days ago, one of our Washington correspondents, in alluding to this matter, stated the objections of a leading southern member of the House to the admission of the islands as a State, notwithstanding that in population they are fully qualified to enter the Union in that capacity. The friends of the administration already talk of making the islands a territorial dependency of the Union—a somewhat indefinite term, intended to define a new and anomalous feature in our political system. The continued extension of the area of freedom cannot, they say, be carried on with the same want of discrimination as heretofore, and the motley population of the Sandwich Islands ought not to stand on an equality with the inhabitants of the present confederation.

The real difficulty which lies concealed under this and other pretexts, is doubtless the desire of the propagandists to introduce slavery into the islands. If they be admitted as a State, slavery is excluded; and a territorial tutelage would be necessary to their initiation into an experience of the institution. Some provision may possibly be made in the treaty to defeat this scheme, for it is well understood that the sole scruple, in King Kamehameha's mind, to consummating the surrender of his dominions, has been the fear of admitting slavery there. The inhabitants are also quite as adverse as the sovereign, to the scheme of its introduction, and their qualifications to exercise the rights of American citizens, with this exception, are at least far superior to those of the Cubans, against whose claims to assume the prerogatives of a State no suggestion has been raised from the quarter from which an opposition to the present project is expected. The treaty, at the last accounts, was only awaiting the approval of Prince Alexander for its transmission to government. The King himself is so wearied and disgusted with the intrigues of the French Jesuits and the

nsolence of the English Consul Miller, that he feels great impatience to see the bargain completed. He will unquestionably be amply compensated for the loss of his insecure sceptre.—*N. Y. Evening Post.*

FISH CAST UP FROM THE SEA.

A curious phenomenon has lately been witnessed in the port of Vera Cruz. For several days in the beginning of last month, the shores of the harbor and neighborhood were strewn with dead fish, cast up from the sea. So great was the quantity, that serious fears were entertained lest disease should follow from such a mass of putrefaction. Bodies of troops were turned out each day, who gathered the fish and buried them on the spot. A general order was issued commanding all those who resided in the vicinity, to take the same steps for the prevention of disease. An order was also issued prohibiting the sale of fish. This phenomenon continued for several days, and at last gradually disappeared. In the appearance of all the fish the first thing that struck the attention was the inflamed and protruded state of the eyes, such as ordinarily takes place in strangulation. On opening the fish, the intestines were observed to be much distended with a gas which, on testing, proved to be carbonic acid gas. It was concluded by a doctor in one of the hospitals, that this gas had been evolved during a submarine volcanic eruption.—*Scientific American.*

THE NUTMEG TREE.

The California Farmer says that in Bird's Valley and Eldorado this valuable tree is found in its greatest perfection. Trees are found there from 18 to 24 inches in diameter, and full of the fruit which is contained in a covering like the coating of the English walnut. Before ripe, it is soft and quite pungent, but when mature, the covering opens and the nutmeg drops. Upon the same tree may be found ripe and green fruit. The ripe nutmeg is of the same form, and is as fully aromatic as the fruit from Sumatra. The foliage is like the pine or the hemlock, each leaf having, however, a sharp brier or thorn upon it. The fruit grows in clusters, similar to the cherry, and is indeed quite an ornament. This tree can be easily grown, and will become an acquisition, and we trust ere long to see it generally cultivated.

WHY THUS LONGING?

Why thus longing, thus forever sighing,
For the far off, unattained and dim;
While the beautiful all round thee lying,
Offers up its low perpetual hymn?

Wouldst thou listen to its gentle teaching,
All thy restless yearnings it would still;
Leaf and flower and laden bee are preaching,
Thine own sphere, though humble, first to fill.

Poor indeed thou must be, if around thee
Thou no ray of light and joy canst throw;
If no silken cord of love hath bound thee
To some little world through weal and woe;

If no dear eyes thy fond love can brighten,—
No fond voices answer to thy own;
If no brother's sorrow thou canst lighten,
By daily sympathy and gentle tone.

Not by deeds that win the crowd's applauses,
Not by works that give thee world-renown,
Not by martyrdom, or vaunted crosses,
Canst thou win and wear the immortal crown.

Daily struggling, though unloved and lonely,
Every day a rich reward will give;
Thou wilt find, by hearty striving only,
And truly loving, thou canst truly live.

HARRIET WINSLOW.

THE LITTLE LAMB.

A giddy lamb one afternoon
Had from the fold departed:
The tender shepherd missed it soon,
And sought it, broken-hearted.
Not all the flock that shared his love,
Could from the search delay him,
Nor clouds of midnight darkness move,
Nor fear of suffering stay him.

But night and day he went his way
In sorrow till he found it;
And when he saw it fainting lie,
He clasped his arms around it.
Then, safely folded to his breast,
From every ill to save it,
He brought it to his home of rest,
And pitied and forgave it.

And thus the Saviour will receive
The little ones who fear him:
Their pains remove, their sins forgive,
And draw them gently near him.
Bless while they live, and when they die,
When flesh and spirit sever,
Conduct them to his throne on high,
To dwell with him forever.

SUMMARY OF NEWS.

FOREIGN INTELLIGENCE.—The U. S. Mail Steamer Baltic, from Liverpool, with dates to the 30th ult., arrived at New York on the 11th inst.

The Ambassadors of England, France, Austria, Prussia and Russia held a conference at Vienna on the 28th ult. Notes were exchanged between the representatives of the three Allied Powers, defining the sense in which the four points proposed as the conditions of peace were understood by their respective Cabinets. Gortschakoff demanded time to obtain instructions from his government.

The Prussian mission to England proves to have been unimportant.

No change of importance had taken place in the position of affairs before Sebastopol. Eighteen thousand French and English reinforcements had arrived in the Crimea, and 5,000 Turks had landed at Eupatoria. Heavy rains had prevailed for several weeks, and the roads were nearly impassable. It is stated that the Russians had retired to their second line of defence, and were removing some of their guns to the ships. It is also said that the bulk of the Russian army will entrench itself strongly on the heights near Bakshiseria and Simferopol.

The Emperor of Russia has issued a ukase ordering a levy of 10 men in every 1000 throughout the eastern half of the Empire.

England.—The Militia Embodiment bill, and the bill for the enlistment of foreigners have received the royal assent.

France.—The bill authorizing the negotiation of a loan of 500,000,000 of francs has been unanimously adopted by the Legislative Assembly.

Italy.—The regiment of French dragoons that has been in Rome since 1849, is to be immediately withdrawn and not replaced, and the Austrian troops will soon evacuate Tuscany.

South America.—A revolution has broken out in Bolivia, and the rebels have seized the treasure in the Mint at Potosi. Rich gold washings are said to have been discovered in the province of Auraco, Chili.

Australia.—The Colonial Legislature had passed bills regulating the gold and silver currency, and reducing the rate of postage to England to six pence per half ounce.

The colonists were felicitating themselves on the prospect of successful cotton culture, two bales having been sold, grown in New South Wales, which were pronounced by experienced persons a highly favorable sample. The purchaser designs transmitting it to the Paris Exhibition of 1855.

Sandwich Islands.—Nothing further has been done in regard to the treaty of annexation, owing to the absence of Prince Alexander. Attention is being directed to the sugar culture. One person is preparing to plant fifty acres of cotton, and intends also to cultivate rice and the vine.

Domestic—Congress.—In Senate, on the 9th inst., several petitions and resolutions were presented. A bill in favor of a railroad and telegraph line to the Pacific Ocean was read and referred. The bill for the re-organization of the army was reported back, with amendments, from the Committee on Military Affairs, and ordered to be printed. The Judiciary Reform bill was then discussed until adjournment. On the 10th a number of petitions were presented; a joint resolution reported from the Committee on Naval Affairs, in favor of sending one or more vessels to the relief of Dr. Kane and his companions, and the Judicial Reform bill taken up and debated. On the 11th, the bill for increasing the compensation of Congressmen and Judges of the United States, the Judicial Reform bill, and the bill to extend the provisions of the Bounty Land Act were taken up and discussed. The death of Senator Norris, of New Hampshire, was announced on the 12th; eulogies on his character were pronounced, and the usual resolutions passed. On the 15th, the joint resolution for sending an expedition to the Arctic seas in search of Dr. Kane, was adopted. The Ocean Steam Mail Appropriation bill was debated, and indefinitely postponed. The Judicial Reform bill was also debated, but no action taken on it.

In the House of Representatives, on the 9th, a memorial was presented from the Chamber of Commerce, the Marine Insurance Companies, and merchants of New York, asking that a steam tug be stationed at the entrance of New York harbor for the relief of vessels on the coasts of New Jersey and Long Island. A memorial from the Charleston Chamber of Commerce was presented, requesting our government to offer its mediation to the Powers engaged in the present war in Europe. The bill amending the act of last session, for reducing and graduating the price of the public lands was discussed, after which the House went into Committee of the Whole on the Pacific Railroad bill.

On the 10th, the bill to amend the Land Gradation, after further discussion, was rejected; nays 93—yeas 75. On the 11th, the bill to remodel the Diplomatic and Consular system was taken up. Its provisions were explained by Perkins, of Louisiana, who reported the bill from the Committee on Foreign Affairs, after which the House went into Committee of the Whole on the Pacific Rail Road Bill; to which, however, no allusion was made in the discussion that ensued. On the 12th, a message was received from the Senate, announcing the death of Moses Norris, Senator from New Hampshire, and after the usual resolutions, the House adjourned to the 15th.

On the 15th the Pacific Railroad bill was taken up in Committee of the Whole.

Pennsylvania Legislature.—No business of general interest was transacted in the Senate on the 9th. On the 10th, the several Standing Committees were announced by the Speaker, and the annual statement of the Auditor General, showing the condition of the Banks of the Commonwealth, was passed. A number of bills were introduced, among which was one to repeal the act reducing the rate of interest from eight to six per cent. A bill to repeal the registration act was passed.

A number of bills were reported to the Senate on the 12th, among which were one modifying the usury laws of the State, one supplementary to the act for the sale of the main line of the public works, and one for the sale of the Delaware Division; also, a bill to sell the North and West Branch Canals. Four of the messages of the Governor, vetoing bills passed at the last session, were considered, and three of the bills lost; the fourth was postponed. On the 13th, various bills were reported, mostly of a local or private character. A petition was presented for a Prohibitory Liquor Law, for the Western counties of the State.

In the House of Representatives, on the 9th, the Speaker announced the Standing Committee; five thousand copies of the State Treasurer's report were ordered to be printed, and the Auditor General's report was presented. On the 10th, the bill for the sale of the main line of the Public Works, with others of a similar character, was referred to a Select Committee, with instructions to introduce bills for the sale of the public works.

On the 11th, the votes for Governor of this State were counted in the presence of the members of both Houses. James Pollock was declared duly elected, and the certificate of his election was signed by the Speakers and read by the clerk of the House. No business of general interest was transacted in the House on the 12th. On the 13th the Judiciary Committee reported, without amendment, the bill from the Senate relative to elections, intended to cure a defect in the present law, which was passed through a Committee of the Whole.

On the 15th, after the presentation of a number of petitions, &c., the Convention of both houses proceeded to the election of a State Treasurer, which resulted in the choice of Eli Slifer, of Union Co. The inauguration of James Pollock as Governor of Pennsylvania took place at noon on the 16th, in the presence of both Houses and of a great concourse of citizens from all parts of the State.

FRIENDS' REVIEW.

A RELIGIOUS, LITERARY AND MISCELLANEOUS JOURNAL.

VOL. VIII. PHILADELPHIA, FIRST MONTH 27, 1855. No. 20.

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MEMOIRS OF JOSEPH JOHN GURNEY.

(Continued from page 295.)

I now proposed to make a call on Dr. Macbride, the master of Magdalen Hall. He is a man who bears the character of much literary acquirement, as well as talent, and what is better, of decided piety. He has supported the Bible Society at Oxford with a noble spirit of independence. We found him at home, and he received us very courteously. I had sent him a copy of my Biblical Notes, which I was pleased to find had met his approbation, and we soon fell into conversation.

As we walked along to the New Press, we enjoyed some agreeable intercourse, and I soon found him to be an acute and well-informed, yet unaffected person. He told us that the Bodleian Library had now increased to a great extent, but that it was of no great use to the resident members of the University. Persons engaged in authorship often come from a distance, and obtain a free access to its almost innumerable treasures. The New Press, situated near the Observatory, and on the borders of the town, is an extensive and superb structure. The centre of the front is an imitation of the triumphal arch of Antoninus, and the Corinthian pillars are remarkably fine. Dr. Macbride pointed out to us a singular ornament which crowns each of their chapiters. It is the figure in stone of a small open Bible, with the University motto, (adopted at the time of the Reformation,) "DOMINUS ILLUMINATIO MEA." A truly appropriate device! On our entrance we found my old friend, Samuel Collingwood, conductor of the press; who first introduced us to the spacious apartment in which is carried on the miscellaneous printing. It is a curious and animating scene; very new to Anna, who seemed eager to take a lesson from one of the compositors, who was picking out his types with peculiarly rapid fingers. I was interested in observing the operation of the *roller*, which effects a far more even distribution of the ink than the old ball or puff; and we were delighted with the rapidity with which the pressmen were converting blank sheets of paper into the well printed pages of Dr. Burton's new edition of the Greek Testament with English notes. * *

Samuel Collingwood now led us to the other side of the house into the vast room where the Bibles are printed. A more interesting sight can hardly be imagined. To behold the mighty powers of the press directed exclusively and perpetually to one object, and that object the diffusion of the truths of Christianity, could not fail to excite many sensations of a very satisfactory as well as interesting kind. Nor does it appear that the business of this part of the University Press will be diminished, even if the printing of Bibles (now restricted by law to the King's printer and the two Universities,) should be thrown open; since the many advantages which they possess will enable them, according to their own account, to defy all competitors. Collingwood is, however, of opinion, that the measure would be a dangerous one, as giving an almost unlimited opportunity for the falsification of the sacred text. He says this has already taken place, to a dangerous extent, in Bibles printed with notes; such Bibles not being included in the restriction. Thus are we often driven in this world of variety and change, to a choice of evils; for the present restriction is certainly in some respects an *evil*.

MACBRIDE. "It is a singular circumstance, that the exclusive right of the Universities to print Bibles is grounded on no royal grant or charter to us. It is merely implied in a few words of exception, contained in the charter of the King's Printer."

The Doctor now began to time the printers, and to calculate in what space of time all of them together could produce a whole Bible.

COLLINGWOOD. "I will save you the trouble of that calculation, as I have gone over the ground before you. Supposing all our presses to be in action, (as they often are,) and supposing the work to be distributed for the purpose, we should produce a complete Old Testament, New Testament, and Prayer Book every minute. This

is the rate at which we pour forth religious knowledge into Great Britain."

While we walked up and down the apartment, we enjoyed some interesting converse. I was comparing the immense rapidity of production thus obtained, through the art of printing, with the life-long manual labor of the scribe who produced that exquisite manuscript of the Hebrew Scriptures which we had just been examining in the Radcliffe Library.

MACBRIDE. "Yet I sometimes think that the art of printing came before its time, was discovered before it was *wanted*. Many years elapsed before printed books were much circulated. Caxton's productions, for example, were kept in closets, and shown as curiosities."

Collingwood, who now joined us, recalled our attention to his own subjects. "The invention of stereotyping is so far good that it will enable us, with the same plates, to strike off about one hundred thousand copies of a book, but this is the extent. After this number, the book becomes shabby and indistinct. But standing types, composed in the usual way, and not forming one plate, are vastly more efficacious. With these we can print more than a million copies of a book with scarcely any perceptible deterioration. Not only can we rid ourselves, when we please, of a defective letter, but the manufacture of individual letters is far more successful than of stereotype plates. The article produced is very much stronger."

He now showed us the hydraulic presses, used in compressing the sheets after they are printed. The pressure is that of water, rising in a tube from below; and although the machine is not large, yet with a very small amount of manual labor it exerts a force equal to that of the weight of 250 tons of water. How admirable, how unquestionably useful is such an application of natural philosophy! And what a shame, my dear boy, that any of us should be ignorant of these things!

We were now led through the wetting room, where the quires of paper are dipped and sprinkled, and the moisture diffused by pressing through the whole mass; also, through the drying room, where innumerable printed sheets are hung like linen on horizontal poles; and lastly, we visited a sort of warehouse, where stacks of unbound printed Bibles and Prayer Books are seen rising on every side to various elevations.

Our time of leisure was now fully spent, we took a cordial leave of our benevolent and agreeable friends, and returned to our inn. As the clock struck twelve, our carriage came round to the door, and we soon found ourselves on the road to Melksham.

Of our diligence in general, or of the use which we make of our journeys, we freely confess that we have nothing to boast. But I wish thee to observe, that on the present occasion, a very little vigilance and activity enabled us to see much that was worth seeing, and to hear much that was worth hearing in a SHORT SPACE OF TIME.

* * * *Earlham, 6th mo. 26th*, 1831.—I do love and hail that blessed principle of the Lord's own "anointing" which fits the weakest and poorest for his service, and "out of the mouths of babes and sucklings perfects praise." If our religious Society be preserved amidst the shakings of the day, it must be by our adhering firmly to this principle, not forgetting the foundation on which it stands, even "Christ crucified," our "resurrection and our life," our only "hope of glory."

FROM JONATHAN HUTCHINSON.

Gedney, 7th mo. 16th, 1831.

I would that we always approached the writings of our early predecessors with caution and tenderness; treading lightly on the remains of the honorable dead. With the controversies of these ancient worthies, or their manner of conducting them according to the spirit of their age, we have now, I apprehend, little or nothing to do. Neither are we called upon to imitate or defend the occasional obscurity and tautology of their style. One thing it may be well for us to remember, that from these voluminous works may be extracted an essence of as pure and sublime truth as (if we except the Holy Scriptures,) ever, perhaps, fell from the lips or flowed from the pen of man; so that, on the whole, I am inclined to believe the best apology for the writings in question, if indeed they need one, would be an attentive and unprejudiced perusal of them, when they would themselves be found to be their best and, perhaps, altogether sufficient expositors.

In the 8th and 9th months of this year, Joseph John Gurney was engaged in the holding of various religious Meetings in his own county, and afterwards, as a member of the Yearly Meeting's Committee, in a visit to Friends in Suffolk.

TO JONATHAN HUTCHINSON.

Earlham, 8th mo., 17th, 1831.

. . . I sometimes think that the ministry of the gospel is the only thing I know which practice *never makes easy*. I believe I may say with truth that much engagement of this kind was never preceded in me by a greater degree of conflict, than it has been during the present year. I doubt not that this very thing, though a source of suffering, is to be numbered among the tender mercies of our Lord. . . .

How beautiful is the idea of "living, ever-springing water!" An old Greek commentator remarks on John iv., that Paul had drunk of this water, when he said, "forgetting those things which are behind, and reaching forth unto those things which are before, I press towards the mark for the prize of the high calling of God in Christ Jesus." May this heavenly spring continue to refresh and nourish thee, my beloved

friend, and may it yet make glad the whole heritage of the Lord!

9th mo., 25th.—It is a confirming circumstance to me that, looking at the multitude of hours I have spent at Monthly and Quarterly Meetings, I have never found reason to believe that time so occupied is lost, or that it could be better spent. The Master often condescends to smile upon us at such times. I do believe he still graciously protects our little scattered Society; and sanctions our principles as flowing from himself.

12th mo., 9th. We were favored with a comforting meeting yesterday. I felt the oil flow in a way to which I have of late been much a stranger; and two of our women Friends were lively in the use of their gifts. How different from the confusion which appears to mark the wild notions of some worthy people in the present day! If there be gifts in the church, of which the exercise is spontaneous, and under the immediate influence of the Spirit, (in however low a degree,) silence is the only medium in which they can be exercised in order; and how abundantly good in itself is silence—the silence of the soul. May we increasingly know it to be in the *life!*

The year 1832 was one of much exertion. In the early part of it, Joseph John Gurney's intervals of leisure were closely occupied by several important literary undertakings, whilst other labors of various kinds continued rapidly to succeed one another. In the course of the preceding summer, he had written a brief Essay on the Moral Character of our Lord Jesus Christ; which was soon afterwards published. The following characteristic extract may properly find a place here :—

"In these days of much polemical discussion of various clashing opinions, and, I fear, of no little bitterness of spirit among the professed followers of Jesus, it is well for us all to remember that, in Scripture, his example is presented to us with an especial reference to love and union; humility and condescension; patience and forbearance. 'If I, then, your Lord and Master, have washed your feet; ye ought also to wash one another's feet. For I have given you an example that ye should do as I have done to you.' 'This is my commandment, that ye love one another as I have loved you.' . . . It is of the highest importance to the cause of true religion, that all who love the Lord Jesus Christ should keep the watch over their own spirits, and pray for ability to fulfil these injunctions. In order to this, let us cultivate a sense of our ignorance and weakness, and dwell in deep humility before God. Let us be more ready to cast the beam out of our own eye than to attempt to extract the mote out of the eye of a brother. And while we adhere with unalterable firmness to 'the truth as it is in Jesus,' let our religion be the religion of principle rather than of opinion, of the heart rather than of the head."

With such views and feelings, it can excite no surprise that he looked with anxiety and sorrow upon the controversy that was now agitating the Bible Society, whether Unitarians should be allowed to continue in membership with it; whether some test should not be imposed which would insure their exclusion: and whether prayer should not be publicly made at the various meetings of the institution. The object of the Bible Society having been, from the first, the circulation of the Holy Scriptures "*without note or comment*," nothing sectarian had hitherto marked its character; and no other test of membership was required than the desire to co-operate in the circulation of the inspired volume.

"Like other old-fashioned friends of the cause," says Joseph John Gurney, "I was anxious to maintain the original principles of the Society; and in support of them I published a pamphlet entitled Terms of Union, of which many thousands were circulated. I trust it was beneficial, as showing that the security of the Society lay not in the ineffectual bondage of a test; but in the purity and evangelical bearing of its object, and in that gracious protection of the great Head of the Church, with which it had hitherto been favored. In short, the strength and glory of the Bible Society consists in two things, the godliness of its design, and the simplicity of its constitution. Many there were of various denominations, who then rallied round the old standard; the Society weathered the storm and continues to flourish. Most wisely have its managers hitherto abstained from those public vocal offerings of prayer, which would have changed the true character of the meetings, and would almost certainly have become a source of difficulty and contention among the different denominations. Yet what true friend of this noble institution does not feel the importance of conducting all its concerns in a spirit of prayer; and in reverent dependence upon Him, without whose blessing all our exertions in his cause are less than nothing and vanity?"

The Terms of Union and the Portable Evidence, were both of them published early in the Spring. They were hardly completed ere he was called into another extensive field of labor. He left home in the beginning of the third month; and, after visiting the families of Friends at Birmingham and its neighborhood, proceeded into Lancashire, where, especially at Liverpool and Manchester, and the adjacent manufacturing districts, he was largely engaged in preaching the gospel. From Liverpool he writes

TO JONATHAN HUTCHINSON.

5th month 7th, 1832.

My Dear Friend,—The constant flow of religious engagements, (like wave after wave,) has prevented my earlier notice of thy very acceptable and timely letter. The train of thought which it contains is just in correspondence with

my own; for I have had to plead for immediate revelation, and for that ancient principle of our religious profession, the Lord's "anointing," or the Spirit of Christ in us, and upon us, without which we can do nothing well for his precious cause, or for our own soul's salvation. There are many dangers abroad in the present day.—Some are for justifying themselves by their own works; and others, while they delight in the evangelical foundation, are too apt to disregard that superstructure which has been long precious to some of us, as to our forefathers in the truth. I cannot describe to thee the exercise of mind through which I have passed, especially in Manchester and at this place.

His labors in Lancashire were interrupted by the Yearly Meeting and an interval of rest at home.

Earlham, 6th mo., 17th. The Yearly Meeting was, on the whole, well attended, and appeared to me to be an improvement upon that of last year. Something like conflict of opinion was apparent; some being rather prone to clip the gospel, and others full enough inclined to omit a sufficient reference to the spiritual work, and the testimonies of Friends. For my own part, I felt deeply concerned on the one hand, that the glorious gospel should have free course, and Christ be set forth in all his gracious offices; and, on the other, that Friends might be called home to their ancient spiritual principles, and that we might be encouraged not to forsake any of our testimonies. I found it my duty to pay a visit to the women Friends, when the comparison of the word of God to a two edged sword was deeply before me. The minister of Christ must cut down self-righteousness with the right hand stroke of his sword, and with his left hand stroke, self-indulgence. It was a deep and difficult exercise.

[To be continued.]

EQUAL LAWS.

In the almanac of Benjamin Banneker, the black astronomer, published about the year 1794, the following story, now retraced by memory, is told.

"A black man was arrested and taken before a magistrate, on suspicion that a knife and cork-screw which he had in his possession were stolen. On his examination he asserted that he bought those articles of Tom, a negro slave, and paid him honestly for them. But, said the magistrate, where did Tom get them. I believe, said the prisoner, Tom stole them. You black rascal, exclaimed the magistrate, you shall be severely whipped for buying things which you believed to be stolen. Would a white rascal, asked the black man, be whipped for buying stolen goods? Yes, said the magistrate, all colors would be treated alike. There, added the poor prisoner, is Tom's master, catch him constable, he bought Tom, who was stolen from his father and mother. But the knife and the cork-screw have no father and mother."

Can the holders of slaves, or the purchasers of the produce of their labor, produce a more valid title to the property thus held or purchased, than the black man did to the knife and cork-screw?

FRIENDS' REVIEW.

PHILADELPHIA, FIRST MONTH 27, 1855.

The review of the causes and course of the late division in the Yearly meeting of Ohio, which occupies so large a portion of the present number, is given entire, from a belief that such of our readers as take an interest in the subject,—and it is presumable that we have many such readers—will prefer perusing the whole article consecutively, to receiving it in detached portions; and if the writer has attained the object designed by its preparation, the article may probably be referred to after the author and all those who have witnessed this unhappy contest, shall have gone the way from which there is no return.

Believing, as the Editor of this periodical has always done, that the doctrines of the gospel, as held and promulgated in our day, by the great body of our Society, are essentially the same as those revived and proclaimed by our primitive Friends, he must regard the opposition of judgment and estrangement of feeling, which have been for several years so painfully obvious, as the result of causes widely remote from those to which they are often attributed. Constituted, as our religious Society necessarily is, of members of various ages, capacities, and degrees of religious experience, the truths generally believed must, unavoidably, be held with various degrees of clearness and force. Still it is believed that no considerable number of our members, on either side of the Atlantic, have adopted, or desire to sustain any doctrines incompatible with the faith of our ancestors. It is fully believed that if any two of our Friends, capable of furnishing a clear exposition of their faith, would sit down and calmly expound their belief of what the essential doctrines of Quakerism actually are, however widely they might differ in their judgment respecting the proceedings in New England and Ohio, there would be no irreconcilable difference in their expositions.

As no evidence has been adduced, or, as it is fully believed, ever can be produced, to show that Friends in New England have adopted or encouraged any doctrines inconsistent with those which the Society of Friends has always professed, the conclusion appears obvious and undeniable, that the restoration of harmony requires no aban-

donment, on either side, of any religious principles or belief.

What seems to be wanted, is the extension to our Friends of New England, in their united and individual capacity, of the love and fraternal feeling which ought to characterise the professors of a common faith, and the advocates of a common cause.

Our readers will observe that a prominent object of the review to which allusion has been made, is to show that the unhappy dissensions, which for several years have been so strangely and painfully prevalent within some of our Yearly Meetings, are not, as many have supposed, the consequence of the adoption of conflicting doctrines; and therefore that no insuperable obstacle to the restoration of harmony exists. The tendency and object, therefore, are, as far as the influence of the writer can extend, to pave the way for a consummation so devoutly to be desired.

The Society of Friends, like the primitive Christians, have been marked for their love of each other. Our principles are essentially pacific. This is clearly indicated by the name by which we are designated. Many of the improvements by which the age now passing is honorably distinguished from any that preceded it, may be traced to the principles which Friends, more conspicuously than any other class of Christian professors, have proclaimed to the world. Why, then, when so much remains to be done, should our strength be wasted and our influence paralysed by contests respecting imaginary differences?

The Spirit of the Prince of Peace is pre-eminently a healer of breaches, a restorer of paths to dwell in. But "divide and conquer" is a maxim as well adapted to the purposes of the Prince of Darkness as to the policy of the conquerors of this world.

Since the 18th number of the Review was published, the Editor has received advice from more quarters than one, to offer to our readers the form of a memorial to Congress on the subject of a mediation between the belligerent powers now wasting their strength in the east of Europe. In compliance therefore with this advice, the subjoined essay is offered.

To the Senate and House of Representatives of the United States in Congress assembled.

The undersigned, citizens of the State of , deeply deploring the miseries inseparable from the sanguinary conflict now raging in the eastern part of Europe, respectfully but earnestly solicit the general government to offer, in such manner and form as their wisdom may suggest, the mediation of the United States between the contending powers. The restoration of peace is an object equally dear to interest, humanity and religion; and we apprehend that an offer of mediation could be made by no other government with greater prospect of success, than by that of the United States.

DIED,—At her residence in Cincinnati, Ohio, 12th mo. 30th, 1854, after a lingering illness, SARAH SHIPLEY, wife of Morris Shipley, in the 66th year of her age.

——, On the 11th inst., in Greenwich, Huron Co., Ohio, at the house of his son-in-law, Benjamin Janney, in the 88th year of his age, ZEPHANIAH BIRDSALL, of a lingering illness, which he bore with exemplary patience and Christian resignation,—a member of Greenwich Monthly Meeting.

ANNUAL MONITOR FOR 1855.

One thousand copies of this interesting and excellent little manual, edited by our beloved friend BENJAMIN SEEBOHM, have been lately received in this city, and a supply deposited for sale at the office of "Friends' Review." Price 50 cents.

A number of copies have also been forwarded to the charge of John Meader, Providence, R. I.; Robert Lindley Murray, New York City; Francis T. King, Baltimore, Md.; Lemuel Jones, Mount Pleasant, Ohio; Elijah Coffin, Richmond, Indiana; Ephraim Morgan, Cincinnati, Ohio; and Dougal Clark, Jr., New Garden, North Carolina.

RETURNING GOOD FOR EVIL.—THE RESULT.

About three years ago, one of St. Louis' best known and most honorable citizens was awakened in the night by noises which convinced him that a robbery was in progress. He very cautiously crept to where the noise proceeded from, and in a few minutes discovered the depredator and overpowered him. On taking him to the light he found him to be a young man, and evidently a novice in crime. On questioning him, and learning his history, his sympathies were excited by the distresses which induced him to attempt such a desperate game; instead of handing him over to the hands of justice, as most persons would have done, he gave him some good fatherly advice in regard to his future conduct, and backed it up with sufficient money to relieve his immediate necessities, and sent him out of the house with some different notions from those he entered with. Now for the sequel. A few days since, this gentleman was walking in Fourth street, when he was met and accosted by a very genteelly dressed young man whom he did not recollect ever having seen before. The young man introduced himself as the thief whom he had caught in his house three years before, and told him that he had acted on his advice, and was now a prosperous mechanic, living in credit and respectability, in a town not far distant. He insisted on returning the money which he had received, which was accepted, and the two parted mutually satisfied with the adventure. How much better was this result than if the young man had been shut up within the walls of a

prison in unavoidable contact with the worst of criminals, to come out, in all probability, a case-hardened felon, irretrievably corrupted.—*St. Louis News.*

For Friends' Review.

A BRIEF REVIEW OF THE CAUSES AND COURSE OF THE DIVISION IN THE YEARLY MEETING OF OHIO.

As the difficulties in Ohio have an intimate connection with some of the proceedings within the Yearly Meeting of New England, a concise notice of some of those proceedings may compose a proper introduction to this review.

In the early part of 1843, John Wilbur, a minister in the Society of Friends, was disowned by Greenwich Monthly Meeting, a branch of Rhode Island Quarter.

The charge, in substance, was that he had indulged a spirit of detraction, manifested by giving circulation, in various ways, to charges by which the character of the Society was impeached and the religious standing of divers Friends, in their own and other Yearly Meetings, much misrepresented. While under treatment on this account he endeavored to vindicate the course he was taking, by the alleged unsoundness of some of the published writings of a Friend from England who had recently paid a religious visit to this country; but Friends uniformly maintained that the question of doctrines, or the writings alluded to, had no relation to the subject of complaint, that complaint depending upon a violation of gospel order. John Wilbur appealing to Rhode Island Quarter from the judgment of the monthly meeting, and that judgment being there confirmed, carried the case by appeal to the Yearly Meeting, where it came under examination in the 6th month, 1844. The committee, twenty-one in number, to whom the subject was referred, brought in a report signed by all except one, expressing their conclusion that the judgment ought to be confirmed; which report was accepted by the Yearly Meeting, and the judgment was accordingly confirmed, without a dissenting voice.

Here, we may observe, the remedies provided by the discipline against unjust or improper disownments were fully tried and exhausted. No appeal lies to any other department of Society.

This Yearly Meeting of 1844, which confirmed the disownment of John Wilbur, addressed epistles as usual to the other Yearly Meetings, and these epistles were read in them and responded to as in former years.*

When the Yearly Meeting of New England convened, on the 16th of 6th month, 1845, the representatives from the eight quarters being called as usual, all except three answered to their names. But at that stage of the proceedings, a second paper, purporting to be a report from Rhode Island Quarter addressed to "New England Yearly Meeting of Friends," was laid on the table. The names of the persons thus given as representatives, were entered on the minutes and called, when they appeared to be all present.

"A proposition was then made, and united with by the meeting, that the Representatives from the other seven Quarterly Meetings, those named in the two accounts from Rhode-Island being excluded, should constitute a Committee, before whom the persons claiming to be Representatives from that Quarterly Meeting should be fully heard on the subject of their claims respectively; and that the Committee, after deliberating thereon, should report to the Yearly Meeting which of the two bodies thus claiming, was, in their judgment, the true Rhode-Island Quarterly Meeting, in unity with and subordinate to that meeting, and entitled to send Representatives thereto.

"This subject having been thus far disposed of, the Meeting came to the conclusion that no other business could with propriety be entered upon by the Yearly Meeting till it was fully determined; and instead of proceeding to the appointment of Clerks on 2d day afternoon, as usual, decided that the Clerks then under appointment should continue to serve the meeting until the question was settled.

"Two accounts purporting to be from Rhode-Island Quarter were also presented to the Women's Yearly Meeting, and the whole subject was similarly disposed of by that Meeting, by referring it to all the Representatives, except those from Rhode-Island, to report thereon.

"Soon after the opening of the afternoon sitting, a person under appointment as one of the Representatives from Sandwich Quarter, rose and said, that a portion of the Representatives had been together, and concluded to propose the name of Thomas B. Gould* for Clerk, and Charles Perry for Assistant Clerk. Upon this, several individuals rose in quick succession, and expressed unity with the nomination. The large body of the Representatives informed the Meeting, that they had no knowledge that any such proposition was about to be made, and by a very general expression of the members of the Meeting, as well as of the Representatives, the course proposed was wholly disapproved. On calling the names of *all* the Representatives in attendance from the several Quarterly Meetings, except Rhode-Island, it appeared by their express declaration, that *forty-one* of their number were not consulted in relation to the appointment of

*In the answer from Philadelphia Yearly Meeting, held in the 4th month, 1845, the epistle from New England was acknowledged as acceptable; and although it was proposed in the Yearly Meeting to expunge the expression, the proposal was rejected and the word acceptable retained.

*It appears that the person thus offered as Clerk had been disowned about seven months before.

Clerks, and that they now entirely dissented from the appointment of Thomas B. Gould and Charles Perry, while *four* made no reponse when their names were called; *forty-five* being the whole number in attendance, with the exception of those named in the accounts from Rhode-Island. But the persons thus nominated to act as Clerks, with others, their adherents, proceeded in reading and speaking, to the disturbance of the meeting. The Clerk of the Yearly Meeting, by its fully expressed direction, solemnly protested against their proceedings, and desired them to desist. To this, however, they paid but little attention, and continued to carry on their own business till the adjournment of the meeting. Similar proceedings took place in the Women's Meeting, with the exception that the Seceders left the house before the meeting adjourned.

"On third day morning, the 17th, the committee in the case of Rhode-Island Quarterly Meeting, made a report, in which, after giving a statement of the various circumstances connected with the subject referred to their consideration, they expressed their 'united sense and judgment, that the accounts from Rhode-Island Quarterly Meeting, signed by David Buffum and Sarah F. Tobey, as Clerks, should be received as the true accounts from said Quarterly Meeting, and that the representatives therein named 'should be considered and acknowledged as the representatives from that Quarterly Meeting to the Yearly Meeting.' This report was signed by forty-one men, and thirty-eight women, being all the representatives in attendance in the Men's Meeting, except four, and all in the Women's Meeting, except two, apart from the representatives named in the two accounts from Rhode-Island. After the Report was read, two friends were appointed to inform the representatives named in the account signed by Charles Perry, Assistant Clerk, that the Committee to whom their claims were referred, had made a report, which was about to be considered, and that they might be heard thereon. After a short absence, one of the friends reported that he had delivered the message intrusted to them, to a number of those persons named in the report, whom they found assembled in the yard, in company with others. Having waited a sufficient time, the meeting after hearing the report a second time, by a very general expression confirmed its conclusions, and thus acknowledged the meeting, of which the accounts were signed by David Buffum and Sarah F. Tobey, as Clerks, to be the true Quarterly Meeting of Rhode-Island, and the representatives named therein, to be the Representatives from Rhode-Island Quarterly Meeting to this Yearly Meeting."*

From this plain statement of facts, two conclusions evidently follow: 1st. That the question of doctrines had no part in producing the separation in New England. For the subject of doctrines was not brought under discussion during their proceedings, either in the disownment of John Wilbur, or in the subsequent action of their meetings. 2. That the circumstances under which the body whereof Thomas B. Gould has always acted as clerk was organized, and the mode of its organization, afford it no rational claim to the character of New England Yearly Meeting of Friends.

It is not denied by any that the meeting which convened at Newport on the 16th of 6th month, 1845, was the genuine undisputed Yearly Meeting of New England; and that this meeting has maintained its regular functions from that time to the present. No act or omission of that meeting has been adduced on which its suspension or dissolution can be predicated. The argument of Judge Ewing in the Camden trial is therefore applicable to this case.

"One meeting being in life, another of the same powers, rights, and jurisdiction, could not, according to the discipline of the society, according to the simplest elements of reason, according to the immutable rules of action, which must govern and control all human assemblages, of whatever nature, and whether religious or civil, according, indeed, to the avowed doctrines of the pleadings in this cause, and the consentaneous declarations of counsel, a second, a subsequent meeting could not be set up within its bounds."

In the trial of a cause arising out of this unhappy division, Chief Justice Shaw in delivering the opinion of the Supreme Judicial Court of Massachusetts, after reciting the transactions in the Yearly Meeting on the 16th of 6th month, 1845, in a manner corresponding in substance with the account above given, proceeds:

"It appears to us very clear, upon the evidence, that though this action was made the occasion of holding a separate meeting under Gould, yet that, as a legitimate Yearly Meeting, it was altogether irregular and void. Gould's own minute seems quite conclusive. Giving an account of this meeting, after a long recital of grievances, oppression, heresy and misconduct, on the part of leading men, he states that it was regularly formed under Shearman as clerk; that the question, as to which set were the true representatives, was referred to the other representatives, and states the reasons why those coming from the Wilbur meeting declined so to submit the question, and proceeds to state, that in the afternoon, Prince Gardner, on behalf of the representatives from Rhode Island Quarterly Meeting, and some of those from Sandwich Quarterly Meeting, reported that they had been together, and were united in proposing the name of Thomas B. Gould for clerk of this meeting for the ensuing year, and of Charles Perry for assistant clerk; and the nominations being fully united with, *by those who have been for some*

*Narrative of facts, &c., signed by Abraham Shearman, Jr., and Hannah Gould, Jr., as Clerks, 1845.

years laboring under much oppression, for the support of the order and discipline and of the testimonies and doctrines of our religious society upon their original foundation, they were accordingly appointed.

"This was the basis of the secession, and of an attempt to organize a separate Yearly Meeting. The only apology for offering such a nomination by Gardner at that time, after the meeting had agreed to postpone the appointment of clerk till after the decision of the other question, was, that the discipline so required it. But the discipline was the act of the Yearly Meeting, prescribing a convenient general rule, adapted to ordinary occasions; but the power, which could make, could modify or suspend this rule, and had done so. The clerk, declared to be chosen, in his minutes does not venture to assert that his nomination was united with by the meeting, but only by those who had been oppressed.

"The only reason assigned, by way of justification or apology, is, that they and their friends had been oppressed. Whether this justification could have availed, had such oppression been proved to be done or sanctioned by the Yearly Meeting, would present a very different question. But at this time the Yearly Meeting had done no act, refused no application for redress, declared no heretical opinion, nor taken any step to be complained of.

"On the evidence, the court are of opinion, that the Yearly Meeting, attempted to be formed under Gould, was not, and scarcely professed to be, formed according to discipline; but that they separated to avoid the rightful authority and controlling action of the Yearly Meeting, to which they were subordinate; and although they professed to do this for what they deemed to be good cause, yet they thereby became separatists, and ceased to be in unity with the Society of Friends: but that the Yearly Meeting, of which Shearman was clerk, was rightly formed and conducted as the Yearly Meeting for New England, and that they had done no act to forfeit their rights and claims to the supremacy belonging to them by the discipline and fundamental laws of the society."

The report of a committee of the Meeting for Sufferings, relative to the causes of the division in New England, presented to Philadelphia Yearly Meeting in 1819, and which was passed through that body in a manner which it may be hoped will not be considered as a precedent in its future proceedings, contains the following remarks:

"The manner in which that separation was effected, is, we presume, known to most if not all our members. Many of those who now constitute the smaller body in New England, thought that the Yearly Meeting was not authorized suddenly to suspend the important rule of discipline which requires the representatives to meet at the conclusion of the first sitting, and agree upon a clerk for the year, and report the same to the adjournment. Four of the representatives, thus thinking, together with those appointed by one of the bodies claiming to be Rhode Island Quarterly meeting, met, and agreed upon Friends to be nominated for clerk and assistant. Upon these names being proposed to the afternoon sitting, and being united with by some, and disapproved by more, the separation which now exists, immediately followed."

"Although the manner in which this separation was effected, was not such as we think affords a precedent safe to be followed in the organization of a Yearly Meeting, yet inasmuch as those friends who compose the smaller body appear to have acted from a sincere desire to maintain the doctrines and discipline of the Society, and the rights secured by it to all its members; and had been subjected to proceedings oppressive in their character, and in violation of the acknowledged principles of our church government, we believe they continue to be entitled to the rights of membership, and to such acknowledgment by their brethren as may be necessary for the enjoyment of those rights."

Now, whatever weight may be attributed to this opinion, or to the body from which it emanated, we can find nothing more than an *opinion* in it. It is not, in terms or profession, a *decision*. We certainly have a right to demand unquestionable evidence before we charge the Yearly Meeting of Philadelphia, with the assumption of authority which the discipline no where confers upon it. That meeting might express a belief that another meeting of similar powers had unjustly or injudiciously excluded some of its members from their rights of membership, but unless Philadelphia Yearly Meeting possesses an appellate jurisdiction, which it never has claimed, over the acts of New England Yearly Meeting, the opinion above indicated must leave the members in question, exactly where they were in regard to the actual possession of their rights. The proceedings by which they were placed out of the pale of society are not reversed or reversible by any action which another Yearly Meeting can take.

The ancient Yearly Meeting of New England being still in existence, another Yearly Meeting of Friends could not, as Judge Ewing remarks, exist within the same jurisdiction; and of course its acts must be valid unless set aside by another meeting of superior power. But it is not assumed that such superior power is lodged in any department of society. The conclusion is, therefore, inevitable, that the disownments authorized or confirmed by New England Yearly Meeting, whether right or wrong, are conclusive. In regard to the decision of a Yearly Meeting, Chief Justice Shaw remarks:

"It is final and conclusive, because there is no superior body which can call its decisions in question. It is conclusive, in the sense in

which the judgments of the highest courts are conclusive, not because they are necessarily wiser or better than those of other courts, but because it is the tribunal of last resort, and the constitution and laws have created no tribunal to re-examine its decisions."

From the testimony on all sides, it is too obvious for doubt or denial, that the whole difficulty arose, on the one side, from the conduct of John Wilbur, and on the other, from the efforts made by Friends in New England to maintain what they considered to be the order and discipline in his case. It is also obvious that he had tried and exhausted the remedies provided by discipline for securing the rights of members. Whether the proceedings in the inferior meetings were conformable to their own discipline or not, was a question to be decided, in the last resort, by the Yearly Meeting. It was so decided, and the disownment of John Wilbur was confirmed. And being thus confirmed, it is believed that the interference of other Yearly Meetings with their conclusions, is not supported by any disciplinary precedent in the Society of Friends. On this subject the associated committees of the five Yearly Meetings, who convened at Baltimore in the 7th month 1849, remark:

"Resting in the unchangeable truth of the Gospel, our worthy forefathers, under the enlightening influence of Divine grace, early saw the necessity of that organization of meetings, and the establishment of that Christian discipline, which are essential to our preservation and prosperity; and very full, solemn and forcible is the language of that devoted servant of Christ, George Fox, when he refers to the setting up of meetings for discipline, and the authority in which they should be held. 'They were set up by the Spirit and power of the Lord God,' 'and the power of the Lord God is the authority of your men's and women's meetings.' And, however high and holy may be the profession which this necessarily involves, experience has always verified the truth, that it has been as they are thus held, that they have fulfilled the purposes of their establishment. In the organization of these meetings a beautiful order was introduced, consistent with the simplicity and authority of the unchangeable truth, an order which has proved eminently salutary and efficient in the Church. Yearly, Quarterly, Monthly and Preparative Meetings, were set up and are still continued, for the purpose of Church government, subordinate and accountable one unto another; Preparative to Monthly, Monthly to Quarterly, and Quarterly to the Yearly Meeting. The last being the highest tribunal in this Church organization, from whose decisions there is no appeal, and exercising over all below it a power of supervision and control, looking to the good of the members composing them, and to the honor of truth; and in all cases where it deems it necessary, directing their proceedings in the authority which the truth gives.

"This subordination and order remain to be essential to our preservation, and cannot be departed from. Any innovation must necessarily lead to weakness and confusion, and the cause of truth must suffer from it. As introduced and practised by our ancestors, they are simple and effective, for they are founded in the truth, and derive their authority therefrom. Nor can their exercise in this authority ever prove oppressive to meetings or individuals, but strengthening and preserving.

"This Conference is united in the belief, that it is essential for us clearly to understand and inviolably to sustain the rights that belong to distinct Yearly Meetings. It cannot be questioned that if a Yearly Meeting should manifest unsoundness in Christian faith, if it should promulgate views inconsistent with the principles professed by Friends, or should not maintain our Christian testimonies, that it may then become the duty of the other Yearly Meetings to extend to it brotherly entreaty or admonition for its restoration. But in the exercise of the functions which legitimately and exclusively belong to itself, as the forming or administering its own discipline, any interference by another Yearly Meeting, or attempt to control its action in these respects, would be an infraction of our established order, and fraught with consequences perilous to the whole brotherhood of Yearly Meetings; against which we feel solemnly bound to bear testimony."

And again, in the address of this Conference in 1851, they remark: "It is not for us to enter into a review of the disciplinary proceedings of New England Yearly Meeting; they belong exclusively to itself, and have not been called in question by the meetings we represent, nor by those of London and Ireland."

The seceding body, assuming the title of New England Yearly Meeting, addressed epistles to the Yearly Meetings in Europe and America, but their communications were not received or read in any of the meetings to which they were addressed; and the Yearly Meetings of London, Dublin, New York, Baltimore, North Carolina and Indiana, explicitly disavowed any connection with the seceding body, and directed their clerks to return the addresses to the quarter from which they came.

In the Yearly Meeting of Philadelphia, the correspondence with the Yearly Meeting of New England was suspended in the year 1846; the suspension being apparently founded, not on any doubt of the continued existence of that meeting, nor on any official or authorized charge of maladministration, or unsoundness of doctrine, but on the circumstance that a small number of the members of that meeting had separated from the body, and organized a meeting, which assumed

the name of New England Yearly Meeting and addressed an epistle to us.

Into the wisdom or propriety of this suspension it is not now our intention to inquire. This suspension consisted in declining to read or respond to the epistle received from the regularly constituted Yearly Meeting; yet when any members of that meeting attended Phila. Yearly Meeting, their right to seats therein has not been called in question. But when such friends have attended with minutes or certificates, those documents have not been read in the Yearly Meeting. By what authority they have been arrested and withheld, is perhaps more easily asked than answered. The Yearly Meeting has not repealed or suspended the rule of discipline which requires the certificates or minutes of friends attending ours from other Yearly Meetings to be read therein.

In the Yearly Meeting of Philadelphia, in the year 1848, the subject of the difficulties in New England was referred to the Meeting for Sufferings, and that body in the following year, presented to the Yearly Meeting a detailed report of the facts and circumstances which were adjudged by those who supported it, to have produced the difficulties in New England Yearly Meeting.

When this report was read in the Yearly Meeting of 1849 it plainly appeared that a large number of experienced and valuable Friends, both members of the Meeting for Sufferings and others, dissented from it. It was, however, passed through the meeting, though certainly not with the union and cordiality of feeling and judgment which are usually considered essential to the adoption of a measure of such vital importance; and was directed to be forwarded to the two bodies in New England, but without addressing either of them as the Yearly Meeting.

Previous to the production of this report, it may be remembered that Friends in New England had been frequently charged with unsoundness of doctrine, and many well-meaning Friends, no doubt, fully believed that the difficulties there arose from the adoption, by many of the leading members, of sentiments on doctrinal subjects, inconsistent with the faith and principles of our religious Society. It is also to be remembered that the Yearly Meeting of Philadelphia had then, for three years, suspended its long established correspondence with the Yearly Meeting of New England. It would therefore be more than can be reasonably looked for from men encompassed with the usual infirmities of our nature, to expect the Committee of the Meeting for Sufferings, professedly acting on behalf of Phila. Yearly Meeting, to feel entirely clear of an inclination to find, if they could, an adequate reason for the suspension in question; and the charge of unsoundness, if fairly established, would have furnished a plausible if not conclusive justification.

Indeed, from the course pursued by Phila. Yearly Meeting, and the prominence given to the imputation that the difficulties in New England were the result of unsoundness of doctrine adopted by Friends there, the Committee appointed for the express purpose of tracing to their source and exposing to light, the origin and progress of those difficulties, could not perform the duty assigned to them without adducing a proof of that unsoundness, if proof of it could be adduced.

Yet notwithstanding these obvious considerations, nothing in the report even attempts to fix such a charge upon them. Their disciplinary proceedings are indeed reviewed, and in several instances pronounced incorrect, but this does not in any degree involve the question of doctrines.

Considering an attempt by one Yearly Meeting, or by any of its branches, to review and rejudge the disciplinary proceedings of another Yearly Meeting, as altogether extra-judicial, and unauthorized by the nature and principles of their relation, we shall offer no opinion in regard to the correctness of the review in question.

As no charge in relation to doctrines appears, we are furnished with negative evidence that the committee had none to adduce; and negative is in this case as satisfactory as positive. We have, however, something more than negative evidence in the case. For when the belief is expressed that harmony cannot be restored until the disciplinary proceedings, which had just been pronounced incorrect, are retracted or redressed, it is plainly intimated that harmony might be restored by the correction or retraction of those proceedings. But certainly a controversy arising from the promulgation or maintenance of unsound doctrines could not be adjusted and harmony restored, by any thing less than the removal of the cause from which the controversy arose. A mere correction of disciplinary measures would rectify no errors, and reconcile no contrarieties in relation to doctrines.

It is also to be observed—and the observation is important—that all the proceedings which are thus pronounced inconsistent with the discipline, arose, directly or indirectly, from John Wilbur's case. John Wilbur appears as the moving cause in this distressing affair. But the question whether John Wilbur's right of membership was unjustly invaded, had been adjudged, and the proceedings of the inferior meetings in his case confirmed by the highest tribunal having cognizance of the subject; and John Wilbur himself was candid enough to acknowledge that he had been fully and kindly heard by the Yearly Meeting's Committee.

A few remarks may here be offered relative to the claims of John Wilbur, Thomas B. Gould, and their associates, to the character of members of our religious society. It will hardly be maintained that they are members of the Yearly Meeting which has disowned them, or from which they have voluntarily withdrawn. If they

are members at all, they must be members of what is sometimes called the smaller body, for they neither claim to be, nor are owned as members of any other body in New England. The question then arises, whether that body is a Yearly Meeting of Friends, so constituted and organized as to entitle its members to the rights of membership wherever they may choose to travel. If we answer this question affirmatively, we adopt a conclusion which no Yearly Meeting* in the world has admitted, and which all except two have explicitly disavowed. If we answer negatively, we can hardly escape the conclusion that members of that body, when they take seats in other Yearly Meetings, must be regarded as intruders.

That the question must be answered negatively appears by several considerations. All the Yearly Meetings which have answered at all have answered negatively. The report of the Meeting for Sufferings to Philadelphia Yearly Meeting, plainly admits that this smaller body "was not a regularly constituted Yearly Meeting." Nor does it maintain that the ancient Yearly Meeting of New England, of which Abraham Shearman, Jr., was clerk, was dissolved, or its functions suspended, at the time when the new organization was formed. In fact, its continued *existence* is necessarily implied, when its retraction of certain disciplinary proceedings is stated as the condition on which unity is to be restored. Hence, the decision of Judge Ewing, already quoted, in reference to the Camden case, becomes applicable to this; and as Friends admitted the correctness of that decision at the time it was pronounced, it is presumable they will not question its validity in the present day.

If now we turn our attention to our friends in in Ohio, and inquire into the causes which produced the opposition in feeling and sentiment, so sorrowfully prevalent there, we find them originating in the New England difficulties. The secession from the Yearly Meeting of New England occurred in the 6th month, 1845, and at the ensuing Yearly Meeting of Ohio a painful opposition of judgment and feeling became obvious. Two epistles, both purporting to be from the Yearly Meeting of New England, were announced, but neither of them was acknowledged or responded to. From that time to the period of the late separation there, the reception of the epistles from the ancient Yearly Meeting in New England, and the usual expression of unity with the members in attendance from that meeting, have been subjects of controversy between the parties into which the meeting was obviously divided. For several years the minutes and certificates of Friends from New England were read and recorded in the meeting of ministers and elders as in former years; but in the public Yearly Meeting such record was not made. In the women's Yearly Meeting, the ancient practice has been steadily maintained in relation to the epistles (except in 1845, when no epistles to any of the Yearly Meetings were issued) and to the minutes of Friends from other Yearly Meetings. In 1846, a communication from the "smaller body" was presented to that meeting, and after examination by a committee, was returned to the body that issued it, accompanied by an explicit minute declining all correspondence with them.

Another subject of controversy soon arose among Friends of Ohio. Some members of the "smaller body" in New England, who had voluntarily separated from the regular Yearly Meeting, or had been disowned, at times appeared and took their seats as members at the Yearly Meeting. Their presence was objected to by one class, and openly allowed, or even actively encouraged, by another. In the course of these discussions, it was urged by some of those who advocated the attendance of that description of persons, that as *they* had not objected to the presence of members of the "larger body," in New England, such Friends as dissented from them ought to be equally tolerant in relation to the attendance of members of the "smaller body." This, as already observed, involved the question of the legitimacy of the "smaller body" as a Yearly Meeting of Friends, and the concession proposed amounted virtually to an admission that the claims of the two bodies to the character of Yearly Meetings were equal; and some of those who sympathized with the "smaller body," did actually claim that the two bodies stood on equal ground. To this the Friends who desired to maintain the usual and long established relation with that Yearly Meeting could not agree. For as they had always regarded the "smaller body" as seceders, and not as a Yearly Meeting, they could not consistently admit them to seats in their meeting.

Hence, we are brought to the conclusion, and it appears impossible to arrive at a contrary one, that so far as the difficulties in the late Yearly Meeting of Ohio arose from the claims of Thos. B. Gould and others similarly circumstanced, to a seat in that meeting, and the effort on one side to support that claim, and on the other to reject it, the order and discipline of the Society were clearly on the side of those who insisted on their exclusion. For we are to observe that the usage and order which require our meetings for discipline to be select, were not denied. The ques-

*It is true, that when, in 1852, John Wilbur openly attended the Yearly Meeting of Philadelphia, and his attendance was objected to, his right to a seat there was attempted to be vindicated by the allegation that he was unquestionably a member, but no explanation was given or attempted of the process by which he was supposed to have been restored to membership after his disownment was confirmed by New England Yearly Meeting. The case was too hastily passed over to be regarded as the expression of a judgment, more particularly as the decision of so important a question as the establishment of a Yearly Meeting.

tion at issue was not whether the meeting ought to be select, but whether it was so while Thomas B. Gould and his companion were present. But the decision of this question necessarily depended upon the previous one, whether the "smaller body" in New England was a Yearly Meeting of Friends. The affirmative decision of one of these questions, was, in reality, a similar decision of the other. The discipline recognises no partial rights of membership. Every individual must be either within or without the pale of our religious society.

From these difficulties arose another respecting the choice of a clerk. Previously to the secession in New England, we hear nothing of any controversy on this subject; but when the dissensions in New England had spread their influence among Friends in Ohio, the choice of a clerk became an object of no ordinary interest. As the friends who were opposed to the new organization, and desirous to maintain the ancient connection, generally believed that Benjamin Hoyle, the clerk, had manifested his partiality towards the seceders, they were desirous of releasing him, and filling his place with one who would willingly promote the restoration of the ancient order and fellowship. Hence, we soon find it reported that the representatives could not agree upon a clerk or assistant. In this dilemma the former incumbents were continued in office.

Here we can hardly fail to perceive, that all the embarrassments in regard to proceeding with business,—four days, in one instance, being spent in debating the question whether their business should proceed while persons disowned in New England were present,—and all the difficulty in agreeing upon a clerk, arose from the opposite sentiments entertained among them respecting the New England secession. Friends in Ohio were not disputing about doctrines. If the subject of doctrines was at any time brought into the discussion, it was not admitted by Friends as the original ground of controversy, but merely as auxiliary to the cause in dispute. To whatever part of this unhappy contest we direct our attention, if we trace it to its source, we still are led back to the secession in New England.

The reader may perhaps inquire, what, after all, is the specific point of controversy? The object which one class of Friends have in view is easily explained. They regard those, by some styled the "larger body," as the genuine, long established Yearly Meeting of New England, and desire to extend to it and to its members the usual expression of unity and Christian fellowship. And they of course consider the "smaller body" as seceders, who have forfeited or relinquished their connection with the Society of Friends, and consequently neither own them as members, nor can hold church fellowship with them. The position of those who espouse the opposite side of the question, is not so easily defined. Though they have not so far denied to the members of the "larger body" the rights of membership as to refuse them a seat in meetings for discipline, yet they have refused to read the epistles and certificates addressed to them from that Yearly Meeting. They have also admitted and encouraged the attendance, both in meetings of ministers and elders, and in meetings for discipline, of persons whose claim to membership rested entirely upon the authority of the seceding body in New England; and although they have not officially recognized that body as a Yearly Meeting of Friends, it is difficult if not impossible to perceive in what manner the measures they have already adopted can be consistently carried out without a full and unqualified recognition of that body. The countenance shown to Thomas B. Gould, in his character of a professed member and minister of the Society of Friends, at the late Yearly Meeting of Ohio, and subsequently by active and conspicuous members of the party, can be defended on no other ground than the admission that the body for which he has for some years acted as clerk is to be regarded as a legitimate Yearly Meeting of Friends.

The practical question at issue, whatever form may be given to it in theory, then appears to be, whether a connection and church fellowship shall be maintained with the ancient Yearly Meeting of New England, and consequently with the Yearly Meetings in Europe and America that sustain their union with it, or whether a union shall be established with the "smaller body" in New England, and an eventual disruption effected from all the Yearly Meetings which have declined its fellowship.

It may now be seasonable to inquire more particularly into the respective claims, to the character of Ohio Yearly Meeting of Friends, of the two bodies claiming that title, into which that meeting has been recently divided.

A few facts bearing on the question, and admitting of no denial, may be adduced. The Friends who advocated the appointment of Jonathan Binns, have always insisted, and continue to insist on the full recognition of what is often termed the larger body in New England, as the genuine Yearly Meeting, and upon extending to that meeting and to its members the usual evidence of unity and church fellowship. They have also insisted upon withholding a correspondent evidence of unity and church fellowship from the body of which Thomas B. Gould is clerk, and from the members of that body. In this they are clearly endeavoring to carry out practically, in Ohio, the course adopted, and the judgment pronounced by all the other Yearly Meetings in the world except one. From contrariety of judgment and feeling on this subject, and not from disputes about doctrines, the difficulties in Ohio arose.

For several years the representatives failed to agree upon a clerk, and so reported to the Yearly Meeting, and that meeting re-appointed the clerk

of the previous year. That this course, when adopted by the general concurrence of the Yearly Meeting, was in order, admits of no doubt But that this was the only course which the meeting, in such an emergency, had authority to take, is not so clear. The representatives having failed to perform the duty assigned them, the appointment of the clerk devolved on the meeting, as though the subject had not been referred. The only precedents were those set by themselves, and a solitary instance, under unusual excitement, in Philadelphia. And if the Yearly Meeting of Ohio could establish a precedent, it could also change it. Surely no correct disciplinarian will assert that a Yearly Meeting is bound by principle or precedent to continue a clerk in his office, though he may have lost the unity and confidence of the meeting, as long as partisans can be thrown into the representation, who will prevent the agreement of that body upon another individual.

But could we even agree that the meeting was bound by precedent to continue the incumbent in office whenever the representatives presented an united report that they had no name to offer, still that would not include the case before us. Prior to 1854 the report of non-agreement appears to have been a joint and undisputed report. No name was offered by the whole body or by any portion of the representatives. But in 1854 a number of the representatives did agree to report Jonathan Binns and James B. Bruff for clerk and assistant, and when in the meeting the representatives were called upon for their report, this response was given, professedly, as it was in fact, as the report of a part of the representatives. And the report thus given, we may remember, was agreed upon by those who presented it, in the presence and hearing of the body of representatives. This response, we observe, was the only one made to the call for a report, until an extensive expression of concurrence had appeared in the meeting. When the report that the representatives had no name to offer was at length given, the expression of unity with the appointment of the Friends named still went on, until a large number of voices were heard. Both reports were divided ones, as it appears that no one was authorized by the whole body of representatives to give in a report of non-agreement. The request that the individual who made it should present such report, must have been made by only a part of the representatives. Yet upon this report, Benjamin Hoyle, without waiting for the voice of the meeting, prepared and read a minute declaratory of his own and William S. Bates' continuance in their former stations. A few, and but a few, voices were heard in concurrence with this minute.

Now, there are two prominent points to be considered in relation to these transactions:

1. The action of the Representatives.

2. The action of the Meeting.

It is questionable whether any considerable number of the representatives were in favor of reporting Benjamin Hoyle for the clerkship.

It has indeed been said, that twenty-eight, about two-thirds, of the representatives were willing to offer the name of Benjamin Hoyle for clerk. But it is admitted they did not report it. Of course their willingness, if admitted, without corresponding action, could have no practical effect. If they were restrained from reporting that name, because their colleagues would not unite in the report, why were they not restrained by a similar cause from reporting that they could not agree upon a name? In either case none but a divided report could be given.

If, at a common election, one class of voters should give in their tickets with the name of their candidate fully and legibly written, and another class should leave the place for the name an entire blank, could there be any doubt, whatever might be the number of blank tickets, that the candidate named was duly elected? This supposed case is analogous, as far as the representatives are concerned, with the case before us. A part of their number agreed to propose certain persons, and reported them to the meeting. The other part made a blank report.

When the case was opened in the meeting, Jonathan Binns and James B. Bruff, were the only names before the meeting; for the names of Benjamin Hoyle and Wm. S. Bates were not heard till they were read in the minute announcing their continuance. Jonathan Binns was, therefore, the only one proposed to the meeting as clerk, and the case falls under that stated by Judge Ewing when he says, quoting Angel and Ames: "When a majority protest against the appointment of a candidate, and do not propose any other candidate, the minority may elect the candidate proposed." [p. 29.] With, however, this important modification, that nothing appears to show that those who advocated the appointment of Jonathan Binns were a minority. Indeed the voices in favor of that appointment were quite as numerous as those usually heard on such occasions, and the opposition was quite a feeble one.

As Benjamin Hoyle and Wm. S. Bates were not proposed by the representatives or by any one in the meeting, and no discussion respecting them preceded the reading of the minute of their continuance, and the precedents on which that continuance was ostensibly founded, were cases essentially different from the one then existing, it appears quite vain to insist that Benjamin Hoyle and Wm. S. Bates were the duly appointed clerk and assistant of Ohio Yearly Meeting.

We are, therefore, brought to the conclusion, that Jonathan Binns and James B. Bruff were the regularly constituted clerk and assistant of Ohio Yearly Meeting. The circumstance that the minute of their appointment was made

by the former could not vitiate the proceeding, for the minute did not constitute, but merely recorded the conclusion of the meeting. If this minute is to be deemed invalid because made by Jonathan Binns himself, after the Friends therein named had been proposed by a part of the representatives, and openly approved by a large portion of the meeting, with what shadow of consistency can the minute of Benjamin Hoyle be vindicated, appointing himself and another to stations for which they had not been proposed to the meeting in the present year, either by any portion of the representatives or by any one else.

After the minute of Benjamin Hoyle, continuing himself and W. S. Bates as clerks, was read, no business was transacted, until he made and read a minute of adjournment to ten o'clock on the following day. When Benjamin Hoyle and those who united with him had withdrawn, it is believed that nearly one-half of the original number remained.

From this point of time, the two bodies, into which the meeting was divided, continued to act separately, each claiming the name and character of Ohio Yearly Meeting.

It is a significant fact that the Friends who were present from other Yearly Meetings with minutes or certificates, with a single exception, remained behind when Benjamin Hoyle and his adherents withdrew. It is also understood, and not denied, that Thomas B. Gould and his companion, attended to its close, without opposition or objection, the meeting which recognised Benjamin Hoyle as clerk.

The case of the women's Yearly Meeting may justly claim a few lines in this review.

When, on third day morning, the representatives were called upon for their report, their response was, in substance, that they had no names to offer. On this the acting clerk waited, without attempting to make a minute, until a proposal was made and largely united with, that the incumbents of the former year should serve the meeting for the present one. To this proposal no objection was made, and no other names were offered. With this sanction, Jane M. Plummer made a minute expressive of the re-appointment of herself and Hannah S. Ladd to the stations of clerk and assistant for the current year.

In the afternoon, they sent in an inquiry to what hour the men's meeting was going to adjourn, and being informed that no hour had then been agreed upon, they made their adjournment to the same hour as the men. As the meeting of which Jonathan Binns acted as clerk, adjourned to eight o'clock next morning, the other having previously adjourned to ten, the women were left to construe their own adjournment, according to their judgment, as to which body constituted the true Yearly Meeting. Accordingly, at eight o'clock next morning, Jane M. Plummer and Hannah S. Ladd took their seats at the table, and in conjunction with such women Friends as assembled, believed to amount to nearly, if not quite, half the number that had convened on the two previous days, proceeded with the business of the Yearly Meeting.

The proceedings of the Womens' Yearly Meeting appear, therefore, to have been conducted in a manner strictly constitutional and orderly.

As this meeting from that time acted in unison with the meeting of which Jonathan Binns was clerk, they were evidently identified, and must be regarded as collateral branches of one Yearly Meeting. And we may find no trivial evidence that these united bodies constitute the genuine Yearly Meeting of Ohio, in the fact that all the Friends in attendance from other Yearly Meetings, whether male or female, with certificates or minutes, with the solitary exception already mentioned, continued to meet with those for whom Jonathan Binns and Jane M. Plummer acted as clerks; and that the epistles from those bodies have been acknowledged and responded to by all the Yearly Meetings which have occurred since they were issued. E. L.

LINDEN OR BASSWOOD PAPER.

The article has come. It is before us—three qualities of it. One almost good enough for a newspaper, the other better than most of the paper *the Democracy* has had to put up with, and the third a strong, smooth, even sheet; fit for promissory notes, nay, for love-notes, the least dangerous of the two. It is made of basswood. The genius who got up the Beardsley Planing Machine studied out this new paper. He made the pulp in the kitchen of his house in Albany, and made the paper there too, after some primitive fashion, in which a sieve conspicuously figured. On one of these samples is an advertisement of $50 reward. Basswood has fairly entered into the service of men in the pursuit of stolen property. This handbill indicates a horse and wagon as the object of the distress of the gentleman who invokes the linwood to aid his search of a thief. It is of white and quite smooth paper. We understand that the wood is treated by revolving cutters, which reduce it to fibre in a short time. Then something else is done to this fibre, which we dont understand. A caveat is on file at Washington, which will inform the curious what this something else is. Two other things, we are told, of which the most important is, that Mr. Beardsley can make the pulp, and make a fortune out of it, by selling it at two cents a pound. The other is, that an edition of the Albany Evening Journal will soon be printed upon the paper. Mr. Beardsley was last week engaged in building machinery for a paper mill under his new process. The white cedar is said to yield the finest and strongest paper. There is talk of setting that apart for bank notes. The cotton wood of the South, and

the cypress, are said to be especially adapted to it, as also is the tamarac. Devoutly do we invoke success upon Beardsley's efforts.—*Buffalo Democracy.*

THE AFRICAN SLAVE TRADE.

A month or two since, the Charleston Mercury contained a series of articles upon the benefit and necessity to the South of re-opening African slave trade. The proposition was as cool a one as was ever suggested by an agricultural writer, upon the best method of increasing the yield of crops. It was to cheapen labor in the South, and to enable Southerners to turn barren and neglected lands into flourishing plantations. The subject has since been introduced into the South Carolina Legislature. The Washington correspondent of the New York Express says of it:—

"The chief topic of conversation this morning is the proposition reported to the South Carolina Legislature for the re-opening of the African slave trade. That proposition, astounding as it may seem to many of your readers, has many advocates among the Southern people, and especially among that class to whom fortune has not been more than moderately propitious. The present high price of negroes prevents their purchase in any considerable number, unless by those who are possessed of abundant capital. Consequently, the man of small means is precluded from embarking in the business of planting, from which his more fortunate neighbors are deriving annual incomes of from 50 to 100 per cent., according to the price of cotton. If the slave trade were revived, it is argued the price of good field hands would fall from $1100 to $700, the price in Cuba, and the planting interest of the South be materially enlarged and benefitted. More laborers could then be obtained for internal improvements, &c., as well as for manufacturing purposes. The great want of the South, say certain politicians of that region, is a deficiency in the supply of labor. There is a great work to be done there—a great harvest to be reaped—but the laborers are wanting. Whence shall these laborers be obtained but from that 'dry nurse' of negroes as well as lions—Africa?"

"As an illustration of the scarcity of slave labor at the South, it may be mentioned that in Charleston, Savannah, Mobile, and New Orleans, Irish and German servants of both sexes are very numerous, and annually increasing. In Richmond and Washington they are still more abundant in proportion to the population; and the time is probably not very far distant when the bulk of the labor in the Southern cities will be performed by freemen."—*N. American.*

We often hear expressions of regret at the shortness of life. Even the patriarch of one hundred and thirty could declare that few and evil had the days of his life been. Yet what beatified spirit ever lamented that his time of probation was not longer?

THE WHITE DOVE AND THE LOCOMOTIVE.

The *Express* of this city says that as a R. R. train was coming towards Troy, at its highest speed, on passing a curve it suddenly dashed into a flock of pigeons upon the track. All of them save one—a pure and beautiful white—raised from the ground and escaped. The white one was not as fortunate, for rising and flying low in a line from the locomotive, it was overtaken and caught on the centre of the cowcatcher, where unable to raise its wings against the rushing air, mute and bewildered, its neck and head stretched forward, it stood transfixed and motionless, as though converted into stone. On went the train in its wild speed, and on stood the pigeon in its wingless flight, and fourteen miles were thus traversed by the train. It was only when the Union Depot at Troy was reached and entered that the pigeon, recovering from its bewildering enchantment, slightly ruffled its feathers, then tried its wings, and finally trusting them once more, soared aloft alighting on a cross piece of the dome. Here it was soon the observed of all observers, the story of its marvellous ride having many hearers. After an hour or so it sallied forth in the direction of its home, and doubtless will often tell in pigeon tongue of its flight with the locomotive.

THE WEEDER.

"The servant earnestly desireth the shadow."—Job.

"The morn is past, and yet the weeds are thick,
And the fierce August sun pours on me burningly,
Oh God!" she said, "send, send that shadow quick,
Which I desire so yearningly.

"For *me*, the heat and burthen of the day,
And a stern master who doth show no lenity;
For *him*, rich pleasure-lands stretch far away,
With groves of cool serenity.

"Above his meadows, into golden air,
The rounded knoll uplifts its green protuberance,
And ripening harvests wave and toss their hair,
In golden tressed exuberance.

"*There* are cool woodlands, in whose dark arcades,
The very noon-day seems of twilight emulous;
No heat wins there, but in the silent glades
The heavy dews hang tremulous.

"There the tall tulip crests the glorious scene,
The stately monarch of those sylvan palaces;
And its strong arms, like priests in ferial green,
Lift up their golden chalices.

"Through the thick leaves the tempered sunbeams sift,
And pleasant shades are o'er the sward distributed,
There worms may crawl;—there thistle-down may drift;
And I—I am prohibited.

"I faint with toil, yet keep my faith to all;
Tho' none save God regardeth me observantly;
Father!" she cried, "when will that shadow fall,
For which I pine so fervently?"

Then came a shadow; but 't was icy cold,
As of some swart, dread angel o'er her hovering;
It wreathed around her with voluminous fold,
And wrapped her in its covering.

Chill though it was, she hailed it with a smile;
And worn by years, and grief, and long infirmity,
Lay down beneath it, slept a little while,
And wakened in Eternity. *Putnam's Magazine.*

SUMMARY OF NEWS.

Foreign Intelligence.—The Steamship Canada, from Liverpool, with dates to the 6th ult., arrived at Halifax on the 17th inst.

The Allies had 300 guns ready to open their fire upon Sebastopol, and waited only a favorable opportunity to commence, intending, after 48 hours bombardment, to make an attempt to storm on the southern side.

The negotiations at Vienna had been further postponed for fourteen days, giving one more hope of peace.

The siege works had advanced so far, that direct communication was prevented between the garrison of Sebastopol and the Russian forces at Balaklava.

Letters from Trebizonde state that the Russian army in Asia had attacked the redoubt at Topak Kalch. The garrison, aided by the English and Polish officers, repulsed the attack, but the situation of the place was still considered precarious. Corps of native militia, with Russian officers, have been formed at various points in Circassia.

Brazil. Advices from Rio Janeiro to the 9th ult., state that a Brazilian Squadron was under orders to sail for Paraguay, to demand immediate satisfaction for some insult offered to Brazil by Paraguay. A rumor prevailed that the English and French representatives at Rio objected to this movement.

Buenos Ayres—Accounts from Buenos Ayres, state that that province had been invaded by troops from Santa Fe, instigated by Urquiza. The invaders were defeated, with the loss of all their baggage and ammunition. Later accounts report that a second battle had taken place, resulting in the total defeat and subsequent disbanding of the insurgents.

Domestic.—The receipts at the Custom House in Chicago during the year 1854, were $577,170,93, being an increase of $315,876.27, over the receipts of the preceding year.

Pennsylvania Legislature.—No business of general interest was transacted in either House on the 17th or 18th. On the 19th, the returns of the votes on the Prohibitory Liquor Law, were opened in the presence of both houses. It appeared that 158,318 votes had been cast in favor of a Prohibitory law, and 163,457 against it. No session was held by either House on the 20th.

No business of general interest was transacted in the Senate on the 22d. On the 23d, the bill to define and punish bribery, and to compel witnesses to testify, and a bill relating to taxes on collateral inheritances, were passed.

The House of Representatives on the 22d passed the joint resolution from the Senate, urging Congress to despatch one or more vessels in search of the Arctic Expedition under Dr. Kane. Several unimportant private bills were passed on th 23rd.

Congress.—In the Senate, on the 16th, the b for the sale of Rock Island, as amended by th House, was passed. In Executive session, th nomination of J. C. Breckenridge, of Kentucky, Minister to Spain, in place of P. Soulé, was co firmed.

On the 17th, a petition from citizens of Ne York, praying for the mediation of our govern ment in relation to the war in Europe, and on from Maine, for the repeal of the Fugitive Slav Law, were presented. A bill was passed appro priating $300,000 for the extension of the Genera Post Office building.

On the 18th, a message was received from the President, in relation to Indian hostilities, representing that vigorous measures will be necessary to protect overland emigrants to California, and proposing to call out 3000 mounted volunteers. Referred to the Committee on Military Affairs.

A letter was presented from Rufus Choate, resigning his situation as one of the Regents of the Smithsonian Institute, and assigning reasons for his resignation. A warm debate on the subject followed, and the Judiciary Committee were instituted to make inquiry into the management of the Institute.

On the 19th, a joint resolution was passed, authorizing the President to open negotiations with the British government, to establish a light-house on Cape Race. The Senate did not sit on the 20th.

On the 22nd, John S. Wells, Senator from New Hampshire, appointed in place of Moses Norris, deceased, was qualified, and took his seat. A number of memorials were presented, two being in favor of mediation by our Government, in the present European war. The 23d was spent in discussing the Bounty Land Bill.

In the House of Representatives, on the 16th, the Texas Creditor bill was reported by the Committee of Ways and Means, with amendments. The Pacific Railroad bill was debated, on the 16th and 17th. On the 18th, a committee was appointed to make inquiries into the management of the Smithsonian Institution, and the expenditure of its funds. The Pacific Railroad bill was then discussed until adjournment. On the 19th, the session was consumed in debate on the Pacific Railroad bill, without result. The consideration of the same bill was resumed on the 20th, and a substitute, offered by Senator Davis, of Indiana, was agreed to. The bill now provides for one Grand Trunk Central Railway and Telegraph Line, from some point on the western boundary of Arkansas, Missouri or Iowa, between the 36th and 43d degree of north latitude, on the nearest and most eligible route to San Francisco, and two branches, diverging from the Central road at some point east of the Rocky mountains, and running, one to Memphis, Tennessee, and the other, to some point on Lake Superior. The bill appropriates alternate sections of the public lands, for the space of twelve miles on each side of the road, from the eastern to the western terminus.

On the 22nd, the Pacific Railroad Bill was passed as amended. The vote was then reconsidered, and the bill referred to a Select Committee. The next day, a motion to reconsider this vote, and to lay that motion on the table, was passed.

FRIENDS' REVIEW.

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Notice of DANIEL BROWN, *of Luton, an Elder who died 5th month* 27*th*, 1854, *aged* 85 *years.*

The Christian consistency of this dear friend, throughout a long life, has left a sweet impression on the minds of those who knew him intimately. By example rather than by precept, he taught instructive lessons to all around, walking in the fear of the Lord, and pursuing the path of life with a meek and quiet spirit.

For many years he labored under severe bodily affliction, which was borne with much patience, though of such a nature as greatly to interfere with his enjoyment of social intercourse, and the participation with his friends in some of their religious privileges; but whenever ability permitted, he regularly and diligently attended our meetings, both for worship and discipline, and faithfully encouraged his family in doing so, striving to promote in others, a due appreciation of the benefits to be derived therefrom; and when unable to enjoy with them these seasons of spiritual refreshment, he still manifested, in different ways, his unabated interest. Sometimes he would say, "How I should like to go!" not in a murmuring spirit, but rather as conveying his sense of the value of public worship; or, occasionally, as a gentle reproof to those who he feared were lukewarm in their estimation of the privilege.

From early life, he was partial to quiet pursuits; gardening was a favorite employment, and reading occupied very many of his leisure hours. Next to the Holy Scriptures he valued the writings of Friends, and delighted to read aloud the Christian experience of his fellow professors; his countenance and voice betraying the varied emotions of his mind, as he traced them through their spiritual baptisms, outward sufferings, faithful service, or peaceful close. On some of these occasions, the Bible alone was the volume chosen; when, with deep interest, he would dwell on the narratives of the Old and New Testament. To many evenings thus spent amid the family circle, the surviving members of it can now revert, as to seasons of peculiar pleasure and profit.

His acquaintance with the Holy Scriptures was accurate and extensive; and when, for the last three years of his life, age and infirmity precluded his going to meeting, the time was regularly spent in retirement and the perusal of their sacred pages. We believe that, "through faith in Christ Jesus," he had found them "able to make wise unto salvation;" and though very diffident of his own attainments, he was strengthened, by the humility of his daily walk, his childlike trust in his Heavenly Father, the quietness and patience of his spirit, to adorn the doctrine of God our Saviour.

The simple views of Christian doctrine and practice which distinguish our religious Society, found in him at once an apt recipient and a fitting illustration; yet, "By the grace of God, I am what I am," seemed the appropriate utterance of his unobtrusive character. Frequently would he give a few words of counsel to his younger friends, to maintain entire the principles they professed, in that humility which should ever be the clothing of the Christian's spirit.

His latter days were passed in the same tranquil serenity which had so peculiarly characterized him through life, except that the complaint, from which he had so long suffered, became increasingly trying to him, as physical strength declined, so that in seasons of extreme weariness, he would sometimes express a longing desire to be at rest—a hope that time here might not be much prolonged—yet he was preserved in great patience; and when at length he entered the valley of the shadow of death, he seemed to fear no evil; and as the worn thread of life was gently severed, we reverently believe his purified spirit emerged into the glorious light of an eternal day.

Such a life and such an end suggest the words of the Apostle, "Not by works of righteousness which we have done, but according to His mercy He saved us, by the washing of regeneration and renewing of the Holy Ghost; which he shed on us abundantly through Jesus Christ our Saviour;" and illustrate the great truth, that "Godliness

is profitable unto all things, having promise of the life that now is, and of that which is to come."—*Annual Monitor.*

REMARKABLE FACT.

The report of the New York Prison Association states, that of 1200 complaints examined, and nearly 2000 persons spoken to in the city prisons during six months, only *one* was recognized who had, up to his arrest, abstained entirely from intoxicating drink. Will not those people who think slightly of temperance efforts make a note of this? And will they point out a cheaper or more effective way of arresting crime and misery?

MEMOIRS OF JOSEPH JOHN GURNEY.

(Continued from page 308.)

The completion of Joseph John Gurney's labors in Lancashire was his principal object in again leaving home. Referring to this visit, which occupied about five weeks, he writes:

"I believed it to be my duty to hold several meetings in the open air in some large places; particularly at Oldham and Middleton, where the population is at once very large and uncultivated. A waggon was prepared for me at both places; and, besides my dear wife, our friend Abigail Dockray and others were my companions. At Middleton, where about two thousand persons were present, I was exposed to peculiar difficulty in consequence of having nearly lost my voice; but we were favored to get through pretty well. At Oldham, the assembly was also very large, and I have seldom attended a more solemn and satisfactory meeting. I wish we had more of that faith which dwelt so largely in our forefathers, and led them to proclaim the truth in the highways and market places. It is obvious to me, that more of this kind of aggressive warfare is wanted; it is almost impossible, by any other means, to have communication with a large, rough, irreligious population, such as still exists in Lancashire, notwithstanding the increasing diffusion of the truth.

But another service in which I was at this time engaged, was, if possible, still more exercising to my mind. Feeling a lively interest in the mechanics of Manchester, a hard-headed, ingenious set of men, and having in vain attempted to obtain the company of any large number of them at the public meetings for worship, I believed it right to give a lecture, at the Mechanics' Institution, "on the right use and application of knowledge." The advertisement of my intention, which met the approbation of the committee, was published a fortnight beforehand. In the meantime, I was daily and hourly occupied in ministerial labors, and utterly unable did I feel to direct my thoughts to the subject. Only, I believed, I had that blessed sanction, for proposing both the lecture and the subject, which I have ever found to be the seed of a happy result. So I went on with each day's work, in the humble hope that the Lord would be with me in the hour of need. When the day came I was very poorly, my voice almost entirely gone. As I lay resting on my bed during the morning, and reading a little of Beattie and some other writers, a very few thoughts only was I able to collect that bore on the subject, so that in the evening, I went to the appointed place with a weak body and unfurnished mind, yet with some degree of humble confidence in the Lord. When I entered, I took my station on the floor, and could not but enjoy the spectacle of more than 1200 mechanics, occupying the raised seats of the amphitheatre to a very considerable elevation. O how merciful was the Lord to his poor servant on that occasion! Many were, I believe, secretly praying for me; and their prayers were answered. After speaking for about ten minutes, I entirely recovered my voice. This might have been owing in part to the arrangement now alluded to, which constrained me to lift up the head and throw out the chest; but I, nevertheless, gratefully acknowledge it to have been a special favor from the hand of my Divine Master. Clearness of ideas and fluency of speech were also graciously bestowed; matter in abundance both presented and developed itself as I proceeded; the audience was extremely attentive; and I spoke for an hour and three quarters without difficulty, taking them by guile, and gently leading them from one point to another, until we ended with CHRIST."

At once brief and comprehensive, popular and argumentative, the address is one eminently adapted for the class to whom it was delivered. None, perhaps, of Joseph John Gurney's published writings contain so many thoughts in so small a compass. The littleness of man; his ignorance and dependence contrasted with his exhaustless longings as an immortal being; the effect of all true knowledge in producing still deeper and deeper humility; the necessity of faith even in the ordinary transactions of life, and much more in our relation to the infinite Creator; the matchless wisdom, harmony and love displayed in all the works of God, and, above all, in the great and glorious facts revealed in the Christian religion; the overwhelming amount of evidence in support of those facts; and the wondrous adaptation of the doctrines founded upon them to the wants, the capacities, and the otherwise unsatisfied desires of fallen man, are among the more important topics which are here successively touched upon and enforced. One of his favorite illustrations may serve as a specimen of the whole.

"When a lock and key," he says, addressing his audience of mechanics, "are well fitted, a fair presumption arises, even though they be of a simple character, that they were made for each other. If they are complex in their form, that presumption is considerably strengthened. But

if the lock is composed of such strange and curious parts as to baffle the skill even of a Manchester mechanic—if it is absolutely novel and peculiar, differing from everything which was ever before seen in the world—if no key in the universe will enter it, *except one*, and by that one it is so easily and exactly fitted, that a child may open it, then indeed are we absolutely certain that the lock and the key were made by the same master-hand, and truly belong to each other. No less curiously diversified, no less hidden from the wisdom of man, no less novel and peculiar, are the prophecies contained in the Old Testament respecting Jesus Christ. No less easy, no less exact, is the manner in which they are fitted by the gospel history. Who then can doubt that God was the author of these predictions—of the events by which they were fulfilled—and of the religion with which they are both inseparately connected?"

In the eleventh month he attended a Conference of Friends in London, appointed to assist in a general review of the volume (then known as the Book of Extracts) containing the rules and advices of the Yearly Meeting, which more particularly relate to the internal government and discipline of the Society of Friends.

To Jonathan Hutchinson.

Earlham, 11th mo. 18th, 1832.

The revisal of the Book of Extracts brought before us, in succession, every subject of interest and importance to our Society; and some of the discussions were at once lively and weighty. We worked very hard; beginning at ten o'clock in the morning, and going on till half past seven in the evening, allowing little more than an hour for dinner and about twenty minutes for tea, which was comfortably provided on the premises. This daily tea drinking appeared to me to be a sort of *love feast.* We were about eighty in number, and I think every sitting was begun and ended in a feeling of solemnity. The whole was concluded by a meeting for worship last Fourth day morning at Gracechurch Street.*

Thus, my dear friend, it is evident that we are not forsaken of our great and glorious Head. May we trust him and serve him with all good fidelity, and we shall yet do well. I suppose thou hast heard of our friend Daniel Wheeler's prospect of visiting the Islands of the Pacific, Van Diemen's Land and New South Wales. It was brought before the "Morning Meeting" on second day; most of the "Conference Friends" being present; and, after serious deliberation, met with the full unity of the meeting. John and Martha Yeardley have a view to visiting Greece and the Islands of the Archipelago. Thus our "Missions" are going on apace!

12*th mo.* 26*th.* I found it best to take the mail for Ipswich, on second day afternoon, with a view to the Quarterly Meeting held there yesterday. I returned this morning. The meeting in the morning was large and solemn, and in the evening the young people met me at the house of our dear friend Dykes Alexander; the party amounting to nearly ninety. The scriptural grounds of our various testimonies were unfolded. I trust the whole day was a time of favored visitation to many, and I feel refreshed and comforted by the retrospect. What a mercy that one so weak and unworthy should be helped in time of need!

The important subject of Slavery, which had of late years given place to other questions of a more directly domestic and absorbing interest, was now beginning to claim a large share of public attention. The efforts of the abolitionists in 1823 and 1824, had spurred on the Government to some exertion; and for several of the following years no way had appeared open for more decided steps. But the opportunity afforded by the interval was not lost. The leading Abolitionists were diligently occupied in watching the progress and working of the remedial measures of the Government, and the disposition and conduct of both the planters and the slaves; and they failed not to take advantage of the openings that were presented for keeping alive the attention of parliament and the public to the enormities and ruinous consequences attendant upon the system. A large mass of important evidence was accumulated. From tables, furnished by the Colonial authorities themselves, it was proved, in the most decisive manner, that the slave population was on the decline. The alarming fact was disclosed, that within the short space of twenty-three years, the number of slaves had diminished to the extent of 100,000. And yet, while ruin was thus following in the train of oppression, the planters had turned a deaf ear to the voice of warning. The golden opportunity had been frittered away unimproved. Not a step had been taken by any of the Colonial legislatures with a view to the extinction of slavery. The remedial propositions of the Government had been either wholly rejected, or coldly received and studiously evaded. Meanwhile, public attention in England was more and more turned to the subject. And now that the great question of parliamentary reform was considered for the present settled, the abolition of slavery became a leading topic of discussion; and soon ranked amongst the most popular questions of the day. The details of the movement are stated with so much clearness in the Memoirs of the late Sir

* The results of the deliberations of the "Conference" here alluded to, after having been submitted to the approval of the Yearly Meeting of 1833, were, with a valuable explanatory preface, embodied in the volume published in 1834, under the title of The Rules of Discipline and Advices of the Yearly Meeting: a volume which, as containing an authentic account of the discipline and usages of Friends, as well as for the Christian wisdom breathed throughout its pages, is well worthy the serious attention of members of other bodies of professing Christians.

Thos. Fowell Buxton, that it is equally unnecessary as it would be out of place to repeat them here. The part taken by Joseph John Gurney in these efforts was necessarily subordinate, but his unabated interest in the cause requires that they should be briefly noticed. Whether the call was to cheer by encouragement, to aid by counsel, or to co-operate in a more active way, he was ever on the watch to assist his brother-in-law in the arduous struggle. In his Journal, towards the close of 1830, he describes himself as "closely engaged" with him "in arranging his parliamentary plan for the abolition of slavery."

And when, in the beginning of the year 1833, he saw the near approach of what he felt persuaded would prove the final conflict, he was induced at the election for the county of Norfolk, to make an exception to his general practice of non-interference; and his speech to the electors against slavery, with that of another gentleman upon the same subject, being immediately published and widely circulated, had considerable influence in promoting the return of the Anti-Slavery candidate.

Early in the first session of the new parliament, the Government were prevailed upon to undertake the final settlement of this great question. They were anxious, however, that the Anti-Slavery party should accede to some arrangement which would include a plan for compensation to the slaveholder. This occasioned fresh difficulties. In 1824, the question of gradual emancipation had been connected in the minds of many of its advocates, (and Joseph John Gurney was one of this number,) with the idea, in a form more or less defined, of compensation to the planter. It was thought (whether rightly or wrongly this is not the place to inquire) that the State, which had vested in the master the *legal* right of property in the slave, could not, without sharing in the loss, honorably undo the wrong which it had itself occasioned. But *gradual* emancipation, as it had been before understood, was now abandoned as hopeless. Nothing, it was now felt, was practicable but the total and immediate extinction of slavery. And with an increased acquaintance with the horrors of the system, and a growing detestation of its inherent evils, many of the warm friends of the cause, carried away by their anxiety to do justice to the Negro, deemed all concession to his owner a dereliction of principle; nor could they endure the idea of striking a bargain with the oppressor.

"Notwithstanding these difficulties, it was determined," to use the words of the Memoir already referred to, "that the idea of acquiescing in some system of compensation should be broached to the Anti-Slavery Society at its approaching annual meeting. This meeting was held on the 2d of April, Lord Suffield taking the chair; and Mr. Buxton undertook the delicate task of introducing the proposal. . . . He was ably followed by Dr. Lushington, Mr. Joseph John Gurney, and others; and their exertions appeared to be crowned with unexpected success. . . . But while the leaders of the Anti-Slavery party made this concession to Government, they still deemed it necessary to rally all their forces, and render their victory complete. . . . A circular was addressed by the Committee to the friends of the cause in every considerable town, requesting them to appoint delegates, who were to meet in London on the 18th of the month, to represent in person the wishes of the nation. . . The call was answered to an unexpected extent; and now the question arose, how, most prudently and effectually, to wield the force about to join them. Nor was the moment unattended with anxiety. It was very doubtful whether so many earnest advocates could be brought to act in concert. . . . They were not unlikely to mistake matters of expedience for matters of principle; and, in particular, to think that it would be a crime to give the planter compensation, however much the interests of the Negro might require concession. It was an occasion which called forth all Mr. Buxton's tact and powers of argument; but the delegates, strong and independent as their views were, placed a generous confidence in their leaders, and a sufficient degree of unanimity was at length obtained.

"It was necessary to frame an address to the Premier which should embody their sentiments. This difficult task fell to the lot of Mr. J. J. Gurney, and the paper which he prepared received a cordial assent. On the ensuing day they met again in Exeter Hall, and proceeded in a body to Downing Street."

The result of these efforts is well known. The passing of the Act for the Abolition of Slavery before the close of the session, clogged though it was with the apprenticeship arrangement, could not but be hailed with satisfaction and gratitude; and, whatever diversity of opinion might exist as to compensation, there were few indeed who could not join in the thankful acknowledgment of William Wilberforce, that he had "lived to witness a day in which England was willing to give twenty millions sterling for the abolition of slavery." Scarcely could Joseph John Gurney have ventured to look for such a consummation of his wishes, when, in the early part of the year 1824, in a letter to his brother-in-law, after cheering him with the prospect of ultimate success, he had concluded with the inquiry, "Why should we expect to get the extinction of the monster into full train in less than *ten years?*"

Another subject of great importance to himself was at this time occupying his mind. He thus alludes to it in a letter:

To Jonathan Hutchinson.

Norwich, 2d mo. 28th, 1833.

. . . The question which has pressed upon me day and night is this; whether I have a testimony to bear, I mean a quiet, patient, perse-

g testimony, to the cause of Christianity in ritish Parliament? If this be indeed the r's will, I fully believe it would not hinder ar "the anointing" in ministry. I may ss that I have been utterly unable to escape the consideration of the case. Of course wilt understand that it would be on a sys- f entire purity, and wholly independent of

e final result of his deliberations will be seen following extract:

mo. 3d. We are on the wing this morning ayswater; trusting that a time of quietness id, and, if it may be, some engagements in ord's service, await me. In the meantime, e public interests to work in that way which d Providence may see fit to direct, being that my own course must, at present, be urely passive; and humbly trusting that vine and holy Master will not leave his thy servant without help and guidance.

mo. 14th. I deeply feel that no mortal either in myself or others, could have de- d my soul from these bonds. I went up to ater, desiring in quietness and retirement, utward and inward, to throw myself on the l love and guidance of my adorable Saviour. the middle of last sixth day night, I could o peace, except in resignation to the parlia- ry prospect, *should the Lord clearly open y for it:* but in that memorable midnight my mind became relieved; the prospect lly disappeared, and, after the intense t which I have so long gone through on bject, I am now, through the infinite con- sion of my Divine Master, left without the v of a doubt. The whole of my experience rence to this important question, and es- y the concluding stage of it, has, as it were, at me into contact with an unseen world. ealings of God with me, and the direct im- ns made upon my mind by his holy hand, een as palpable and indubitable to me as visible and material.

y present reflections on the whole matter," oseph John Gurney, a few years later, in utobiography, "are, first, that the interfe- vith the Norwich petition would have been avoided; secondly, that the consideration Parliamentary question was permitted for good purpose; and thirdly, that the con- was safe and sound, affording abundant for thankfulness; though I cannot fully o the position, that the entrance of a gos- nister on such a service would necessarily re with his higher calling. Such a n does not seem to me to consist with lorious liberty of the Lord's Spirit for we plead. Rare and peculiar, how- are the cases which would justify such a "

To Jonathan Hutchinson.

Norwich, 3d mo. 16th, 1833.

During my quiet sojourn at Bayswater, the prospect which has been long before my mind of paying a religious visit to Friends of London and Middlesex assumed a clear shape, and so obviously included an early visit to the families, as entirely to supersede, and in the end to remove all prospect of an inferior nature. The Lord graciously heard my fervent prayers, stayed the restless efforts of the tempter, and broke all my bonds asunder.

My soul is filled with praise and thanksgiving for his unmerited goodness towards one of the most unworthy of his children; and under such circumstances, it is no less than a delight to me to go forth again in the work of the ministry of the gospel. I am sure thou wilt rejoice with me, and offer up the *melody of the heart* on behalf of thy unworthy friend, thus graciously and mercifully dealt with.

After spending several months in London he writes in his Journal:

Earlham, 7th mo. 18th. Four months have passed since my last entry in this journal, in various respects very differently from my anticipations.

In the first place I must remark, that even had I not been so graciously emancipated from the prospect of supposed public duties of a civil nature, the opening would have closed in Providence more painfully to me. It afterwards turned out, that no opportunity for such supposed duties was to occur. Under these circumstances, I am peculiarly thankful that the negative decision was arrived at so satisfactorily, independently of events.

From 3d mo. 19th, for three weeks and upwards, I was closely engaged in visiting the families of Devonshire House Monthly Meeting, and in holding various public meetings, with the young people, &c. I resided, during this work, with my beloved friend Peter Bedford; in much peace, and sweet harmony and unity, with him and his nephews. My ministry was often very close, yet I had to acknowledge that the Lord's gracious anointing was not withheld from me. When going from house to house in Spitalfields, I felt with gratitude the safety of my allotment, compared with what it might have been in a far more secular, and at the same time, a more arduous employment. Peculiar strength was, I believe, given to me in unfolding the principles of Friends to young people.

These engagements were followed, with some interruptions from illness, by others of a similar character, among Friends in the Monthly Meeting of Gracechurch Street.

To be continued.

Religion will cost us something, but the want of it infinitely more.—*Cecil.*

ON THE STUDY OF WORDS.

Continued from page 263.

Seeing that language contains so faithful a record of the good and of the evil which in time past have been working in the minds and hearts of men, we should not err if we regard it as a moral barometer, which indicates and permanently marks the rise and fall of a nation's life. To study a people's language will be to study *them*, and to study them at best advantage, where they present themselves under fewest disguises, most nearly as they are. Too many have had a hand in it, and in causing it to arrive at its present shape; it is too entirely the collective work of the whole nation, the result of the united contributions of all; it obeys too immutable laws, to allow any successful tampering with it, any making of it to witness other than the actual facts of the case.

The frivolity of an age or nation, its mockery of itself, its inability to comprehend the true dignity and meaning of life, the feebleness of its moral indignation, all this will find an utterance in the use of solemn and earnest words, in senses comparatively trivial or even ridiculous; in the squandering of such as ought to have been reserved for the highest mysteries of the spiritual ... on slight and secular objects, in the employment, almost in jest and play, of words implying the deepest moral guilt—as for instance the French "perfide;" while, on the contrary, the high sentiment, the scorn of everything mean or base, of another people or time, will as certainly, in one way or another, stamp themselves on the words which they employ; and thus, too, with whatever good or evil they may own.

Often a people's use of some single word will afford a deeper insight into their real condition, their habits of thought and feeling, than whole volumes written expressly with the intention of imparting this insight. Thus our word "idiot," is abundantly characteristic, not indeed of English, but of Greek life, from which we have derived it and our use of it. The ἰδιώτης or "idiot" was in its earliest usage the private man, as contradistinguished from him who was clothed with some office and had a share in public affairs. In this its primary use it is occasionally employed in English; as in Jeremy Taylor, who says, "Humility is a duty in great ones as well as in idiots." It came then to signify a rude, ignorant, unskilled, intellectually-unexercised person, a boor; this derivation or secondary sense bearing witness, as has been most truly said, to "the Greek notion of the indispensableness of public life, even to the right development of the intellect,"* a feeling which was entirely interwoven in the Greek habit of thought, lying at the foundation of all schemes of mental culture. Nor is it easy to see how it could have uttered itself with greater clearness than it does in this secondary use of the word "idiot." Our tertiary, according to which the "idiot" is one deficient in intellect, and not merely one with its powers unexercised, is but this secondary pushed a little further. Again, the innermost distinctions between the Greek mind and the Hebrew reveal themselves in the several salutations of each, the "rejoice," of the first, the "peace," of the second. The clear, cheerful, world-enjoying temper of the Greek embodies itself in the first; he could desire nothing better or higher for himself, and thus could not wish it for his friend, than to have joy in his life. But the Hebrew had a deeper longing within him, and one which finds utterance in his "peace." It is not hard to perceive why this people should have been chosen as the first bearers of that truth which indeed enables truly to *rejoice*, but only through first bringing *peace;* nor why from them the word of life should first go forth. It may be urged, indeed, that these are only forms, and so in great part they may have at length become; as in our "good-by" or "adieu" we can hardly be said now to commit our friend to the Divine protection; yet still they were not such at the first, nor would they have held their ground, if ever they had become such altogether.

So, too, the modifications of meaning which a word has undergone, as it had been transplanted from one soil to another, the way in which one nation receiving a word from another, has yet brought into it some new force which was foreign to it in the tongue whence it was borrowed, has deepened, or extenuated, or otherwise altered its meaning—all this may prove profoundly instructive, and may reveal to us, as perhaps nothing else would, the most fundamental diversities existing between them. Observe, for instance, how different is the word "self-sufficient" as used by us, and by the heathen nations of antiquity. The Greek word exactly corresponding to it is a word of honor, and applied to men in their praise. And indeed it was the glory of the heathen philosophy to teach a man to find his resources in his own bosom, to be thus sufficient for himself; and seeing that a true centre without him, and above him, a centre in God, had not been revealed to him, it was no shame for him to seek it there; better this, such as it was, than no centre at all. But the gospel has taught us another lesson, to find our sufficiency with God: and thus "self-sufficient," which with the Greek was a word in honorable use, is not so with us. Self-sufficiency is not a quality which any man desires now to be attributed to him. We have a feeling about the word, which causes it to carry its own condemnation with it; and its different uses, for honor once, for reproach now, do in fact ground themselves on the central differences of heathenism and Christianity.

Once more, we might safely conclude that a

* Archdeacon Hare's "Mission of the Comforter."

nation would not be likely tamely to submit to tyranny and wrong, which had made "quarrel" out of "querela." The Latin word means properly "complaint," and we have in "querulous" this its proper meaning coming distinctly out. Not so, however, in "quarrel;" for Englishmen having been wont not merely to complain, but to set vigorously about righting and redressing themselves, their griefs being also grievances; out of this word, which might have given them only "querulous" and "querulousness," they have gotten "quarrel" as well.

On the other hand we cannot wonder that Italy should fill our Great Exhibition with beautiful specimens of her skill in the arts, with statues and sculptures of rare loveliness, but should only rivet her chains the more closely by the weak and ineffectual efforts which she makes to break them, when she can degrade the word "virtuoso," or "the virtuous," to signify one accomplished in painting, music, and sculpture, such things as are the ornamental fringe of a nation's life, but can never be made, without loss of all manliness of character, its main texture and woof—not to say that excellence in these fine arts has been, in too many cases, divorced from all true virtue and worth. And what shall we say of the uses to which she turns her "bravo"? The opposite exaggeration of the ancient dwellers in Italy, who often made "virtus" to signify warlike courage alone, as if for them all virtues were included in this one, was at all events more tolerable than this; for there is a sense in which a man's "valor" is his value. How little, again, the modern Italians live in the spirit of their ancient worthies, or reverence the greatest among them, we may argue from the fact that they have been content to take the name of one among their noblest, and degrade it so far that every glib and loquacious hireling who shows strangers about their picture galleries, palaces, and ruins, is termed by them a "Cicerone," or a Cicero! So, too, the French use of the word "honnê teté," as external civility, marks a tendency to accept the shows and pleasant courtesies of social life in the room of deeper moral qualities.

How much, too, may be learned by noting the words which nations have been obliged to borrow from other nations, as not having them of home growth—this, in general, if not in every case, testifying that the thing itself was not native, was only an exotic, transplanted, like the word which indicates it, from a foreign soil. Thus it is singularly characteristic of the social and political life of England, as distinguished from that of the other European nations, that to it alone the word "clubs" belongs; that the French and German languages have been alike unable to grow a word of their own as its equivalent, and have both been obliged to borrow this from us. And no wonder: for these voluntary associations of men, for the furthering of such social or political ends as are near to the hearts of the associates, could have only had their rise under such favorable circumstances as ours. In no country where there was not extreme personal freedom could they have sprung up; and as little in any, where men did not know how to use this freedom with moderation and self-restraint, could they long have been endured. It was comparatively easy to adopt the word; but the ill-success of the "club" itself, everywhere save here where it is native, has shown that it was not so easy to transplant the thing. While we have lent this and other words, mostly political, to the French and to the German, it would not be less instructive, were this a suitable opportunity, to trace our corresponding obligations to them.

But it is time to bring this lecture to an end. These illustrations, to which it would not be hard to add many more, are ample enough to justify what I have asserted of the existence of a moral element in words; they are enough to make us feel about them that they do not hold themselves neutral in the great conflict between good and evil, light and darkness, that is dividing the world; that they are not contented to be the passive vehicles, now of the truth, and now of falsehood. We see, on the contrary, that they continually take their side, are some of them children of light, others children of this world, or even of darkness; they beat with the pulses of our life; they stir with our passions; they receive from us the impressions of our good and of our evil, which again they are active further to propagate among us. Must we not own, then, that there is a wondrous and mysterious world, of which we may hitherto have taken too little account, around us and about us? and may there not be a deeper meaning than hitherto we have attached to it, lying in that solemn declaration, "By thy words thou shalt be justified, and by thy words thou shalt be condemned?"

[To be continued.]

TO CURE A FELON.

A felon generally appears on the end of the fingers or thumbs; it is extremely painful for weeks and sometimes months, and, in most cases, cripples or disfigures the finger or thumb that falls a victim to it. But it can be easily cured if attended to in time. As soon as the pain is felt, take the white skin of an egg, which is found inside the shell, put it round the end of the finger or thumb affected, keep it there until the pain subsides. As soon as the skin becomes dry it will be very painful, and likely to continue for half an hour or more, but be not alarmed. If it grows painful, bear it, it will be of short duration compared to what the disease would. A cure will be certain.—*Exchange.*

As felons are very painful, any remedy to relieve a person from its excruciating pain is valuable. We do not know whether the above is all

it pretends to be or not, but within the past year we have known of the spiral marrow of an ox or cow applied by three different persons, with the most satisfactory results, in relieving the pain and securing the speedy cure of their felons. This we are confident will be very useful information to many persons. The spinal marrow should be applied fresh every four hours for two days.—*Scientific American.*

FRIENDS' REVIEW.

PHILADELPHIA, SECOND MONTH 3, 1855.

In the 19th number of the current volume, we published a feeling address from our brethren at their Meeting for Sufferings in London, to their countrymen, on the subject of the existing war. Since that number was issued, the Editor has received a copy of a minute of that meeting, in relation to that interesting address, which is given below:

At a Meeting for Sufferings, held the 13th of the Twelfth month, 1854.

After much deliberate consideration, this Meeting has thought it right to prepare an Appeal to our fellow countrymen on the subject of the present war. At this critical juncture, and under the excited state of public feeling, the adoption of this course has been felt to be truly serious, and warranted only by a strong apprehension of religious duty. A supply of copies of this appeal is to be sent, as soon as it may be found suitable, to the several Monthly Meetings; and we suggest that diligent efforts be made within the districts of the respective Monthly Meetings, for its wide distribution by Friends, both in their immediate neighborhoods, and in all other quarters to which their influence may extend.

In the Epistle of the last Yearly Meeting, Friends are recommended to read the counsel of that meeting given forth in former years on the subject of War. These advices are so appropriate, that we think it right again to commend their contents. And we feel engaged at this time especially to bring before our members the following counsel. "We desire afresh to press upon all our members, the necessity of a peaceful and innocent demeanor amongst men; and, especially, let all be careful not to seek or accept profit by any concern in the preparations so extensively making for war; for how reproachfully inconsistent would it be to refuse an active compliance with warlike measures, and, at the same time, not to hesitate to enrich ourselves by the commerce and other circumstances dependent on war.—1798, P. E."

We feel, dear friends, that it is very important for us all at this time to be earnest in spirit, to be kept in watchfulness; and also in prayer, that we may in no case act so as to bring dishonor on the Truth which we profess; and that our conduct and conversation may in no wise lessen the value or the force of those heavenly doctrines which we have sought to advocate. After endeavoring to perform a religious duty, in the preparing and in the circulation of the Address, let us, each having sought to do our part in a meek and Christian spirit, commit our efforts to serve the Lord to his blessing. "The servant of the Lord must not strive; but be gentle unto all men, apt to teach, patient, in meekness instructing those that oppose themselves." We remember also, to our comfort and instruction, that "in the fear of the Lord is strong confidence; and his children shall have a place of refuge."

Signed by direction of the Meeting,

ROBERT FORSTER, Clerk.

DIED.—In this city, on the 18th of the Twelfth month last, after several months' indisposition, MARTHA B., wife of Dubré Knight, of Wilmington, Del., in the 62d year of her age. The abiding trust, patience, resignation and peacefulness, with which she was favored, in the latter part of her useful life, afford ground for the consoling belief that with her all is well.

At a recent meeting of the Managers of the Bible Association of Friends in America, it was agreed that the prices of the Bibles and Testaments should be reduced, and that the prices agreed on be the same wholesale or retail, viz.:

BIBLE ASSOCIATION OF FRIENDS IN AMERICA.

Depository No. 50 N. Fourth St., up stairs, Philada.

PRICES OF BIBLES AND TESTAMENTS.

	Size of Bible or Testament.	Numbr of Vols.	How Bound.	Price.
Reference Bible, with Family Record, Index and Concordance. Superfine.	8vo.	2 vols.	Calf, pt. bk. &c.	$5 00
do. do. do.	"	3 vols.	do. do.	6 00
do. do. do.	"	2 vols.	Muslin - - -	3 50
do. do. Fine.	"	1 vol.	Shp. pt. bk. etc.	1 25
do. do. do.	"	2 vols.	do. do.	2 00
do. do. do.	"	3 vols.	do. do.	2 50
do. do. do.	"	1 vol.	Calf, do.	2 00
do. do. do.	"	2 vols.	do. do.	3 00
do. do. do.	"	3 vols.	do. do.	4 00
School Bible - - - - - - -	24mo.	1 vol.	Plain Sheep.	45
do. - - - - - - -	"	1 vol.	Shp. flexible bk.	70
do. - - - - - - -	"	1 vol.	Calf, embossed	1 75
do. - - - - - - -	"	1 vol.	do. do. & gilt	2 25
do. - - - - - - -	12mo.	1 vol.	Plain Sheep -	50
New Testament - - - -	24mo.	..	Muslin - - -	10
do. - - - - -	"	.	Skiver - - -	12½
do. - - - - -	"	..	Sheep bands -	25
do. - - - - -	"	..	Calf, embossed	75
do. - - - - -	"	..	do. do. & gilt	1 00
do. - - - - -	"	..	Morocco, do.	1 00
do. - - - - -	"	..	Pocket bk. form	75
do. - - - - -	12mo.	..	½ bound Sheep	25
do. - - - - -	"	..	Plain Sheep -	30
do. - - - - -	"	..	Sheep extra -	50
Testament and Psalms, bound together - - - - - -	"	..	Plain Sheep -	37
do. do. - - - -	"	..	Sheep, extra -	55

AUXILIARY BIBLE ASSOCIATION OF PHILADELPHIA QUARTERLY MEETING.

The Annual Meeting of the Auxiliary is to be held at the Committee Room, Arch Street Meeting House, on 2d day, the 12th of the Second month, at 7½ P.M. Friends of both sexes are invited to attend. THEOPHILUS E. BEESLEY, Sec.

Philada., 1st mo. 27th, 1855.—2t.

A Friend in the city, who is a Bricklayer, would be willing to take as an apprentice a healthy lad about 16 years of age. The son of a Friend, who has been well brought up, would be received into the family of the advertiser, and treated as a member of it. Applications, addressed to S. F., may be sent to this Office.

To the Editor of Friends' Review.

WATER IN LEADEN PIPES.

The Review for 10th mo. 7th, contained an interesting article entitled "Search for Lead in Philadelphia Hydrant Water."

The subject is one of great practical interest in a sanitary point of view, and although extensive researches have been made in relation to it, it is not yet clearly established what water it is prudent to conduct in lead pipes, or to retain in cisterns lined with lead, designed to be used as a beverage, or for culinary purposes.

An article by Robert Dundas Thompson, M.D. has recently been published in some of the prominent English Medical Journals, and copied into the American Journal of the Medical Sciences for 10th mo., 1854. Some of the author's views appear to me to be novel, and if correct, tend to throw much light upon this subject. I make some brief extracts, with the presumption that they may be found acceptable to some of the readers of the Review.

The author states that he has been consulted on the subject of the supply of water to many of the cities of England and Scotland, and "very extensively on the sanitary condition of waters, so that the subject of the action of water on lead, has for many years been familiar to him." . . .

"Waters from whatever source, appear to act on a freshly polished surface of lead, even though it contain a large per cent. of solid or saline ingredients. Pure water acts most readily." . . "I inferred that the oxide of lead was principally in suspension, from the fact that when the water was filtered through a single paper filter, no lead could be detected when it had passed the paper; and it is a well-ascertained fact that water contaminated with oxide of lead, is entirely freed from it by permeating a filter of sand." . . . .

"Loch Katrine water I examined several years ago, when it was proposed to be introduced for the supply of Glasgow." . . . "I found it to contain about two grains of solid matter in the gallon, its main constituents being organic matter, common salt, carbonate and sulphate of lime. When lead, with a clear bright surface, is introduced into it, the lead is rapidly acted on, and white scales of oxide fall to the bottom of the vessel in which the experiment is made. When such water, with the suspended oxide of lead, is passed through a double filter of paper, the oxide is detained on the filter, and little or none seems dissolved in the water through the paper. Hence it would happen that should any corrosion occur on the first use of new lead cisterns, the insoluble oxide will be deposited at the bottom of the cistern, and will only intermingle in a trifling degree with the contents of the cistern; while in old cisterns, or after the new have become tarnished, no action will occur. But to prevent any corrosion on first using the cisterns or pipes, the plan sometimes adopted at Tunbridge Wells might be had recourse to, of brushing the fresh surfaces with a coating of lime." No description of water could be purer, or better fitted for a beverage, or for culinary purposes, than the water supplied by lead pipes to the Trossach's Hotel, at Loch Katrine, where I lately tasted it when inspecting the experiments made under the charge of the engineer, at the outfall of Loch Katrine."

To make the conclusion still more certain, Dr. Thompson gives an interesting account of the water at Tunbridge Wells, which corrodes bright-lead rapidly, but has been conveyed through lead pipes for more than forty years, to the entire satisfaction of the inhabitants.

It may be noted that there are five oxides of lead, and that the one formed by the combined influence of air and moisture is the hydrated protoxide, which may absorb carbonic acid from the air and be changed in part into the carbonate —the most poisonous of the salts of lead—though but slightly soluble.

Dr. Thompson, it will be observed, has but little confidence in the belief of poisoning by means of water conveyed through lead pipes; he believes that the oxide of lead formed in such cases is held simply in suspension and not in solution, and that it may be separated completely by filtering the water.

He very prudently concludes by saying "I may add, however, that I have always recommended the substitution of iron and other materials as water-pipes, as much as possible, for lead; and even when lead is employed, that it should be alloyed with tin." W. O. B.

LEGISLATION OF INDIANA RESPECTING COLORED PEOPLE.*

We purpose a brief exposition of the legal disabilities of colored people in Indiana, as a matter of general interest, and as having particular reference to the mitigation or removal of those disabilities, through the agency of an enlightened public sentiment. We shall confine our observations on this subject to the present time, merely remarking that, with the exception of the 13th article of the Constitution, which, as we shall show, originated in a rather "abnormal" state of public feeling, there has, perhaps, been some mitigation of the rigors of our legislation in this direction, in the progress of the times. That it is yet sufficiently stringent, or rather most oppressive and unjust, will appear from the following enumeration of its principal provisions bearing on this subject.

By article second, section fifth, of the Constitution, negroes and mulattoes are denied the right of suffrage.

By the thirteenth article of the same instru-

* Suit, it is said, has been commenced against a Methodist Minister in the southern part of this State, for employing a colored clergyman of Kentucky, to come over and preach for him!

ment, negroes and mulattoes are forbidden to come into or settle in the State; all contracts made with them contrary to the preceding provision are declared void; and a fine of not less than ten nor more than five hundred dollars is imposed on any person who shall employ or otherwise encourage them to remain in the State. The same article further provides, that all fines which may be collected for a violation of the provisions of the same, or of any law which may be passed for the purpose of carrying the same into execution, shall be set apart for the colonization of such negroes and mulattoes, and their descendants, as may be in the State at the adoption of the Constitution, and may be willing to emigrate. Said article further enjoins legislation to carry out its provisions.

By chapter 74th, volume 1st, of the Revised Statutes of 1852, the General Assembly proceeded to obey this injunction. In addition to the re-enactment of the principal provisions of the 13th article, they provide for the registry, by the clerks of the several Circuit Courts in the State, of all negroes and mulattoes who were inhabitants of the same prior to the first day of November, 1851, and entitled to reside therein. The clerk is authorized to subpœna witnesses to prove the right of inhabitation of any such negro and mulatto, and if satisfied of such right, is required to register his name and issue him a certificate. The act also extends to the colored people coming into the State the same penalty which had been imposed upon persons employing them. The provisions of the 13th article in regard to *colonization* are carried out and "improved upon" by chapter 8th, 1st Revised Statutes, and chapter 16th, Acts 1853, which appropriate five thousand dollars annually for some years to that object—the purchase of lands in Africa, payment of salary of agent, &c.

By chapter 42d, Acts 1853, it is provided that, "no person having one-eighth or more of negro blood shall be permitted to testify as a witness in any cause in which any white person is a party in interest."

By section 1st chapter 106th, Acts 1853, it is enacted that "the property of negroes and mulattoes shall not be taxed for school purposes, nor shall any negro or mulatto derive any of the benefits of the common schools of this State." But though thus ostensibly exempt from taxation for the support of schools, colored people, in common with other citizens, are required to contribute toward the school fund, in the way of *fines* assessed for breaches of the penal laws of the State, as also by escheats and other forfeitures. (See Constitution, article 8th, section 2nd; and Revised Statutes, chapter 98th, section 2nd.

Lastly, colored persons are not exempt from a property tax, nor from labor on the public highways. (See Revised Statutes, chapter 6th, section 6th; and chapter 102nd, section 6th—9th.)

The above, we believe, are all the legal provisions worthy of note pertaining to this subject. For the sake of brevity, we have not set them out in full, but have been careful to give a fair rendering of their substance and spirit. We now propose taking them up in their order, beginning with the second, and making such remarks upon their origin and bearings as may conduce to a better understanding of the character of our legislation in the premises.

Comment, at this late day, on the enormity of this exclusion clause, would seem to be superfluous. Its unjust and unconstitutional character has already been fully exposed, so far as language is adequate to do so. But there is connected with it a feature of *peculiar* meanness, which should not pass unnoticed. The same body who thus shut out from our borders the colored people generally, and sought to banish those already here—all native American citizens—by the same instrument spread wide our gates, inviting to a participation of *equal privileges* with ourselves, on a very slight probation, all "the rest of mankind," not merely Europeans, however degraded or infamous, but also inhabitants of Asia, Africa, and "the isles of the sea"—in short, all moderately white *foreigners*, and no other exception whatever! Could anything short of the latent spirit and influence of the "peculiar institution" have inspired so *peculiar* an exception?

As to the effect of this exclusion clause, and the laws made in furtherance of its object—although it has not corresponded with the intention of its authors—although we have heard of but one case arising under them—although the statute requisition of registry is, we believe, very generally and very properly disregarded and contemned by our resident colored population—although, in short, this clause is to be considered, to a good degree, simply as a proclamation, at once gratuitous and impotent, of the inhuman and anti-Christian spirit of our people—its latent influence upon our colored population, both within and without the State, is doubtless, nevertheless, very oppressive, though no overt manifestation of its power may signify the fact.

The same observations are applicable to the colonization scheme. As yet it has been far more inoperative. And who can doubt that it will remain so? The idea of sending our colored population to Africa, of "founding an empire" there, with the means provided by our Legislature, not to say any practicable means whatever, is too supremely ridiculous to be worthy of serious notice. That it is a most transparent deception, is known to all intelligent minds, and could readily be demonstrated, were this a proper place to do so. Yet it is but too evident, that, on the shrine of this monstrous chimera, the rights of the colored people have been offered

up! It is true that the colonization scheme is ostensibly designed to operate only upon those "who may be willing to emigrate." But the whole series of oppressive acts with which we are now dealing, seem clearly designed to *coerce* the desired degree of "willingness." To apply the language of another, "those or kindred enormities must extend over the land,—persecution, abuse, barbarity at which the mind revolts, to induce the consent of these people to go to Liberia. "*Willing* to emigrate;" ay, the *willingness* of the convict, who,—one or the other being inevitable—chooses transportation instead of hanging! Such is the mode by which our "Empire in Africa" is to be built up. Such is the principle upon which the *civilization* and *Christianization* of that continent, of which we have heard so much from the advocates of Colonization, is to be effected.

Testimony excluded.

Our new revised code failed to exclude the testimony of colored witnesses in our courts of justice, whether accidentally or by design we know not. But, as we have seen, by an act of the last Legislature, they are now expressly excluded, where a white person is a party in interest.

At a time like the present, when the spirit of legal reform, going on upon the most rational idea that the object of all testimony is to get at *the facts—the truth*—in order to the furtherance of the ends of justice, is sweeping away *all* disabilities of witnesses, leaving the degree of their credibility, like any other fact, to the jury—in some States even permitting the parties themselves to testify, and in our own State not excluding witnesses on account of crime or interest—what can be more absurd and short-sighted, even with reference to the true interest of our white population, than the enactment under consideration? Surely the prejudice against color never exhibited itself in a more egregiously unjust and impolitic and foolish form! But as respects the colored man, its folly is swallowed up in its atrocity. For it leaves his person and property, family and home, a prey to whatever abandoned white man may see fit to avail himself of this legislative act of impunity to Anglo-Saxon crime and outrage. And loudly and often have the wrongs of the hapless victims of this state of things "borne testimony," alas, how vainly! to the readiness of "such fellows of the baser sort," to avail themselves of such a license!

Excluded from the Common Schools.

As in the case of the testimony of colored people, their exclusion from the common schools was an after thought of the Legislature, and sought to be effected by an amendment to the revised code as originally adopted. It is quite natural that the pro-slavery spirit, which seems to control our legislation, should adopt the policy of the slaveholder, of keeping in ignorance the victims of his oppression. But the most obvious considerations of shame, if not of honesty or honor, would, it might naturally have been supposed, have dictated to the Legislature the propriety of releasing the class thus excluded from said schools, from the burden of sustaining them. Yet no such relief has been given. The colored people are made to contribute towards the education of the children of their oppressors not an inconsiderable amount, in the way of penalties, to which they subject themselves chiefly in consequence of that ignorance which the law decrees shall be their portion.

The Constitution, however, seems to be more consistent on this subject—to contemplate no such exclusion. Section 1st, of the 8th article of that instrument, makes it the duty of the General Assembly "to provide by law, for a general and uniform system of common schools wherein tuition shall be without charge, *equally open to all.*"

The law, therefore, would seem to be a clear violation of the Constitution. As, however, the framers of the 13th article were guilty of a plain violation of the Constitution of the United States, we need not be greatly surprised that the Legislature should, *in cases of this kind*, imitate their example with respect to the State Constitution. Such are but samples of the manifold, gross inconsistencies in which our law-makers have involved themselves, in the atrocious attempt to trample under foot the rights of a portion of our citizens!

Subject to taxation.

In the fact indicated by this title we find a manifestation of the extremest point of infinitesimal littleness. That a great "sovereign State," while holding the colored man as an "outside barbarian," alien to all the rights and sympathies of humanity, registering him like cattle, refusing him a vote in public affairs, denying the protection of its laws to his person and property, and shutting him out from all the avenues of education and progress, should at the same time filch from him a portion of his hard-earned pittance for its own exclusive benefit; nay, worse, to aid in the sustenance of the very measures taken for his oppression, is certainly the superlative degree of all comparative degrees of meanness! What a falling off have we here from the wholesale villany of the 13th article—from land-piracy to petty larceny.

Such are the black laws of Indiana. We have not spoken—it not falling strictly within our province—of that other law, or rather that source of law, which, as has been truly said, is often more terrible and irresistible than express legislative enactments—we mean public sentiment. The colored people also suffer severely from this unwritten code. Under its rule, they are constantly subject to insult and annoyance in travel-

ling and the other daily avocations of life, are practically excluded from all social privileges, and even from the Christian communion.

But enough, what better could be expected of a people guilty of such a series of iniquities, than that they should be found in political and social sympathy with the slave power, ready to obey, "with alacrity," its negro-catching mandate?—Verily, our first work of repentance, of reform, lies within our own borders—even at our very doors. May the spread of liberal education and of the spirit of Christianity hasten our preparation for it!—*National Era.*

LETTER FROM GOVERNOR DUTTON, OF CONNECTICUT.

New Haven, Oct. 30th, 1854.

E. C. DELAVAN, ESQ.

DEAR SIR,—I take this earliest opportunity of replying to your inquiries, regarding the operation of the Prohibitory Liquor Law of Connecticut. I hazard nothing by asserting, that no candid enemy of the law will deny, that it has proved more efficient than its most sanguine friends anticipated. It has completely swept the pernicious traffic, as a business, from the State. An open groggery cannot be found. I have not seen a person here in a state of intoxication since the first of August. In our cities and manufacturing villages, streets that were previously constantly disturbed by drunken brawls, are now as quiet as any other. The change is so palpable, that many who have been strongly opposed to such a law, have become forced to acknowledge the efficiency of this. At the late State Agricultural Fair, it was estimated that on one day from 26 to 30,000 persons of every condition of life were assembled, and not a solitary drunkard was seen, and not the slightest disturbance was made. The effect was so manifest, that the law has been regarded with more favor since than it was before.

The statistics of our courts and prisons, prove that criminal prosecutions are rapidly diminishing in number. Some jails are almost tenantless. The law has been thoroughly executed with much less difficulty and opposition than was anticipated. In no instance has a seizure produced any general excitement. Resistance to the law would be unpopular; and it has been found in vain to attempt to set it at defiance. The longer the beneficial results of the law are seen and felt, the more firmly it becomes established.

The ridiculous idea, so industriously circulated, that the sanctity of domestic life would be invaded, has been shown to be a mere bugbear. *The home of the peaceable citizen was never before so secure.* The officers of the law have no occasion to break into his dwelling, and he is now free from the intrusion of the lawless victims of intemperance.

Connecticut, by her own law, and by the laws of the adjoining States of Massachusetts and Rhode Island, is now effectually guarded against the invasion of one of the worst enemies of the human race on all sides *except the west.* The principal object in the way of complete success consists in the importation of liquors from the city of New York into this State in casks and demijohns, professedly for private use.

May we not indulge the hope, that this will soon be remedied, and that, as the Empire State is the first in population, wealth and influence, she will stand foremost in this great effort to suppress immorality and crime, and to promote the happiness of the human race. Certain I am, that if her citizens once try the experiment of a stringent prohibitory law, all the gold of California would not tempt them to abandon it.

With the highest respect, your obedient servant,

HENRY DUTTON.

Report from the Committee of the Meeting for Sufferings [in London] appointed to attend to the presentation of the Address on the Slave-trade and Slavery.

On the 22nd of the 6th month, 1849, our dear friend William Forster, accompanied by Peter Bedford, and Josiah Forster, crossed from Folkstone to Boulogne, and travelled, with but little intermission, to the Hague. They were detained there nearly two weeks, in consequence of the absence from that city of William III., King of Holland; during which time they found occupation in procuring, completing, and printing translations of the paper into the French and Dutch languages. As there seemed no probability of the King's early return, and as it was not judged suitable for him to be seen on the occasion at his country residence, they placed the copy of the Address entrusted to them for him, in the hands of his Prime Minister, who undertook the due presentation of it.

Our three friends afterwards had an opportunity of delivering a printed copy of the same to each of the members of the First and Second Chambers of the Parliament, and to other persons of influence. They visited Amsterdam, Utrecht Arnheim, Haarlem, Leyden, and Rotterdam; at each of which towns they presented or forwarded the paper to the burgomaster, members of the town councils, Protestant and Roman Catholic ministers, influential men, civil or ecclesiastical, and to other persons of influence; leaving at Leyden a sufficient supply for the professors at that University, addressed to them. From Rotterdam several small parcels of the Address were forwarded to most of the principal towns in the kingdom which they had not visited. In many of the distributions in Holland there was given with it a small pamphlet translated into the Dutch language, containing some information on the present state of the slave-trade and slavery.

On the 17th of the 7th month, our friends

left Holland and went to Brussels, where, after a detention of a very few days, an opportunity was readily granted to see Leopold, the King of the Belgians, to whom the Address was read in English, and by whom it was kindly and attentively received. They returned to England on the 24th of 7th month.

Wm. Forster left Dover on the 30th of the following month, accompanied by John Marsh, of Dorking, and travelling without any detention, except passing the First-day with the Friends at Minden, they reached Hanover on the 3d of 9th month. A translation of the paper into German was printed in that city: a copy was forwarded to the King of Hanover, and one to the Crown Prince, to whom it was read; it was given to the principal Ministers of State, and other copies were distributed in that city.

Our two friends were joined at Hanover by Auguste Mundhencke, of Pyrmont, and they proceeded together by way of Hamburg and Copenhagen, to Gothenburg. As the season was advancing, they thought it best to go forward to Stockholm, and went across Sweden by inland navigation, and afterwards up the Baltic to that city, which they reached about the 18th of the 9th month. They were detained there several weeks, in consequence of the King not being returned from a visit to his dominions in Norway, in the course of which time William Forster went up to Upsala.

An early opportunity was obtained after the arrival of King Oscar at Stockholm, to present the Address to him, and he received it very kindly. An edition of 1500 copies of a Swedish translation was printed in that city.

The paper was afterwards presented to some other members of the Royal family. Copies were freely distributed to the Ministers of the Crown, and to other persons of influence; it was forwarded to the Governors of the twenty-four provinces; a liberal supply was sent for the professors of the two Universies of Upsala and Lund, and 150 copies for the upper students in the former, and 50 for those in the latter. The ecclesiastical officers in Sweden were supplied, and copies in Danish were forwarded to the Governors of the provinces of Norway, from an edition in that language which had been printed in Copenhagen. The paper was freely distributed among the influential inhabitants of the prosperous and commercial port of Gothenburg, and supplies were sent to the islands of Gothland and Oland.

The three friends returned to Copenhagen on the 1st of the 11th month, where, in the course of a few days, the address was presented to Frederick VII., King of Denmark, and afterwards to the two Queens Dowager. It was freely distributed in that city; copies were forwarded to the Governors of the provinces, to the Bishops of the Lutheran Church, and to the University of Copenhagen, two parcels were sent to Iceland, and many copies were given away in Sleswick and Holstein, as our friends travelled through these duchies towards Hamburg.

In that important and commercial city they were diligently occupied in going with the paper from house to house, leaving it, among others, for the civil authorities, and also for the merchants, many of whom are much engaged in trade to the Brazils, and to the Spanish settlements.

Our dear friend William Forster arrived at Berlin on the 4th of the 12th month, where he was joined by Josiah Forster and Cornelius Hanbury. John Marsh left him on the following day, Auguste Mundhencke having returned home from Hamburg. By the friendly assistance of Baron Humboldt, an early opportunity was kindly granted to present the Address to Frederic William IV., King of Prussia, at his palace at Potsdam; it was read to him by William Forster, and was favorably received. It was also presented to the Princess of Prussia, and to several of the Ministers of State in that city, and was respectfully received, being forwarded also to the other Ministers: copies for distribution were furnished to the Rector of the large University of Berlin, who kindly undertook the care of forwarding it to the professors. Lists were obtained of the names of the members of the "First and Second Chambers" of the Legislature, and copies were distributed to them. The Ministers of the Interior and of Public Worship very readily agreed to furnish lists, the former of the Governors of the provinces, and the latter of those in ecclesiastical authority; and a supply of the paper was sent for them to transmit accordingly. Copies were also distributed to some other influential persons in the city of Berlin; an edition of 2000 copies, in German, having been printed there.*

The three friends went to Dresden on the 21st of the 12th month, where an early opportunity was afforded to present the Address to Frederic Augustus, King of Saxony, by whom it was kindly received. Copies were forwarded to his ministers, to the Two Chambers, and to one of the ministers who took charge of them for persons of influence throughout that kingdom. They afterwards visited Leipsic and Halle, from which last-mentioned place Cornelius Hanbury returned to England. In each of these towns was a University; care was taken for the supply of the professors connected with them, as well as of the members of the civil administration in the commercial town of Leipsic.

Soon after returning to Dresden, William Forster and Josiah Forster left for Vienna.—They remained two days at Breslau, in Silesia, in

* In this city our friend William Forster had religious service with several congregations of serious and awakened Protestants, to the relief of his own mind, and, it is believed, to the comfort and edification of those amongst whom he labored.

the King of Prussia's dominions, on their way. There is a large University in that city; they saw the Rector, and forwarded to him copies of the Address for the professors, presented other copies to persons of influence, and also left a few for more general distribution. With the Address, there was generally circulated, in Prussia and in Saxony, an Appeal on the Slave-trade and Slavery, containing in a few pages extracts from a paper published by Friends in 1844, more circumstancial in its details, and also some evidence, of a recent date, of the horrors of the African slave-trade.

Our friends were favored to arrive at Vienna on the 5th of the 1st month, 1850. Through the kind assistance of the British Ambassador, an interview was obtained with the Prime Minister of the Austrian Empire, and in the course of a few days they were informed that the Emperor Francis Joseph would see them on the 14th. They attended at the Palace at the time appointed, when the Address was presented to him. He was alone: he kindly engaged to read the paper, and listened to a few remarks connected with the subject which were offered to him. The interview was agreeable, and satisfactory in its character.

After some little detention from the pressure of public business, opportunities were obtained to present the Address to the several Ministers of State. It was well received, and on most of these occasions short conversations took place on the circumstances of the oppressed. They readily agreed to send copies to the several Governors of the provinces throughout the Empire, to those in ecclesiastical authority, and to the Austrian Consuls in the Mediterranean. Copies were furnished for the purpose, and also to the Archbishop (who was seen), for the priests in that city. The protestant ministers were also supplied with copies, for members of the small congregations of the Lutheran and Reformed Churches. The names of about twenty of the nobility were obtained, and the Address was left at their houses or handed to them. The Rector of the large University of Vienna kindly consented to forward copies to the professors. He furnished a list of their names, and a supply was placed with him addressed to them.

Our two friends left Vienna on the 26th of 1st month, and proceeded to Prague. They tarried in that city a few days, and found opportunities to distribute the Address to several persons of influence among the Roman Catholics, and also among the few Protestants settled there, to the professors of the large University in that city, and to the ex-Empress of Vienna now resident at Prague.

They next visited Munich, arriving there, after a long journey, on the 1st of the 2d month. Maximilian, the King of Bavaria, early granted them an interview, and gave them a friendly reception. As he understood English, portions of the Address were read to him. His Ministers of State were severally seen; the interviews were granted with much readiness. They willingly received the Address, and consented to forward it to civil and ecclesiastical officers in different parts of the kingdom; supplies were furnished for the purpose. The Address was also sent to the professors in the Bavarian Universities of Erlangen, Wurtzburg and Munich. The two Chambers of the Legislature were then sitting, and copies were forwarded to the members at their own dwellings. Separate small packages were made up for distribution to persons of influence in the city, in different stations, and were sent to them.

Tarrying two nights at Augsburg, where occasions were made use of to distribute the paper in a similar manner to persons in that city, our friends arrived at Stuttgard on the 11th of 2nd month, where they obtained an early opportunity to present the Address to the King of Wurtemburg, who received them with much openness. It was afterwards given to the several Ministers of State; packets were prepared to be forwarded to the professors at the Universities of Tubingen, and those in civil and ecclesiastical authority in different parts of the kingdom, and were committed to the care of the Ministers of State, who furnished the necessary directions and agreed to forward them; a supply for influential persons of different classes in Stuttgard was also entrusted to an individual in that city.

Our friends then visited Carlsruhe, the chief town of the Grand Duchy of Baden, where they were without difficulty allowed to present the Address to the Grand Duke, who very willingly received it. Copies were delivered or forwarded to his several Ministers; and also placed under the kind care of one of the Ministers to be sent to the professors in Heidelberg and Freiburg, as well as to other persons of influence, both at Carlsruhe and in the territory of Baden. They went forward to Strasburg, which city they reached on the 18th of 2nd month. Josiah Forster then returned to England, and Francis Fry and Robert Alsop, Jr., joined William Forster.

Our three friends proceeded from Strasburg to Basle, in Switzerland, and, after attending to some service there, visited Berne, Lausanne and Geneva, distributing the paper entrusted to them at each place. In the first of these three cities they saw the President of the Federal Council, and left copies of the Address for the members for the twenty-two cantons, as well as for other influential persons. At Geneva they held a meeting with several religious characters of that city, with whom they had free communication on the object of their visit. This object was very cordially responded to; an interest was awakened in the minds of those present; and it was admitted that the intercourse between Geneva and the Brazils presents an opportunity for diffusing information on the subject of the Slave-trade.

On the 14th of the 3d month, William Forster, with his two companions, left Geneva, and after passing the Alps, they were favored to arrive in safety at Turin, on the evening of Second-day, the 18th.

After an unavoidable detention of several days, owing to the absence of Victor Emanuel II., the King of Sardinia, from that city, an interview was obtained with him, when the address of the Yearly Meeting was presented and kindly received. Translations of the same and of the Appeal into the Italian language had been prepared, and printed copies were presented in person to the several Ministers of State, and put in the way of distribution to the members of both Houses of the Legislature, to each of the professors of the University, to the Roman Catholic bishops in the kingdom, and to each of the Governors of the several provinces.

Leaving Turin on the 1st of the 4th month, our friends reached Milan late that evening, where opportunities were afforded to present the paper to several of the nobility and others of influence. They went forward to Venice, and, tarrying there a few days, the way opened to obtain an interview with the Governor of the Province, and others in authority, civil and ecclesiastical. The Dukes of Parma and Modena being in Venice at the time, interviews were sought and obtained to present the Address to them, and it was satisfactorily received. The Duke of Bordeaux was also resident in that city; he was seen by our friends, and gave them a kind reception. They were at Verona, both on their way to Venice and on their return. Marshal Radetzsky, the Governor of Austrian Lombardy, resident at that place, was visited; and the paper was forwarded to several persons of influence there, as well as at Padua, where also it was generally distributed to the professors of the University.

Passing through the cities of Parma and Modena, the opportunities which presented were made use of to forward the Address to the Ministers and others within those small territories; and our friends reached Florence on the 27th of the 4th month.

It may be added, in concluding this narrative, that with very little exception, the Address, when not presented personally, was, on being forwarded, accompanied by a note, explaining in a few words its purport, and commending it to the serious attention of those to whom it was sent. And we may further remark, that while the primary object of the journey was steadily kept in view, the performance of this service has also tended, as we believe, to the exaltation and spreading of the Truth, as it is in Jesus. The particulars conveyed in this Report may be thought to be simple details; the nature of the undertaking, however, seems to preclude anything further. The course of proceeding adopted by the Yearly Meeting was an act of religious concern. The offer, by our friend William Forster, to be the bearer of the Address was made under a feeling of Christian duty. In that character he has been travelling, and both he and his companions felt that it was their place to keep this in view.* They have had satisfaction in the performance of their service. It did not seem to be the place of those who were thus engaged to attempt to point out any specific course of action, but to endeavor to awaken sympathy for the oppressed, and a willingness to be interested in their sufferings.

We entertain the belief that so wide a diffusion of a paper advocating the principles of truth and righteousness and mercy has not been in vain, but that it will tend to the advancement of the great object which the Yearly Meeting felt itself called upon to promote.

Signed on behalf and by direction of the Committee, THOS. NORTON, Jun., *Clerk.*

London, 5th mo. 29th, 1850.

TIME.

Why sitt'st thou by that ruined hall,
Thou aged carle so stern and grey?
Dost thou its former pride recall,
Or ponder how it passed away?

"Know'st thou me?" the Deep Voice cried,
So long enjoyed, so oft misused—
Alternate, in thy fickle pride,
Desired, neglected, and accused?

Before my breath, like blazing flax,
Man and his marvels pass away;
And changing empires wane and wax,
Are founded, flourish, and decay.

Redeem mine hours—the space is brief—
While in my glass the sand-grains shiver,
And measureless thy joy or grief,
When Time and thou shalt part forever!—*Scott.*

SUMMARY OF NEWS.

FOREIGN INTELLIGENCE.—The Steamship Pacific arrived at New York from Liverpool, on the 25th ult, with dates to the 13th.

The Emperor of Russia has accepted the four propositions of the Western Powers, according to their interpretation. Hostilities, however, have not been suspended.

Sardinia has joined the Western alliance. The conduct of Prussia and of the Germanic States is still equivocal.

Nothing important had occurred before Sebastopol up to 12th mo. 30th. The Russians continued to annoy the besiegers by night sorties. The weather had been very changeable, with heavy rains, and sometimes extreme cold. Most of the English army were sheltered in apartments dug in the ground, and roofed with tent poles and canvass.

The Russians have again invaded the Principalities, having crossed the Danube, entered the Dobrudscha, and taken Tultscha and Babadagh.

It was reported that great distress prevailed in St. Petersburg, and much dissatisfaction at the hardships imposed by the war. Prayers for peace were said to be offered in all the churches.

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* On several subsequent occasions, as well as at Berlin, our dear friend William Forster felt called to some religious service in the ministry, for the discharge of which the way satisfactorily opened.

A terrible inundation of the Elbe occurred on the 2d ult., doing great damage at Hamburg and in Hanover.

Louis Napoleon has intimated to the Pope, that for the present, the French army of occupation will not be reduced below a minimum of 3,500 men.

Mexico.—The revolutionists under Alvarez appear to be gaining ground, having defeated the troops of Santa Anna in various quarters.

California.—By the arrival of the steamers George Law and Daniel Webster, San Francisco dates have been received respectively to the 1st and 9th ult.

The Legislature met on the 1st ult. The message of the Governor exhibits a prosperous state of affairs.

The Supreme Court has decided Sacramento to be the State Capital. As this decision is agreeable to a majority of the present Legislature, it is not likely that any serious effort will be made to reopen the question.

The Panama Railroad was expected to be formally opened on the 1st inst.

Advices from the Sandwich Islands bring the news of the death of King Kamehameha and the succession of his son to the throne. There was a report, the truth of which, however, was doubtful, that the treaty of annexation to the United States had been signed and forwarded to Washington.

Peru.—Castilla was collecting his strength about twenty miles from Lima. His forces and those of Echenique were nearly equal numerically, but the popular feeling was increasing in favor of the former.

The steamship Africa, with Liverpool dates to the 20th ult., arrived at Halifax on the 30th.

A slight advance in the price of cotton and breadstuffs. The news from the seat of war is unimportant.

Domestic.—A prohibitory Liquor Law, subject to repeal by a vote of the people, has passed the House of Representatives of New Jersey.

A number of Belgian convicts, sent to this country by their government, were arrested at New York immediately on their arrival, and committed to prison. The United States Government has also given orders that a Sardinian frigate, expected to arrive at New York with a large number of criminals and paupers, be seized and detained until an investigation can be had.

The law prohibiting the sale of intoxicating liquors on the first day of the week, was strictly enforced in New York city on the 28th ult., greatly to the advantage of the peace and good order of the city.

Congress.—The Army Appropriation bill was considered in the Senate on the 24th and 25th ult., and several amendments were adopted. The bill for the relief of the claimants in the case of the brig Gen. Armstrong, was amended and passed on the 26th. On the 29th, a bill was passed to extend the provisions of the Judicial Fee bill of 1853 to all the Territories of the United States; also a joint resolution directing the Secretary of the Treasury to allow $833 to the Secretary of Minnesota, for collecting and indexing the journals and judicial decisions of that territory.

House of Representatives.—On the 24th ult. the French Spoliation bill was discussed in Committee of the Whole, and the Board of Claims bill taken up and referred to the Committee on the Judiciary. On the 25th, a Message was received from the President relative to the selection of sites for U. S. Courts and Post Offices in Philadelphia and New York. It was referred to a select committee. The French Spoliation bill was further discussed in Committee of the Whole, on this and the following day, and a joint resolution adopted on the 26th, authorizing the President to give the requisite notice for terminating reciprocity treaties of commerce and navigation, in cases where the terms for their continuance have expired, with such Powers, as, in his opinion, manifest illiberality in their commercial relations with us. On the 27th, a resolution of inquiry was passed in relation to the refusal of the Spanish Government to accord to our citizens free access to the Courts of Cuba for the collection of their debts, which has been supposed to be guarantied by the treaty of 1790. The French Spoliation bill was further discussed and amended in Committee of the Whole, reported to the House and passed. On the 29th, the Senate resolution authorizing the Secretary of the Navy to send a steamer and tender to the relief or rescue of Dr. Kane's Arctic Expedition, was passed. A bill for enabling the people of Oregon Territory to form a Constitution and State Government, and for admission into the Union, was also passed.

On the 30th, a resolution was adopted calling on the President for the correspondence between our Government and that of Spain, in relation to the causes of the disturbance of friendly relations between the two countries; and also for the correspondence between this Government and those of France and England respecting Cuba.

Pennsylvania Legislature.—A bill for the final adjustment and closing of the trust account of the United States Bank, passed the Senate on the 24th ult. No business of general interest was transacted on the 25th or 26th. On the 27th, a bill relative to magnetic telegraphs and messages sent thereby, was passed to a third reading. This bill imposes a penalty for injury to telegraph wires, posts, &c.; makes it the duty of telegraph operators to preserve copies of messages at least three years; and declares it a misdemeanor, punishable with severe penalties, for any operator to send false messages, knowing them to be such. On the 29th, the Supplement to the Consolidation Act was amended and passed second reading.

In the House of Representatives, on the 24th ult., the bill to confer on colored persons the right of citizenship was reported back by the Judiciary Committee, with a negative recommendation. Among a large number of petitions and memorials presented on the 25th, was one from the Philadelphia Board of Trade, for the sale of the canals and railroads belonging to the State. Referred to the Select Committe on the subject. The bill from the Senate, reviving and continuing in form, until 9th month 1st, 1857, the law graduating the price of lands on which the purchase money is due and unpaid to the Commonwealth, was considered and passed on the 26th. On the 27th a bill was reported to abolish the Northern District of the Supreme Court, and to change the time of holding the other District terms; also one to repeal the charter of the Erie and North-east Railroad Company. On the 29th, the bill to prevent the sale of intoxicating liquors on the Sabbath, and to prohibit the sale of adulterated liquors, was debated.

FRIENDS' REVIEW.

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MEMOIRS OF JOSEPH JOHN GURNEY.

(Continued from page 325.)

To a young Friend, on the contrast between legal and gospel obedience.

Upton, 6th mo., 8th, 1833.

MY DEAR YOUNG FRIEND,

. . . . When we call to mind that we are by nature corrupt and sinful, and have actually sinned, (alas! how much and how often!) in thought, word, and deed, our hearts ought to overflow with gratitude to Him, who hath redeemed us with his precious blood. Under this feeling of gratitude to our Lord Jesus Christ, and of ardent love for God, we shall be constrained, by the most heart-cheering of motives, to take up our daily cross, to walk in the paths of Christian self-denial and to "follow the Lamb whithersoever he goeth."

Our motive then is *love*, and the effect is *obedience*. Obedience to the pure law of God; as it is written in the page of Scripture, and as it is engraved with the finger of light on the tablets of the heart. This writing of the law on the heart is the work of the Holy Spirit, the Comforter, whom Jesus promised to his disciples; and who still illuminates their consciences, and guides them into all truth.

Now it requires great care that we distinguish between a cheerful obedience to this pure and heavenly guide, and that self-mortification, or "voluntary humility," as the apostle calls it, into which the Spirit does not truly lead; and by which, nevertheless, it is very natural for the anxious and troubled soul to seek to recommend itself to God. When we have long been walking in darkness, when desertion and secret sorrow have been our lot, we are prone to exchange the *gospel* for the *law*, and to seek out some peculiarly trying service or sacrifice, by which we may obtain the favor of the Lord. This is precisely the principle on which the Monks of La Trappe, and other Roman Catholics, have so long acted. Did they know the fulness of the love of Christ, were they more sensible that it is his blood alone which can cleanse from all sin, and his righteousness alone which can open for us the gates of heaven, they would be delivered from these bonds; and would no longer seek to obtain the favor of God by sacrifices which the *law of God* does not require.

That law is emphatically called the "Law of Liberty;" for while it binds down every unruly passion, and leads into true "simplicity and godly sincerity in all things," it encourages a noble freedom of action in the service of our Lord. The Spirit of Christ within us, is a spirit of "love, and power, and of a sound mind."

Although these general observations are, I believe, worthy of thy attention, I by no means wish to apply them hastily in any particular case. I would rather invite thee to ponder them before the Lord, that thou mayest know whether thou hast or hast not any part in them. With regard to plainness of dress, I heartily approve it; and, as thou art well aware, do not fail to recommend it. I think we cannot adopt a sounder view of the subject than that of Robert Barclay; who, after the example, and on the authority of Paul and Peter, recommended a modest and decent attire, distinguished by true simplicity; and worn for use alone, not for *ornament*. At the same time he remarks, that while we avoid all splendor and costliness, the materials of which our dress are composed ought to be regulated by our circumstances in life. If I mistake not, he mentions silk as proper for persons in a certain line of life; and since his day it has become a much cheaper and more common article.

Well, thou wilt perhaps answer, all these things are very true and good, but must I not follow my own impressions of duty? Assuredly thou must, my dear young friend; but the Lord is no hard master. He would have us move on very gently and cautiously, especially when the impression on our mind does not appear to accord with a comprehensive and scriptural view of the law of our God. Give thyself a little time; be very patient; dwell near to Christ;

pour forth thy heart in prayer; and he will in due season make his way clear before thee.

I well remember one occasion in which, during several months, I felt much bound in spirit to a particular sacrifice. It was in vain that some of my most intimate and judicious friends assured me that it was unreasonable, and would rather *mar* than *mend*. I could find no peace but in giving way to it, so far as to be entirely willing to leave myself respecting it in the Lord's hand. But in due season, the permitted temptation, for such I believe it was, was withdrawn; and I was left in sweet, peaceful liberty. Under such trials we cannot deliver ourselves, or put a force upon our consciences; but we can *leave ourselves to the Lord*, and in due season he will not fail to make a way for our help.

Commending thee in faith to the best and kindest of Friends and Masters, I am

Thy affectionate friend and well-wisher,

J. J. GURNEY.

The increasing illness of his mother-in-law, Rachel Fowler, called Joseph John Gurney into the West of England in the course of the summer. Whilst there, he enjoyed the satisfaction of a parting interview with William Wilberforce, at Bath, about three weeks before his decease. Two days after the interview, he wrote from the house of his mother-in-law,

To his Children.

Melksham, 7th mo., 13th, 1833.

MY DEAR J. H. AND A.

The longer we live the more we know, or ought to know, of the goodness of God; and the more the treasury of our heart and understanding may become stored with the good things of the kingdom of our Redeemer. It is the privilege of Christians, (O that it may always be yours!) to serve a prince of tender compassion; one who never fails to render his yoke easy, and even delightsome to his obedient children. And what shall we say of the wonderful *alchemy* with which Christianity converts all she touches into gold? Bright are the beams with which the religion of Jesus is sometimes known to gild the darkest gloom of the valley of tears. Behold, darkness becomes light; pain is changed into pleasure; sickness is the means of health; and life triumphs over death!

I have been led to these reflections, partly by watching the condition of your beloved grandmother. You know that she is suffering from a malignant disease, which, in all human probability, must soon terminate in death. There was a time when the prospect of this particular visitation of the divine hand was the object of her terror, and occasioned her inexpressible conflict of spirit; but now *peace reigns;* and not only is she resigned, without a struggle or a murmur, to the will of her heavenly Father; but she seems to care but little by what means it may please him to close her mortal career. Rather does she rejoice in the hope graciously bestowed upon her, that she will soon wing her way from all things temporal into regions of perfect felicity.

In this happy condition she has nothing to mar her cheerfulness and comfort, but mere bodily pain, which she endures with humble patience; and in the quietness of her spirit finds alleviation for body as well as soul. Her Divine Master, whom it has been her delight to follow, and under whose gracious influence she has abounded in kindness to the poor and needy, is now accomplishing, in her experience, his gracious promise, "Blessed is he that considereth the poor; the Lord will deliver him in time of trouble. The Lord will preserve him and keep him alive. The Lord will strengthen him upon the bed of languishing: *thou wilt make all his bed in his sickness.*" Fully is this beloved sufferer aware, that to be translated into the more immediate presence of a perfectly holy God, and to stand, unclothed of mortality, before the judgment seat of the Searcher of hearts, is, of all things, the most solemn to all men; the most *terrible* to the impenitent sinner. But with this prospect before her, she is at *rest*, because she entertains a humble confidence, that through infinite mercy she is accepted in "the Beloved."

A few evenings ago, when a little company of intimate friends was surrounding her, she addressed them nearly as follows: "Although I am suffering from indisposition, and feel great weakness of mind as well as body, I think it right to acknowledge my feelings of fervent thankfulness to God, who has graciously supported me under all my sufferings, and has permitted me to feel his holy arm to be underneath. I have known desertion, temptation, and trial; but when the enemy of souls has come in like a flood, the Lord has lifted up a standard against him. In the prospect of that awful change which awaits me, I am fully convinced that there is nothing for me to trust in but the atoning blood of a merciful Saviour. Having more experience from length of years, than any one present, I would exhort you all to be steadfast in the faith, and never to harbor a doubt in your minds respecting these great truths. We must know him to be our *Mediator*, our *Advocate*, our *Intercessor* with the Father during the present life; thus it is that our mortality will, in the end, be gloriously exchanged for immortality." On a subsequent occasion she exclaimed, "We can do nothing for ourselves to merit salvation; we must look for the MERCY of God in Christ Jesus. This, I may say, I believe I have unlimitedly obtained."

How can I witness such a scene, without feeling an earnest desire for you, my beloved children, that your views of Christian doctrine may, like hers, be clear as the noon day, and stable as the rock. Decided and settled Christianity may be said to make room for pure pleasure even of

a temporal kind, while it is the means of qualifying us for the right performance of every duty. Who does not perceive that in its working on the human mind, and especially in its abounding consolations in sickness and in sorrow, we have a practical proof that God is the author of the religion of Jesus; and that this religion, imbibed in the heart by faith, is the pearl of great price! Let us each be willing to "sell all that we have;" or, in other words, to surrender our whole hearts to the Lord, that we may possess this pearl!

There lives in this village another highly interesting person, a gifted minister of the Society of Friends, who has just completed the age of man. You have both heard of George Withy, a person remarkable for strong talent and native humor; but one who, during the last fifty years, has been grounded in the conviction that Christ is *all in all.* He was telling me this morning that during the whole of this period, his views of Christian faith have never varied. Like the veteran oak, which spreads its firm roots in every direction, and defies the blast, this experienced Christian is steadfast and immovable. No infidel cavils, no wind of false doctrine can shake him from the centre of his strength, and from the source of all his hope and comfort. He is a man of warm affections, and is fondly attached to his large family. Most of them were collected in his peaceful habitation to celebrate his seventieth anniversary. It was the Sabbath day—a day of delightful repose and solemnity—during which we felt the great privilege of the public worship of God. The silence which reigned in our little meeting, both morning and evening, was remarkable; and though broken, was not, I trust, marred by the ministry of the gospel. All seemed to be bound together in love; and all (I trust) were united in an ardent desire to be found *in Christ;* ready for health, or for sickness, for joy or for sorrow, for life or for death.

Our dear friend George Withy had risen early in the morning, and had occupied a few quiet hours in writing an address to his children. It was a very touching one, earnestly calling on them to press after the salvation of their immortal souls, and recommending them to their various social and religious duties. One thing, however, above all others, struck me in this address. It was the clear and oft-repeated declaration of this servant of Christ, that he had no trust whatsoever in his own righteousness; but that all his confidence was in the Lord; all his hopes of future happiness in the availing mediation and perfect righteousness of the Redeemer of men. His address, like the letters of Paul, was full of "Jesus Christ and him crucified." All boasting was excluded. Deep humiliation was the distinguishing mark of each passing sentence. Mercy, mercy was the theme; and God in Christ was exalted over all. Thus, out of the mouth of two experienced witnesses, has the gospel of life and salvation been confessed and confirmed in our hearing. And in both cases has the eye as well as the ear perceived its delightful efficacy, its gladdening, quickening influence. What indeed can be more lovely than the spectacle of advancing age softened, and ripened, and mellowed into sweetness, under the sunshine of genuine Christianity!

Both my mother-in-law and George Withy are persons of a marked natural character, and are rendered the more interesting by their peculiar traits. I never knew in any woman more of a quick feminine sensibility than in Rachel Fowler; nor in any man more of the spirit of bold and determined independence than in George Withy. But the former has become fearless as a lion, and the latter gentle as a lamb. The peculiar dispositions of each are sanctified without being annulled; and the besetting weaknesses of the two characters are counteracted by sovereign and all-sufficient grace. Such is the unvarying effect of the influence of God's Holy Spirit on the hearts and conduct of the believing and obedient. "Every valley shall be exalted, and every mountain and hill shall be brought low; and the crooked shall be made straight, and the rough places plain; and the glory of the Lord shall be revealed, and all flesh shall see it together." Both these cherished individuals are, as you know, attached and faithful members of our own society. They care not, indeed, for sect or party, but they have long been deliberately convinced, that the views and testimonies which distinguish Friends, are built on Christ as their foundation, and truly belong to primitive Christianity. Nor are these views shaken by the nearer approach of death and judgment. They are still consistent advocates of what they conceive to be the entire spirituality of the gospel dispensation; still deeply solicitous that the young among us may adhere to that restricted course which they have themselves found to be a path of remarkable peace and safety.

I have, however, another witness to produce, who, though accustomed to a somewhat different administration, is descending towards the grave in the same essential and saving faith. This witness is the well known and long beloved William Wilberforce. Long-beloved I may well call him, as regards myself; for I have now enjoyed a near friendship with him for nearly seventeen years, and I shall always consider my acquaintance with him as among the happiest circumstances of my life. I well remember his first visit to Earlham, (I think about the year 1816,) at the time of our Bible Society Meeting, when we were already crowded with guests. Wilberforce was the star and life of the party, and we all thought we had never seen a person more fraught with Christian love, or more overflowing with the praises of his Creator. He was then possessed of comparatively unimpaired powers.

His eloquence was easy, lively, captivating; and his cornucopia of thought and information rich and abundant. I never met with so discursive a mind, or with so interesting a companion. Many a roam have we enjoyed together over green fields and gardens; and very delightful has it been to me to draw out of his treasury things new and old. You have seen him, and cannot fail to recall his curved and diminutive person; his often illuminated countenance; his beaming smile of love; and the perpetual energy with which he flitted from one object of attention to another, like the bee gathering honey from every flower. I well remember that as he walked about the house he was generally humming the tune of a hymn or psalm, as if he could not contain his pleasurable feelings of thankfulness and devotion.

Wilberforce is now an old man—I think in his seventy-sixth year—and more than usually frail and infirm for his age. Since my first acquaintance with him, many sorrows and troubles have been his portion. His two daughters were his great delight:—the cold hand of death has smitten them both; and, in consequence of the imprudence of a near relation, he has been deprived, within the last two or three years, of by far the greater part of his property. Frequent illness has also visited him, and increasing years have occasioned some failure of his memory. Nevertheless, his eye is almost as lively as ever, his intellect lucid, and, above all, the sunshine of true religion continues to enlighten and cheer him on his way.

"What a gloomy, what a November evening prospect," said he in a letter to me describing the death of his elder daughter, "would now lie before me, where it not for the flood of light and of love which flows from the throne of God and of the Lamb!" This *flood of light and love* has been his chief delight since his twenty-second year, when an apparently accidental perusal of the New Testament, with a fellow traveller through France, was blessed as the means of his conversion; and now that his infirmities are gathered upon him, he has the same comfort, the same joy.

I called upon him the day before yesterday, on my way from Bristol to this place. I was introduced to an apartment up stairs, where I found my beloved aged friend reclining on a sofa, with his feet wrapped in flannel, and his countenance bespeaking increased age, as well as much delicacy. He received me with warm affection, and seemed delighted by the unexpected sight of an old friend. I had scarcely taken my seat beside him before I felt that constraining influence of divine love, which seemed to draw us in secret towards the Lord under a canopy of silence; and I could not do otherwise than freely speak to him of the good and glorious things which, I assuredly believe, await him in the kingdom of rest and peace. It seemed given me to remind him of the declaration of the Psalmist, "Although ye have lien among the pots, yet shall ye be as the wings of a dove covered with silver, and her feathers with yellow gold." The ministry flowed towards him in a stream which I dared not attempt to stay; and his countenance, in the meantime, was expressive of profound devotion and holy joy. Soon afterwards he unfolded his own experience to me in an interesting manner. He told me that the text on which he was then most prone to dwell, and from which he was permitted to derive peculiar comfort, was a passage in Paul's Epistle to the Philippians: "Be careful for nothing; but in every thing by prayer and supplication, with thanksgiving, let your request be made known unto God; and the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus." Now that frail nature shakes, and the mortal tabernacle seems ready to be dissolved, this "*peace of God*" appears to be his blessed and abundant portion.

Wilberforce is a man of polished and cultivated understanding; but he well knows that this jewel of divine peace transcends in value all merely intellectual riches; and that the human mind, in its own strength, (notwithstanding its vast resources,) is utterly unable even to comprehend it. It is the gift of God by his own Holy Spirit, and it stays the soul in deep and hidden reliance on him from whom it comes. The mention of this text immediately called forth one of his bright ideas, and led him to display, as in the days of old, his natural versatility of mind. "How admirable," said he, "are the harmony and variety of St. Paul's smaller epistles! You might have given an argument upon it in your little work upon Evidence. The Epistle to the Galatians is a display of doctrine; that to the Colossians is a union of doctrine and precept, showing their mutual connexion and dependence; that to the Ephesians is *seraphic;* that to the Philippians is all LOVE. With regard to myself," he added with tears in his eyes, "I have nothing whatsoever to urge, but the poor publican's plea, God be merciful to me a sinner."

I well remember his own definition of mercy, "kindness to the criminal who deserves punishment." Ah, my dear children, if Wilberforce, who has been laboring for these fifty years, in the cause of virtue, religion, and humanity, can feel himself to be a poor criminal, with no hope of happiness but through the pardoning mercy of God in Christ Jesus, surely we ought all to be bowed down and broken under similar feelings! Such an example may solemnly remind us of the Apostle's question—"If the righteous scarcely be saved, where shall the ungodly and the sinner appear?"

Before we separated, he adverted to the loss of his fortune. "I am afraid of telling you what I feel about it," said he, "lest it should appear

like affectation; but rest assured, that the event has given me no uneasiness—none whatsoever. In fact, it has only increased my happiness. I have, in consequence, been spending the whole winter with my son; the joyful witness of his gospel labors." In short, the world is under his feet, grace triumphs, and the Saviour whom he loves reigns over all, for this believing servant. The covenant of his God with him is "ordered in all things and sure." Thus are we taught again and again, that "THIS is the victory which overcometh the world, even our FAITH." "Who is he that overcometh the world, but he that believeth that Jesus is the Son of God?"

And now, my dear children, store up these examples in your hearts, and keep this little memorial by you, for your father's sake, to remind you in days to come of that which he feels to be precious above all things—the redeeming love of God in Christ Jesus.

It would be easy to add to these instances of the happy work of true religion. What can account for this uniformity of Christian experience? *Truth, and truth alone.* May it be yours to know and to love "the truth as it is in Jesus;" and may it make us all free, entirely free from the bondage of this corrupt and evil world.

Now, therefore, "unto him who is able to keep you from falling, and to present you faultless before the presence of his glory with exceeding joy, to the only wise God our Saviour be glory and majesty, dominion and power, both now and ever. Amen."

To be continued.

ACCOUNT OF MARY CHAPMAN, *of Ulverstone, who died* 5 *mo.* 19, 1854, *aged* 57 *years.*

Early brought to a knowledge of the truth as it is in Jesus, and prepared to receive it in the love of it, the religious course of this humble-minded and retiring Christian, though but little known beyond the circle of her own immediate acquaintance, bore instructive evidence that her heart was set on heavenly things; and that, amidst the various trials and temptations of life, it was her sincere and earnest desire steadily to follow her Lord in the simple obedience of faith.

She was educated amongst the Episcopalians, and continued in profession with them till about the twentieth year of her age. At this time, she became increasingly concerned for the salvation of her soul, and, attracted by the religious zeal of the Methodists, she joined in fellowship with them for about two years. But, though she "had no cause to doubt the sincere piety" she found amongst them, and cherished with "kind regard" the remembrance of their Christian concern for her religious welfare, yet, her convictions in regard to the spirituality of true religion, and the practical requirements of the gospel, constrained her to adopt the principles of the Society of Friends, and ultimately to unite herself in membership with them. A public meeting for worship appointed at the request of Nathan Hunt, from America, was the first Friends' meeting she attended; but during the *silence* which prevailed for some time, in the next at which she was present, she "began to query whether or not her present moments were lost," when the convictions which were brought upon her mind, in regard to those who "worship God in spirit and in truth," and the subsequent expression of a few words by a Friend, proved a means of encouragement and help to her.

On another occasion, of a similar kind, she remarks in her memoranda, "This meeting was silent, as to vocal sound, but He who said, 'Where two or three are gathered together in my name there am I in the midst of them,' was pleased to own us with his presence. I believe, in this meeting, my judgment was in good measure convinced as to the propriety of sitting down in silence."

She had, however, still to pass through many conflicts in regard to her spiritual course, and though the principles of Friends "were those with which her judgment united," she greatly shrank from the cross which the open profession of them involved. About this time, she attended a public meeting for worship, held at the request of Ann Alexander, then of York, in the place where she resided. In referring to this she remarks: "During the time we sat in silence, I felt the Lord's presence in a remarkable manner, and I was fully confirmed in my belief that I must go amongst this people." Whilst thus silently viewing her situation in this light, A. A. rose to speak, and the occasion appears to have been much blessed to her, so that she observes in regard to it, "This was indeed the day of the Lord to me. He did now appear in the glory of his majesty, and made the earth to tremble at his presence." Henceforward her path seemed plain, and she felt it to be her duty openly to avow her religious sentiments, by a walk in accordance therewith.

Her father had been much displeased when she united herself with the Methodists; and, in now more decidedly becoming a Friend, she anticipated much opposition from this beloved parent. "But I relied," she writes, "on the arm of the Lord, who had promised to be my strength in weakness. And ever blessed be the Name of the Most High who has the hearts of all men in his keeping, he was, in his infinite mercy, pleased to make my way at that time."

Contrary to her fears, her father left her at liberty to attend the meetings of Friends, and notwithstanding many difficulties and trials, in connection with the faithful support of our Christian testimonies in fully assuming the character and appearance of a consistent Friend, she was strengthened to endure the cross, and to despise the shame, and great was her peace. In alluding to this time of many sacrifices, she thus records her feelings of gratitude: "Ever-blessed and

magnified be the Most High. He was near for my help. O what I now enjoyed of my heavenly Father's goodness!"

She was one who, to use her own expression, had "bought the truth," and she felt it to be very precious. So much did she love the principles which she had been led to adopt, that she said "she should be under the necessity to uphold them even if no one else were of the same sentiments." She was deeply pained when she saw among Friends those who manifested a conformity to the world and its spirit, and did not support what she believed to be the true standard of Christianity.

Of a meek and quiet spirit, it appeared to be her steady endeavor to pursue her course of humble watchfulness unto prayer in the discharge of her duty as a wife, a mother, and a Friend. The Christian principles which were her support under the various vicissitudes and deep trials which were permitted to attend her path through life, did not fail her in the prospect of exchanging this mortal scene for one of endless duration. For several months before the commencement of her last illness, she repeatedly expressed her belief, "that she had not long to live," though she enjoyed better health than usual.

She was taken ill on the 1st of Fourth Month, 1854. A week before this, she told her husband that lately she had experienced a great want of the perceptible presence of "the Comforter," and that she had been reminded "that Christ was *forty days* in the wilderness, and did *eat nothing*." Alluding to this conversation, a few days after she became unwell, she said with tears,—"It is very different now; I am so abundantly favored. I cannot refrain from tears of joy, that I should be so much favored above my deserts; and whether I recover or not, I shall have to remember this particular time of comfort. I have felt Satan chained down in such a manner as I never witnessed before." The following morning she again adverted to the great comfort with which she had been favored, and added, "I feel myself so unworthy." She spoke with much calmness of the prospect of her decease, and gave instructions respecting it. In allusion to her not being brought up in the Society of Friends, she said,—"I have *bought* the truth, but have not *sold* it. I have been too much like Martha: yet I have endeavored to keep within the *inner* court. If this had not been the case, I should not have received the comfort I have witnessed."

On the morning of the 11th, after a Psalm had been read, she remarked that last night her end appeared very near; but added, "in looking at the probability of continuing a little longer, I feel fully resigned to leave it to the Lord to order as he sees best."

On the 13th, a remarkably precious solemnity was felt during a time of silent waiting in her chamber. She referred to the words of our blessed Savior, that "he would manifest himself to his disciples;" and spoke of the enjoyment which had been granted her of his presence, adding, "if the foretaste be so precious, what will the fulness be?" She said that her comfort had been so uninterrupted, since her illness commenced, that not a cloud had been permitted to come over her mind.

Though, when in health, her time was unavoidably much occupied with her domestic cares, she was remarkably diligent in reading the Bible, and in meditating on its precious contents. She adverted to this, and observed, that of late she had read but little in any other book, and spoke of the transcendent comfort she had derived from *this;* adding, that however busy she had been, she made it her *daily practice* to seek for private retirement and communion with her Maker, and that if this had not been the case, she should probably not have enjoyed so much of his comfortable presence, now that she was so unwell; "but," she added, "it is no merit of mine,—it is all of mercy."

After a time of fresh searching of heart, during which she was brought to have a very clear view of the purity required as a preparation for heaven, she expressed her desire to be sent down again and again to Siloam, that every defilement might be washed away; she gratefully acknowledged the favor of having the mind preserved in calmness and comfort, and evinced her continued trust in a Saviour's love, by repeating the lines—

"Rock of Ages, cleft for me,
Let me hide myself in Thee."

On the 30th, she referred to the sacrifices it had cost her to take up the profession of a Friend, but added, "they have been made up to me a thousand-fold." When, a few days after, her mind had been less favored with the "abundance of joy," and the enemy was permitted again to buffet her, she remarked that these changes were not unexpected to her; and on the third of Fifth Month, she said in reference to them, "Last night I had a tossing time, both of mind and body. The enemy had his chain lengthened, but I saw that his power was limited."

Fifth Month, 10th. When in great pain, she expressed her desire that patience might be granted. On her husband telling her that he believed she would be favored with strength according to her need; she replied,—"I feel that I am not forsaken;—support is underneath."

Speaking, at one time, of the needful work of the entire sanctification of the soul, and the conflicts she had had with the enemy, she remarked that now he appeared to have no power over her, not even to shew himself; and gratefully added, "I seem to be ready to fall into the arms of my Saviour." Referring, at another time, to the deep trials and exercises she had had to pass through she said that they had been most beneficial to her, and exclaimed,—

"For *all* I bless Thee,
Most for the *severe*."

A few days after, a change being observed on her countenance, a friend enquired of her, if she still felt Jesus precious. She opened her eyes, and emphatically said, "O yes, as precious as ever!—increas.ngly so!"

During the few remaining days of her life, her strength appeared much exhausted; but the broken sentences she was distinctly heard to utter, clearly indicated a mind prepared for the "end that was near;" and one of her last expressions had reference to that "city which has no need of the sun, neither of the moon to shine in it, for the glory of God doth lighten it, and the Lamb is the light thereof."—*Annual Monitor.*

MUNIFICENT DONATION FOR BENEVOLENT PURPOSES.

On Friday, December 22d, 1854, there was witnessed in the interior of Pennsylvania a scene of unusual character, and one well worthy to be remembered and held forth as an example, exalted in its purposes and destined to be productive of immeasurable good.

The Hon. Wm. L. Helfenstein, being in possession of a large body of valuable coal lands in the Shamokin (Northumberland county) region, and having a heart always open to acts calculated to ameliorate the condition of the needy, and the extension of enlightenment, determined to dedicate forever a portion of his estates for the benefit of the destitute poor of New York, Philadelphia, Baltimore, Lancaster, Carlisle, &c., &c., for the endowment of a Free College at Shamokin for the children of miners, and for the benefit of African Colonization.

The land devoted to these objects is in two tracts, and embraces about six hundred acres of the best anthracite coal land in the State; the one tract for the destitute poor, is said to be capable of producing 300,000 tons per annum, when properly developed, and the other tract, one-half for the endowment of the College and the other half for the promotion of African Colonization, will yield, it is estimated by competent judges, 150,000 tons. At a low rental this quantity will bring in a revenue of upward of 100,000 dollars yearly—which is more than six per cent. on a million and a half of dollars. One of these tracts has already been leased, and will, the coming year, be put in operation.

On the day set apart for the formal consummation of the design of Mr. Helfenstein, Friday, the 22d of December, a number of persons were present from Philadelphia, Lancaster, Harrisburg, Pottsville, Danville, Sunbury, Northumberland, Trevorton, and other places, to witness and participate with the people of Shamokin in the interesting ceremonies.

Early in the day a procession was formed and proceeded to the land intended for the poor. Having passed over a portion of it sufficiently to give an idea of its value, the ground selected for the College was visited, and Gov. Bigler laid the corner-stone of that institution, accompanied by a brief and impressive address.

The procession then moved to the new hotel. After organizing by naming Gov. Bigler as President, and a number of gentlemen as Vice-Presidents and Secretaries, Mr. Helfenstein, holding in his hands three deeds making conveyance to a trustee of the lands designated, addressed the meeting with much force and ability. He regarded himself as an humble agent, ruled by a wise Providence in accomplishing, in a limited space, His purposes of good. He contrasted the happy results attending donations made while living, with the sad story of posthumous bequests, where the most liberal intentions were perverted and defeated by the squandering away of munificent means. He also alluded to the obligations he felt under to friends who had proved steadfast and aided him in his benevolent intentions and objects.

Gov. Bigler being called for, made some appropriate remarks and paid a well deserved tribute to the motives and purposes of the generous donor. There was one idea in it, he said, which, above all others, had attracted his attention and commanded his approbation, prior to the meeting—that was, the singular, though wise purpose, of offering this great charity while he was yet in full life and vigor, with the promise of many days before him, and with the design that the whole scheme should grow up under the auspices of the author. He anticipated the happiest results from the precedent established by Mr. H., and believed it would put others to thinking on the subject, and acting likewise. Gov. B. then alluded to the vast topics suggested by the occasion—the course of education, of benevolence and charity, and the mighty interest and grand result involved in the germ of Colonization. The future welfare of the colored race and the evangelization of the African Continent depended upon the successful issue of the great enterprise.

We have been somewhat conversant for several years with the liberal character of the purposed benevolence of Mr. Helfenstein, and regretted our inability to be present at the interesting ceremonies attending the public appropriation of his real estate. However, a correspondent of the *Public Ledger* of this city has furnished an interesting account, from which the preceding report is mostly condensed.

It is the intention of the donor that the returns from that portion dedicated to African Colonization shall be used in some one great department of that enterprise. That of Education in Liberia is thought of, while it may be that the Steamship Line to Liberia, under the auspices of the Society, will receive the great aid which it would afford. In any event, the wise philanthropy of Mr. Helfenstein will be

sensibly felt and appreciated for centuries in America and Africa.—*Pa. Colonization Herald.*

FRIENDS' REVIEW.

PHILADELPHIA, SECOND MONTH 10, 1855.

The notice published this week, respecting our valued and lamented friend Mahlon Day, has been withheld until it may appear almost unseasonable. For this delay two reasons may be assigned.

From the information received from the survivors of the Arctic, there appeared no certainty that Mahlon Day himself was lost. Although the hope was a faint one, there was still a *possibility* that he might have been picked up by one of the boats, or by some vessel navigating that part of the ocean. After so much time had elapsed as to extinguish the last rays of hope that he would ever again appear among the living, it was still necessary for the Editor to wait until a notice could be procured from the friends of the deceased among whom the greater portion of his active and useful life was passed. An appropriate notice having been kindly furnished by a friend to whom the deceased and his family were well known, it is presented without further delay to the readers of Friends' Review.

Affecting Occurrence.—On the afternoon of the 3d inst., a large number of persons were skating and sliding upon the ice on the Schuylkill, near and above Fairmount, when a young man named Samuel E. Shinn, son of our friend Earl Shinn, while skating and pushing before him a chair fixed on runners in which was seated a young woman named Eliza Russell, inadvertently pushed it upon a weak place, the ice gave way, and both fell into the water. The alarm was soon given, but before any effectual assistance could reach them, they both sank. The bodies were not recovered till they had been in the water upwards of half an hour, and all efforts to restore animation proved unavailing. The young man was an estimable and exemplary member of the Southern District Monthly Meeting.

Died,—On the 7th ult., at the residence of his son-in-law, Samuel Pitts, Jr., near Williamsburg, Wayne Co., Indiana, Isaac Thomas, a member of Dover Monthly Meeting of Friends, in the 88th year of his age.

AUXILIARY BIBLE ASSOCIATION OF PHILADELPHIA QUARTERLY MEETING.

The Annual Meeting of the Auxiliary is to be held at the Committee Room, Arch Street Meeting House, on 2d day, the 12th of the Second month, at 7½ P.M. Friends of both sexes are invited to attend. Theophilus E. Beesley, Sec.

An Appeal to our Friends in the Country on behalf of the Western Soup House of Philadelphia.

Although the failure of the crops in many portions of our country, added to the financial troubles which are now sweeping generally over it, have combined to produce extensive and unusual distress, yet it is only in our large cities that the extremity of suffering is witnessed among great masses of the people. The causes which have produced a partial and temporary suspension of prosperity in the rural districts, have operated with increased severity in our thickly settled communities, which contain large numbers whose subsistence depends upon the daily rewards of their industry. These being now in great measure cut off, large classes of honest and industrious mechanics with their families, who are altogether unused to such a humiliating alternative, are thrown upon the charity of their fellow citizens. In addition to this greatly increased demand upon our exertions and liberality, we have also an unusually large number of destitute poor, who are kept from starvation by the daily assistance they receive; and multitudes flocking in from the country add every week to the alarming number already on our hands..

Among the most efficient and satisfactory modes that have been devised for such necessary relief has been the establishment of soup houses in several districts of the city. These institutions daily supply many thousands of such poor or deserving persons as are recommended for this charity, with wholesome and nutritious food, prepared from the best materials and in the most careful manner, and yet with a constant regard to economy.

The call on all the soup houses of Philadelphia has been more than doubled in the unusual distress of the present season, and their funds are nearly, or quite exhausted. The Western Soup House alone, with which the writer is particularly connected, is now in the daily distribution of over 1000 quarts of soup, besides the weekly delivery of about 2000 loaves of bread, weighing one pound each.

It has been thought that in the present emergency an earnest appeal to our friends in all parts of the country, who, although perhaps feeling in a measure the depression of the times, are yet blessed with an abundance of the necessaries of life, would be appropriate, and could not fail to meet with a kind response. Donations in flour, Indian meal, potatoes, or in money, would be very acceptable, it being anticipated that the next two months will witness a still further aggravation of the distress.

If Friends would make up collections in their respective neighborhoods, either of money or materials, and forward them to William Biddle, Treasurer of the Western Soup House, corner 11th and Arch Streets, or to the office of Friends' Review, No. 50 North Fourth St., they will be gratefully acknowledged in future numbers of the paper.

THEOLOGICAL DIFFERENCES.

Dr. Stuart was rather fond of controversy. A favorite topic with him was the true nature of saving faith, on which subject he regarded Dr.

Chalmers as in error. They met in the streets of Edinburgh, and entered at once into a warm controversy; street after street and square after square were passed, and at length the disputants parted: Dr. Chalmers taking Dr. Stuart by the hand and saying, "If you wish to see my views stated clearly and distinctly, read a tract called, 'Hindrances to Believers of the Gospel.'" "Why," said Dr. Stuart, "that is the very tract I published myself." Dr. Chalmers used often to describe this scene as a proof that many may think they differ when they really agree.—*Almanac of Am. Tract Soc.*

MAHLON DAY.

Amongst the remarkable incidents of the year which has just passed away, the loss of the steamer Arctic, with upwards of three hundred human beings, is one which has painfully interested the feelings of the community, and the remembrance of which will be cherished by many with saddened interest whilst life remains. Of those who were thus suddenly removed from mutability, were our friends Mahlon Day, Mary Day his wife, and their daughter Susan B. Day. Affection for the departed prompts the record of the following brief memento of their worth.

Mahlon Day, son of Samuel and Nancy Day, was born at Morristown, N. J., 27th of Eighth month, 1790. His parents were strict in the observance of the peculiar tenets and practices of the Presbyterian persuasion, and were careful, in the training of their children, to instil in their hearts a love of those things which pertain to the life to come.

His father, "having finished his day's work in his day," was removed by death while Mahlon Day was too young to retain much recollection of him: but of his grandfather, Stephen Munson, he said in after life, "I do believe his pious example and love for me, have been, under God, of lasting religious benefit on my mind, to influence me in endeavoring to follow Christ, even as he earnestly did, by an eminently dedicated life."

His eldest brother, Stephen Munson Day, in his intercourse with Friends, became attached to them and their principles, and joined the Society by request; and at a later period was acknowledged as a minister amongst them. This circumstance, connected with Mahlon Day's residence at Burlington, N. J., where he served an apprenticeship to a printer, led him to enquire into the peculiar tenets embraced by his brother; which he found, "upon investigation, to accord with the earnest longings of his mind after truth."

At the age of 25 he was married to Mary Kerr, who was born at Manchester, England, 29th of Tenth month, 1788; and shortly after their marriage they both became members of the Society of Friends by request, and continued useful and consistent members thereof to the end of their days. For many years Mahlon Day was employed in various services of the Society, which were performed to the satisfaction of his friends,—especially so in regard to the arduous duties of Overseer, and, in later life, the more important and delicate office of Elder.

About the year 1813 he removed to New York, and entered into business as a printer; and, after a while, added bookselling thereto. With the blessing of Providence on his exertions, he prospered in his temporal affairs. He published a series of books for children, in which he exercised a Christian care to give publicity to nothing that would pervert the minds of the young.

His kindness and consideration for his apprentices won their love and respect; and one who was engaged with him nearly thirty years, says, "In a retrospect of my life, I feel to thank God that in his good providence I was brought, in the days of my youth and inexperience, under the influence of his Christian example, which I am perfectly conscious has had a decided and greatly beneficial effect on my whole course of conduct."

About ten years before his death Mahlon Day retired from business, and was thereby enabled to devote his energies more fully to works of benevolence. For many years he was a useful member of the House of Refuge, the Public School Society, the Institution for the Blind, and other kindred institutions.

Mary Day went hand in hand with her husband in these labors of love, having long been an efficient member of the Prison Home, the House of Refuge, and other similar charities.

Susan B. Day, following the teachings of her parents, visited the poor and the destitute, and employed her talents in endeavoring to train the neglected child of poverty and crime "in the way he should go." She spent much of her time in Industrial or Ragged Schools, and in the Home for Discharged Convicts. A co-laborer in the latter institution speaks of her as one qualified "gently to hear, kindly to judge;" and the First Directress, in a letter to her sisters, says, "I never shall forget the readiness and fidelity with which she undertook and performed the tasks that not only fell to her share, but often when it was the part of others to do them. I can hardly realize that the sweet countenance, the assenting smile, and that modest, unassuming deportment are to be seen among us no more."

In the winter of 1839, Mahlon Day was liberated by the Monthly Meeting of New York, to accompany Joseph John Gurney on a mission in gospel love to some of the West India Islands. They were occupied several months in this service, during which they also made diligent inquiry respecting the condition of the African race and the working of emancipation in those islands.

On the return voyage, being on their way from Jamaica to Savannah, they were visited by a violent storm, and for some time they apprehended the ship would be wrecked. In a letter

to his family, Mahlon Day says, "Let me record the mercies of God in an awful time of danger, and let his praise be proclaimed all the world over, and world without end."

In an account of the storm he says, "the lightning appeared one continuous, fearful blaze of fire, and the thunder was deafening and awful, and seemed to shake the earth, and ready to dash us and the ship to atoms!" The lightning struck the mainmast, and, passing down into the hold, filled it and the cabin with a strong sulphurous smoke; and for some time it was believed that the ship was on fire; which he states was mercifully found not to be the case, and continues, "I retired to the cabin, sensible of the imminent danger we were in, and yet in a degree of calmness and collection, I took my seat near my berth, and read the text for the day—'The Lord is nigh unto them that call upon him, to all that call upon him in truth.' The storm, to our great relief, was of short duration; in about an hour it passed on, the moon shone forth with bright welcome face, and we all became a little composed, and retired to our berths with serious and thankful hearts for our wonderful preservation."

In the summer of 1853, Mary Day, with the hope of improving her health, and desirous of visiting her relatives in England, crossed the ocean in company with her son, whence he shortly returned.

In Fourth month last Mahlon Day and his daughter embarked, in company with Josiah Forster, John Candler, and William Holmes, on their return to Great Britain, purposing to attend the Yearly Meeting of London and Dublin, (for which he was furnished with a Minute from his Monthly Meeting,) and afterwards to travel over some parts of Europe prior to their return home in the autumn.

Having visited Great Britain and Ireland, France and Switzerland, they engaged their passage home on board the Arctic. Feeling a strong desire to visit parts of Scotland not yet seen, they made application to have their berths transferred to the next steamer. They found, however, that not only that, but the succeeding one, was filled, which induced them to forego the anticipated pleasure of their northern tour, and return by that vessel, which was not permitted to reach her destined port.

A Friend in England, who spent several years in the cause of the Redeemer in this country, and who found a comfortable resting place in the home of Mahlon Day, in a letter of sympathy for the bereaved family, says, "A *peculiar* seriousness, a quiet and somewhat pensive and solemn retiredness of mind, is now recollected, with deep interest, to have been observable in our beloved friends, during the last few days of their tarriance amongst us; it was noticed at the time by many, and has several times been named to me by interested friends, when conversing upon 'the things that have happened.' I do not know that it betokened any distinct presentiment, but now some of us look back upon it as among the evidences which indicated a ripeness for eternity, the gentle progress of the work of preparation for joining the spirits of the just made perfect 'through the blood of the everlasting covenant,' before the throne of God and the Lamb.

"Dear Susan, I thought, partook of the same parting characteristic. The touching recollection of these things *now*, adds weight to the earnest breathings of my spirit, for and on behalf of the beloved survivors, that they all and each may be gathered under the same canopy of love, may drink of the same fountain, and find rest in the same Saviour; so that, no longer able to mingle on earth, there may be a final re-union in that blessed *abode*, where all is purity, holiness, peace, and endless joy."

On the voyage homeward, having arrived near the coast of Newfoundland, they encountered dense fogs, in one of which, they came in collision with another steamer with such force as to break in the bows of their own vessel, which in a few hours caused her to sink. During the confusion which followed the awful accident, most of the boats provided for the safety of the passengers and crew in such a calamity, were forcibly taken possession of by the crew, and nearly all the passengers left to perish in the sea.

Whilst some were preparing to launch the last boat, Mahlon Day accosted the mate, Dorian, with the question, "Is this the last of the boats? and is there no other means of escape left?" Shortly after he was seen, in company with his loved ones, calmly awaiting the final scene which now opened with certainty upon them. Brief, indeed, was the interval; and yet, we reverently trust it was sufficient for them to receive the joyous assurance, "To-day shall [ye] be with me in paradise."

George F. Allen, one of the surviving passengers, and a co-laborer in the Institution for the Blind, in a letter to the President of that Institution, giving an account of the last hours of our friend Mahlon Day, after alluding to the circumstance of both having been confined to their state-rooms by sea-sickness, says:

"For a day or two before the collision we were well, and I saw a good deal of our friend. His seat at table was near mine on the opposite side, and I can see him now, with my mind's eye, sitting there with his wife and daughter beside him. I have no remembrance of him at the time of the collision, or after it, until, after the sinking of the ship, I found myself on that fragment of the wheel-house, of which every body has read a description in Captain Luce's narrative. I cannot go into details, except such as relate to Mr. Day. Suffice it to say, that on a fragment of a sort of circular platform, about fourteen feet long and thirteen wide, being part of a circle some thirty-five feet in diameter,

leven human beings, without counting Mahlon Day, found themselves floating, if it could be alled floating when we stood in the water, and he waves dashing over—eleven human beings ound themselves on this frail raft in the midst of he ocean, with fog and night closing around them.

"I had not been long on this fragment of the vreck, when I noticed Mahlon Day swimming long towards us, supported by a door, lying vith his arms and breast upon one end of the door, and pushing himself along with his feet. He cried out to me, 'can thee throw me a rope, Allen.' A large, heavy rope happened to be ying on the raft, and with some effort I man-ged to throw it to him, by means of which I rew him to the raft, and helped him to get upon t. He told me his wife and daughter had both erished; but beyond this remark I cannot now ecall anything else he said.

"He did not remain long with us: he seemed o consider our chance a very poor one on that eavily laden piece of wreck, and after remain-ng but a short time, took to his door, which till floated near us, and lying on it, again swam way from us in the same manner as he came. What ultimately became of him I know not. The fog and darkness soon concealed him, and ur raft drifted away from him. My belief is, hat he swam off in the hope of reaching one of he boats which was then visible, and that he erished without reaching it.

"A touching sight it was, even in the midst f my own distress and peril, to see our old riend embarking on that wide sea, with nothing ut that door to support him, and with nothing o rely upon but the physical power of a frame hich must soon lose all its vigor when im-ersed in that chill water. What a termination o a voyage commenced with such a feeling of ecurity and pleasurable anticipations! But, arewell to him. I trust he has reached home ooner than he expected."

In supplying a vacancy caused by the death of ur friend Mahlon Day, the Monthly Meeting of ew York directed the following record to be ade in its minutes in relation to him, viz:

"The appointment of a successor to the trust hich for several years has been confided to our ate friend Mahlon Day, has brought this dear rother again to our remembrance; and our eelings have been tenderly impressed with a ecollection of his upright walk amongst us. In arly manhood he became a member of our re-gious Society by request, and was for a long eriod engaged in its service, acceptably filling arious offices, and discharging the duties conse-uently devolving upon him, to the satisfaction f his friends.

"In Fourth month last, a part of his family eing then in Great Britain, he requested a Min-te, addressed to the Yearly Meetings of Lon-on and Dublin, stating his prospect of visiting hat part of Europe, and that he should consider it his religious duty to attend those Meetings. We understand he acceptably attended the two Meetings, and was kindly welcomed. Having accomplished his projected visit, he embarked, with his wife and daughter, for his native land, with the expectation of soon mingling with his family and friends at home.

"But He, whose 'way is in the sea,' and his 'path in the mighty waters,' was pleased in his inscrutable wisdom, to order it otherwise. On the 27th of Ninth month, when within a few miles of the American coast, by collision with another vessel, the ship in which our friends were, was wrecked; and in a few hours nearly all on board were whelmed in the great deep.

"Although our dear friends have thus been suddenly and unexpectedly taken from us, we reverently trust, that, through the mercy of God, they have been permitted to enter those mansions, in which our Holy Redeemer told his disciples he would prepare a place for them."

Narrative of the Presentation to Sovereigns and those in Authority, of the Address of the Yearly Meeting [of London] on the Slave-trade and Slavery.

Continued from page 335.

Our dear friend William Forster left London on the 11th of 3d month, 1851, accompanied by our friend Edmund Richards, of Redruth, in Cornwall, for the purpose of presenting the Address to the Queen of Spain, and circulating copies of it among the inhabitants of that country, as the way might open.

They arrived at Paris on the 13th, and stayed in that city as long as it was necessary to print an edition of the Address in the French language. They left on the 18th, and reached Bordeaux on the 20th, and were diligently occupied for a few days in preparing packets of the Address, with a short circular note commending its contents. Of these packets contained in envelopes they sent out about 300 copies, by special messenger, to merchants, professional men, and other influential inhabitants resident in a city which had, in past years, been deeply implicated both in the slave-trade and in slavery. On the 25th they left Bordeaux, and, tarrying at Bayonne for a day or two, pursued their journey. Sleeping one night at Burgos, they arrived at Madrid by the diligence in the afternoon of Second-day, the 5th of the 4th month. They lost no time in putting themselves in communication with Lord Howden, the British Minister at the Court of Spain. He received them courteously, but gave them to understand that it would be very difficult to obtain a personal interview with the Queen, and would take some time to bring it about: however, he kindly undertook to do his best.

In the course of several days the way was opened for an interview; and our two friends, accompanied by the Secretary of the British Minister, he himself having left the city for Se-

ville, were personally introduced to Isabella, Queen of Spain, on the evening of Seventh-day, the 10th of the 4th month, when the Address of the Yearly Meeting was handed to her in its name and on its behalf. She replied that she had read it (copies having been previously forwarded) and received it with pleasure. After expressing a desire that the sympathies of the Queen might be awakened to the sufferings of the African race, and her influence engaged for the removal of the evil, our friends withdrew. It was then thought desirable to present a copy to the Queen-Mother Christina. Application was made in what was found to be the right quarter; and on the afternoon of Third-day, the 13th, an opportunity was afforded to present the Address to her in person. They had, on the previous day, called on the Prime Minister, accompanied by the Secretary of the British Minister, to obtain permission to print the Address at Madrid. He read the Address, but was unwilling at that time to grant the liberty applied for. William Forster told him that, in all the European States where that liberty had been asked for, it had been granted. He was further reminded that it is righteousness which exalteth a nation, and that Spain could not expect the blessing of the Most High whilst she continued openly to violate the Divine law; that this was not a mere political question, but one that had regard to the law of Divine justice. He behaved courteously, and said he would advise about it. Hearing nothing for several days in reply to this application, our friends, on the 20th of the 4th month, had another interview with the Prime Minister.

He read the Address with attention, and said he saw nothing in it to prevent its being printed and distributed, but did not incline to give a *written* permission, adding, however, that in printing it no law would be violated.

On the following day they put themselves in communication with a printer. When it was ready for distribution, they made up packets of the Address, with a lithographed circular, similar to that which had been used in other countries. This service occupied several weeks; and in the course of the engagement they were satisfied that it was better to send the copies out from Madrid, where they had become well known to the British Minister, and his Secretary, and to the members of the Spanish Government, than to attempt to travel in Spain for the purpose of presenting the Address in person.

They called, in the course of the time that they were at Madrid, on the Ambassadors from Naples, Austria, Holland, Sardinia, Belgium, and other European nations, as well as on those from Chili and Mexico; they also visited the Minister of the United States of America, to whom they presented copies of the Address, as well as to the several Ministers of the Crown of Spain, either to themselves directly or through their Secretaries. They saw the Archbishop of Toledo, Primate of Spain, and the Patriarch of the Indies, Primate of the Colonies, both advanced in years, to whom they handed copies of the Address, and by whom they were kindly received. They had personal access to the father of the King of Spain, and handed him a copy in English. He at once began to read it, putting it into Spanish as he went on. They spoke freely to him on the cruelty exercised towards the people of Africa, and besought his influence for the extinction of the slave-trade; he was free and courteous in his behaviour.

Before leaving the city our friends called on the different newspaper editors, and gave to each a copy of the Address, leaving it to the discretion or inclination of each to publish in their respective journals the whole or any part of the same.

It will be obvious that great industry must have been used in making up, directing, and forwarding so many thousands of separate packets. The procuring of the proper addresses must have been no small labor; and here we think it right to remark that care was scrupulously taken not to make use of those complimentary titles which are so common in addressing men of influence and authority, more especially in foreign countries,—and indeed all persons of respectability.

Although our friends tarried two months in Madrid, no way seemed to present for any public labor in the ministry of the Gospel on the part of our friend William Forster, whilst at the same time we feel warranted in saying that his mind was exercised on the subject, and open to any service had the way been seen to perform it. They sat down regularly, both on First-day and in the course of the week, to hold their Meetings for Divine Worship, when we believe they were often refreshed in spirit together. On these occasions they generally had the company of a native of Spain, resident in Madrid, much attached to the religious principles of Friends.

When on the eve of their departure from Madrid, our friends forwarded the following communication to the Minister of Foreign Affairs, with a written request that its contents might be made known to the other Ministers of the Crown.

"*To Bertram de Lis, Minister of State for Foreign Affairs, in the Government of Spain.*

Having accomplished the object which brought us to this city, we feel that we can do no less, before we take our departure, than very gratefully acknowledge the kindness we have received from the ministers of the Crown of Spain, and from others holding office in the Government. We are thankful that the way has been made for our obtaining access to the Sovereign of this realm, and that we have been permitted to discharge the duty entrusted to us by offering the Queen a copy of the Address from the reli-

gious Society of Friends in Great Britain and Ireland, on the cruelty, the horrors, and the sinfulness of the African Slave-trade, and upon the injustice of Negro Slavery; that so many of the Ministers of this Government have granted us an audience, and allowed us to present them personally a copy of the Address; and that, during the many weeks we have spent in Madrid, we have met with no impediment in attending to what we have believed to be our duty, in sending the Address by special messenger to the houses of persons of influence in the city, and by post to those occupying stations of authority in the provinces.

"We are strangers in a strange land; but we trust we shall not be taking too much upon ourselves in again commending the object we have at heart, to the sympathy and conscientious attention of the Ministers of the Crown; it is an object of deep and constant solicitude to our brethren in religious Society; and it is that which has induced us in the decline of life to leave our homes, and to travel into a country so distant from our habitations.

"We humbly and earnestly beseech them to keep their hearts open to a sense of the sorrows and sufferings inflicted upon the people of Africa by the continuance of the Slave-trade, and to use all such means as comport with the peaceable nature of the Christian religion in putting an end, at once and forever, to the trade in Slaves from that Continent to the Spanish Colonies in the West Indies, and for the accomplishment of the abolition of Slavery itself, so that those now subject to its degradation and oppression may be put into possession of the rights and liberty enjoyed by other citizens of this nation.

"We entertain a warm and lively interest in the welfare, the peace, and the prosperity of this great nation. It is our strong desire that it may please the Lord Almighty largely to bless the rulers of the land and the people whom they govern; and that Spain may take her full share, in unison with the other nations of Europe, in promoting the improvement, the civilization and the happiness of the inhabitants of Africa and of the whole world.

"WILLIAM FORSTER.
"EDMUND RICHARDS.

"*Madrid, 5th mo.*, 31*st*, 1851."

It became a subject of very serious thought what course to take from Madrid; the weather was very hot, and the political state of affairs in Portugal very unsettled. After desiring to be rightly directed, the way seemed open for our friends to proceed to Valencia, where they arrived on the 2nd of the 6th month. They tarried about a week in that city, and sent out to different persons of influence and rank about 300 copies of the Address.

On the 15th, after a journey of 42 hours, our friends reached Barcelona. Considering it necessary to see the authorities of the place before attempting the distribution of the Address, they first saw the Captain-General, the highest military authority in the province of Catalonia, of which Barcelona is the capital; he heard all they had to say, and said it should have his consideration. They saw the Civil Governor, and asked leave to distribute the Address; he requested time to read it, and to return an answer through the British Consul. They received permission the next day. Our friends sent out by special messenger, directed to those in authority, and to other principal inhabitants of the city, about 700 copies, and forwarded through the post to the adjacent towns and to the Spanish islands in the Mediterranean about 400 copies, being about 1100 in all, besides those which they distributed personally in a city in which there are large numbers directly or indirectly engaged in or dependent on the Slave-trade, from the coast of Africa to the islands of Cuba and Porto Rico.

After this, the way seemed to open for their leaving Spain; they proceeded by diligence to Perpignan, and thence travelled to Toulouse, in the South of France. Here they sent out 160 copies of the Address, directed to the principal inhabitants of the place. The way satisfactorily opened, both at Toulouse and at Montauban, for religious service, in a Meeting with some serious Protestants at the former place, and with the Students of the Protestant College in the latter town.

Our dear friends left Montauban on the 7th of the 7th month, and, travelling diligently, were favored to arrive in safety in London on the 11th of the same month, 1851.

Signed on behalf of the Committee, the 11th of the 5th mo., 1852. JOSIAH FORSTER.

To be Continued.

SINGULAR PHENOMENON—A SUBTERRANEAN LAKE, OR RESERVOIR.

The village of Newport is situated in the northern part of Wayne County, Indiana, on the west bank of a small stream called Noland's Fork. The inhabitants are readily supplied with water in the following way: With an auger made for the purpose, they bore through a stratum of tough clay, of variable thickness, when the water rises up several feet above the bed of the creek; and on inserting a pipe, a never failing stream runs sufficiently strong to fill a common bucket in a few minutes. The water does not usually rise more than eight or ten feet above the bed of the stream, and as the ground recedes back into the heart of the town, common pumps have to be used to bring the water to the surface. One of the most respectable citizens gave us the following account of a well on his lot, a few yards east of Main street: He first dug in the usual way to about the depth of twelve feet, when he came to the clay; then he bored some thirty-

one or thirty-two feet, when a bed of coarse gravel prevented the auger from proceeding further. Attempting to compel it to continue its operations, it suddenly dropped nearly a foot, and the water rushed up the aperture with great violence—spouting several feet above the bottom of the well, and filling it to within seven or eight feet of the surface of the ground. The water here obtained is pure and sweet, while the general character of the fountains is strongly sulphurous—the one on the adjoining lot, a few yards to the north, being particularly so. This seems not a little singular, but we were assured of the fact.

One of the enterprising inhabitants of the place, in sinking a millrace a few years since, on the eastern side of Noland's Fork, opposite the town, struck upon a bed of water which gushed up like a river, suddenly ending all further operations. Every fountain immediately stopped, but these were again brought into action by the filling up of the chasm thus made, so as effectually to prevent the water from finding the way to the surface.

It is evident, from the facts here stated, that the village is underlaid with a body of water considerably lower than its fountain head, which, finding no outlet, forces its way up through every aperture artificially made, in order to find its common level. How far this subterranean reservoir extends is not known. Northward about a mile, and in the direction of the source of the creek, which passes the place, water rises very nearly to the surface of the ground; and we heard of a fountain some three miles to the eastward. West of the town we could hear of none. —*Indiana Farmer.*

THE INCREASE OF OUR NAVY.

Who are most often engaged in bloody quarrels and homicides? The men who carry weapons on their persons. Read the accounts of murders committed at the North and the South, and you will find that by far the greatest number of them may be ascribed to the practice of going armed. A quarrel arises, a dirk is drawn, a pistol is suddenly produced from a side pocket, and one of the parties goes from the scene of strife with the blood of the other on his hands.

It is so with nations. A state of preparation for war is a temptation to hostilities. When large armies are on foot, the propensity of mankind to engage in contests of physical force is always in imminent danger of being indulged. Cover the ocean with armed ships which have no connection with commerce, and are only destined to bombard towns and to burn and sink trading vessels, and you create the inclination to show by some exercise of their dreadful vocation that this apparatus of destruction is not superfluous. Nations thus taking their stand on the very verge of war may step at any moment over the line which divides war from peace.

It is for this, among other reasons, that we hope that no enlargement of our navy will be allowed by Congress, notwithstanding the recommendation of the Secretary of the Navy Department. Why do we want a larger navy? What interest that could be defended by ships-of-war is now in peril? Are the other powers of the world more likely to plan a descent upon our shores, or to send forth their fleets to burn our towns and rifle our commerce, now that we are strong and great, than they were when we were small and weak?

We are protected by the very smallness of our navy, which tells the world that we have no plans of conquest, and allays that jealousy which the growth of our power tends naturally to awaken. We are protected by the interests of the kingdoms and commonwealths of the Old World, which feel the need of a free and peaceful intercourse with our continent while they are at strife with each other. All over the continent of Europe, and its isles, they spin and weave our cotton to clothe their population; they look to America as a market for the products of their industry, and a quarter from which to draw necessary supplies in return.

It is urged that we need a larger navy in consequence of the growth of our country and the greater extent of our possessions. If we had distant colonies to hold and protect, there would be some plausibility in this argument, but we have none. We have no possessions which the power of the world can wrest from us, and the world knows it and will not make the attempt. This confederacy of free communities, mistress both of the Western Atlantic and the Eastern Pacific, possessing the fairest part of the new world, with a population of near thirty millions —the most active and enterprising race of men the world ever saw—offers no inducement to a hostile attack from any quarter. Specious reasons might have been given for owning a large navy thirty years ago—none such can be given now.

For our own part, we are content with this happy condition of our country. We should be sorry to see the occasions of strife multiplied in the least degree, or any of the moral securities of peace withdrawn. The genius of our institutions is often said to be pacific: it is so, no doubt; but the genius of our people is not pacific in any peculiar degree. As a people, we are jealous of our rights, real or imaginary, and quick to resent the very shadow of insult. Such a people should not trust itself with the preparations for war implied in maintaining a formidable navy. To do so would be like filling a hot-headed young man's pocket with daggers and pistols, and sending him out on New Year's eve to make the tour of the drinking houses. We have had an example of the advantages of owning ships-of-war within the last few months. It would have

been better not to have had an armed vessel in the ocean than that the pages of our maritime history should be sullied with the record of the bombardment of Greytown.

But it is said that the increase of our navy, which is now demanded, is only a moderate one. Rely upon it, a moderate enlargement is only the preliminary to a call for still more liberal appropriations. A navy a little larger than ours now is, would still be a very inadequate protection for our long sea coast on the two great oceans and on the Gulf of Mexico, and for our immense commerce. If we are to make all these safe with armed ships and floating batteries, we must have quadrons of new steam-frigates built immediately, and enlist hosts of seamen, at the cost of many millions, till our fleets rival in greatness those of England and France. If we stop much short of this point, we may just as well remain where we are.

Meantime we apprehend much greater danger to the welfare of the nation from an increase of the navy than from an increase of the army. In the hands of the Executive the navy furnishes the means of engaging the country in hostilities with other nations—the European powers, at least—without the consent of Congress. We add this to the many considerations which induce us to protest against an enlargement of our naval force.—*N. Y. Paper.*

SOLIDIFIED MILK.

The last number of the *American Medical Monthly*, contains an account of a visit made by a committee of medical gentlemen, appointed by the New York Academy of Medicine, to the establishment of Mr. Blatchford at Amenia, Duchess Co., N. Y., where "solidified milk" is prepared. The editor describes the process of solidification as follows:

To 212 lbs. of milk, 28 lbs. of Stuart's white sugar were added, and a trivial portion of bicarbonate of soda, a teaspoonful, merely enough to ensure the neutralizing of any acidity, which in the summer season is exhibited even a few minutes after milking, although inappreciable to the organs of taste. The sweet milk was poured into evaporating pans of enamelled iron, embedded in warm water heated by steam. A thermometer was immersed in each of these water baths; that by frequent inspection, the temperature might not rise above the point which years of experience have shown advisable.

To facilitate the evaporation, by means of blowers and other ingenious apparatus, a current of air is established between the covers of the pans, and the solidifying milk. Connected with the steam engine is an arrangement for stirrers, for agitating the milk slightly whilst evaporating, and so gently as not to *churn* it. In about three hours the milk and sugar assumed a pasty consistence, and delighted the palates of all present. By constant manipulating and warming, it was reduced to a rich, creamy-looking powder; then exposed to the air to cool, weighed in parcels of a pound each, and by a press, with the force of a ton or two, made to assume the compact form of a tablet (the size of a small brick,) in which shape, covered with tin foil, it is presented to the public.

Some of the solidified milk which had been grated and dissolved in water the evening previous, was found covered with a rich cream. This, skimmed off, was soon converted into excellent butter. Another solution was speedily converted into wine whey, by a treatment precisely similar to that employed in using ordinary milk. It fully equalled the expectations of all, so that solidified milk will hereafter rank among the necessary appendages of the sick room. In fine, this article makes paps, custards, puddings and cakes, equal to the best milk; and one may be sure it is an unadulterated article, obtained from well-pastured cattle, and not the produce of distillery slops; neither can it be watered.

For our steamships, our packets, for those travelling by land or by sea, for hotel purposes, or use in private families, for young or old, we recommend it cordially, as a substitute for fresh milk.—*Country Gentleman.*

EVIL REPORTS.

The longer I live, the more I feel the importance of adhering to the rule which I have laid down for myself in relation to such matters. 1. To hear as little as possible of whatever is to be the prejudice of others. 2. To believe nothing of the kind till I am absolutely forced to it. 3. Never to drink the spirit of one who circulates an ill report. 4. Always to moderate, as far as I can, the unkindness expressed towards others. 5. Always to believe that if the other side were heard, a very different account would be given of the matter.—*Life of Simeon, by Carus.*

THE DAISY.

Not worlds on worlds, in phalanx deep,
Need we to prove a God is here—
The daisy, fresh from winter's sleep,
Tells of his hand in lines as clear.

For who but He who arched the skies,
And pours the day-spring's living flood,
Wond'rous alike in all he tries,
Could rear the daisy's purple bud?

Mould its green cup, its wiry stem,
Its fringed border nicely spin,
And cut the gold-embossed gem,
That, set in silver, gleams within?

And fling it unrestrained and free,
O'er hill and dale, and desert sod,
That man, where'er he walks, may see
In every step the stamp of God.

ON READING THE TERRIBLE STATISTICS OF INTEMPERANCE.

"We then that are strong ought to bear the infirmities of the weak, and not to please ourselves."—*Romans* xv. 1.

Oh wherefore is our land in darkness shrouded?
Why are those thousand homes in rayless gloom?
The loftiest intellects so oft beclouded,
And sinking to the shadows of the tomb?

Why is the Gospel-call so long unheeded?
The heavenly message scorned mid sin and strife,
At home—abroad—the mission work impeded,
And ignorance preferred to light and life.

Why do the nations point in sad derision
At her whose glory is her Christian name?
Arise, my country! and, in deep contrition,
Haste thee to wipe away this blot of shame.

By all the love that Christ himself hath taught us—
That holy, pitying, self-denying love—
By all his suffering martyrdom that bought us,
We are arraigned our faithfulness to prove.

Oh, mockery vain! to pray against temptation
Whilst we with open eyes the danger seek;
Indulgence is the road to desolation—
The strong must bear the burden of the weak.

Oh, brother man, behold thy fallen brother!
Behold in him what thou thyself mightest be,
Nor dare in pride the "still small voice" to smother,
That whispers, Grace alone hath made thee free.

Question thine heart, with jealous self-accusing,
Whether the guilt be *his alone* to bear;
Has *thine example* been a lamp diffusing
Light amidst darkness, nor concealed a snare?

Oh touch not, taste not, handle not, unheeding,
That which may make a weaker brother fall,
For him Christ died, in mortal anguish bleeding—
Our Great Exemplar, Saviour, All in All.

C. M. F.

SUMMARY OF NEWS.

Domestic.—Two slave boys from Richmond, Va., were recently placed in charge of a man named Graham, of that place, to be taken to Kentucky. The Ohio river not being navigable, Graham attempted to cross the State of Ohio, with his charge, by way of the Ohio Central Railroad. The cars being detained by an accident at Guernsey, a writ of habeas corpus was procured, and the boys were declared free by the Court before which they were taken.

Advices from Texas state that a battle recently took place near Pecos, between the Texan Rangers and the Camanche Indians, in which the latter were defeated, with the loss of seven killed and a large number captured.

The Senate of Michigan has passed a series of resolutions denouncing the repeal of the Missouri Compromise, and instructing the Senators and Representatives of that State to vote for its restoration.

W. H. Seward has been re-elected to the U. S. Senate by the New York Legislature.

Congress.—The French Spoliation bill has passed both houses of Congress. On the 11th instant, Senator Seward presented a petition from Harvey Baldwin, for the final abolition of slavery, provided it can be done consistently with the rights of the slaveholder and our duty to the slave, and proposing that a part of the territory acquired from Mexico be set apart for colonizing the African race in this country, and that the proceeds of the public lands be applied in aid of the Colonization Society. The Post Office committee reported against the resolution for a weekly mail between St. Louis and San Francisco. A bill providing for telegraphic communication between the Misssissippi river and the Pacific Ocean, was read three times and referred to the Committee on Territories. On the 2nd, a bill from the committee on Naval Affairs was passed, establishing a retired list for naval officers incapable of service. On the 5th, a joint resolution of the Legislature of Michigan was presented, instructing their Senators and requesting their Representatives to endeavor to procure the passage of an act prohibiting the introduction or existence of slavery in any of the territories, especially in Kanzas and Nebraska, to introduce a bill for the latter purpose, and to procure the repeal of the Fugitive Slave Law. The Bounty Land Bill was passed, and also a bill appropriating $30,000 for opening the mouth of the Mississippi River.

In the House of Representatives, on the 31st ult., the bill authorizing the construction of a subterranean line of telegraph from the Mississippi river to the Pacific Ocean, after being discussed in Committee of the Whole, was laid aside for future action. On the 1st inst., a substitute for the bill was adopted and passed finally, striking out the grant of two millions of acres of land, and reserving the grant of the right of way. The bill establishing the office of Surveyor General in Utah was taken up, a substitute therefor adopted, and the bill passed. No quorum was present in the House, on the 2d. Thirty-six private bills were passed by the House on the 2d. The bill to extend the Colt patent was then taken up and discussed until adjournment. No business of general interest was transacted on the 5th. On the 6th, the Diplomatic and Consular Reform bill, and the Senate bill for the payment of the creditors of Texas, were discussed in Committee of the Whole.

Pennsylvania Legislature.—The bill relative to the safe transmission and enjoyment of personal estate, passed the Senate on the 31st ult., and that relating to Telegraph Companies and the transmission of messages, on the 1st inst. The bill regulating the compensation of members of the Legislature passed finally on the 2d. It fixes the salary of members at $500, with an allowance of 10 cents for every mile travelled. The bill supplementary to the act of 1836, relative to the commencement of actions, passed on the 5th.

No business of general interest was transacted by the House on the 31st ult., or on the 1st, 2d and 3d inst. On the 5th, the select committee on the contested election in Northampton county reported in favor of the right of Moses Bush, the sitting member, and against Thomas Barr, the contestant. A resolution was adopted, however, allowing the latter pay and mileage from the commencement of the session. The bill to extend and continue in force the act graduating the price of lands on which money is due and unpaid to the Commonwealth, passed on the 6th.

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MEMOIRS OF JOSEPH JOHN GURNEY.

(Continued from page 341.)

Fifth day morning, [*7th mo. 25th.*] Dr. Chalmers left us yesterday morning. We parted with him the preceding night, after a time of Scripture reading, silent waiting, and prayer, in which I had fervently to commend him and his family to the grace of God. His visit has been memorable indeed.

From Dr. Chalmers.

Edinburgh, August 29th, 1833.

I arrived at home only yesterday, and this is the reason why you have been so long without hearing from me. I waited till I could apprise you of my safe arrival, and of the delivery of your kind letter and present to my children. They read it with the deepest interest; and I can assure you that they have all been inspired by you with the greatest desire to visit Earlham. Nothing could exceed the enjoyment I had under your roof; and if my own happiness was the only element included in the deliberation, I should not be long in re-appearing in the midst of you. . . .

I shall never forget your great kindness to me, so much beyond my deserts, and my powers of requital, in any way. Earlham holds out many temptations, but the most powerful of them all is, that the companionships there, are those that I most love; all its accompaniments, and chief of all, its society, are precious to me. May heaven's best blessings rest upon you and yours!

8th mo., 2nd. My birthday; forty-five years completed in this mutable scene. Alas! what inexpressible and multiplied causes have I for humiliation! But when I call to mind the sparing mercy of my God, have I not equal cause for thankfulness?

3rd. This morning, in all probability, have the remains of my beloved friend, William Wilberforce, been followed to their last home, in Westminster Abbey, by a large number of peers and commoners; a pomp which can have been nothing to him; but we may value a tribute paid to virtue, humanity, and religion.

[*Earlham.*] *8th mo., 25th.* On fourth day arrived the Bishop of Winchester, with his wife and four children; and our brother and sister Francis and Richenda Cunningham. C. Wodehouse and E. Edwards were with us at dinner. We passed a very pleasant afternoon, and I read the "Sketch of Wilberforce" to them in the evening. The bishop's courteous and gentle manner, and evident sweetness of mind, are very endearing. On sixth day morning he read to us, 1 John v, evidently under great and tender feeling. I took a private walk with him before we parted, and enjoyed the sweet savor of his Christian mind, converse, and demeanor.

9th mo., 12th. The [past] fortnight has been a memorable time to me. It was, I believe, well that I followed the secret impression of duty in leaving home, although at the time it seemed contrary to evidence. In consequence, I had the satisfaction of attending my dear mother's dying bed, and of being with my beloved wife at a time of such deep and critical interest to her; a debt which I did, indeed, owe to so tender and devoted a companion. I arrived at Melksham on third day evening, and found my mother sinking into the arms of death; but she knew me, and seemed pleased with my coming. I do not think our beloved sufferer was devoid of consciousness; but the tabernacle was in too low and shattered a state to allow of her making that consciousness much known to those around her. This state of things, when almost nothing but the suffering, sinking body meets our perception, is affecting, and in some degree trying to the faith; but certainly there is no good reason why it should, in the smallest degree, affect our assurance of the immortality of the soul. This truth is no more disproved by half death, than by whole death; in fact, the life of the soul, and the dying and death of the body, are independent of each other. On one occasion she woke up in rather an extraordinary manner; and, in the recollection of a letter received about a fortnight before, gave us clearly to understand

her wish, that money should be sent to the pious captain of a certain steam packet for the distribution of Bibles on the north coast of France. These were almost her last intelligible words. The funeral took place on the following fourth day morning; many Friends attended, and it was a peaceful and edifying occasion.

In the prospect of resuming, for a short time, his religious labors in London, Joseph John Gurney writes:—

11*th mo.*, 20*th*. I look to it with a degree of awe, knowing my unfitness. For about two weeks longer, I expect to be employed at home, chiefly on the revisal of my work on our Distinguishing Views. Thus Friends' principles are a good deal brought before me, and have not been weakened in my mind by further research and thought. I feel a sincere and earnest desire, that the "wisdom from above, without partiality," may be given to me, that all fear of man may be removed, and that wholesome, sound truth, may ever be upheld by me, in its purity and strength.

12*th mo.* 27*th*. The Quarterly Meeting for London and Middlesex on second and third days, was a very favored time.

I felt constrained in the men's meeting, on third day, to give notice for a meeting, the next morning, of the Friends of the Quarterly Meeting. Deep was the conflict which I went through previously. I felt the ground difficult to tread on, and the responsibility great, but we were favored with a noble meeting; for which I felt very thankful. . . .

"The dangers of one-sidedness in religion," he writes to Jonathan Hutchinson, a few days afterwards, "and the essential importance of embracing and holding fast the whole truth, were points which, with some others, arose in array before me. When this mountain was passed over, I found the tie which bound me to London, cut, as it were, in a moment—I mean for the present—and I gladly hastened home by mail that evening.

I believe there is a fine work of grace going on amongst many of our younger Friends. Oh that they may be kept *watchful, humble, impartial, obedient!* Each of these epithets has a meaning of much importance."

To ————

Norwich, 12th mo., 28th, 1833.

My dear Friend,—I am best satisfied to express the love and interest I feel for thee under thy present circumstances;—new and surprising to me, I may truly call them. I can easily understand how persons who have been educated in our Society, but who have never been properly instructed in the true nature and scriptural grounds of our religious principles, sometimes find a place which they apprehend to suit them better, in other departments of the church; but that those who have undergone the process of *convincement* (which I had before supposed to have been thy case,) should turn their backs upon us, is, in my view, much more remarkable.

Thou knowest, my dear friend, that words have a variety of bearings; and that if we use the same phrases in different meanings, we are not likely to understand each other.

The doctrine of "universal and saving light" I apprehend to be identical with that which the Wesleyans call the doctrine of "universal grace." It is simply that the moral law of God is written by his Spirit, (through the mediation of Jesus Christ,) on the hearts of all men; and that every man, born into the world, has his day of visitation. This doctrine is held not merely by Friends, but by a large proportion of other Christians, especially the Methodists, of which thou wilt find ample proof in the first vol. of Dr. Adam Clarke's life. The late William Wilberforce decidedly embraced it. He twice told me that he fully believed "that an effective offer of salvation is made to every man born into the world." How could such an offer be made but by the Holy Spirit. The poet Cowper has an admirable passage on the subject, I think in his Truth.

"Let heathen worthies, whose exalted mind
Left sensuality and dross behind,
Possess, for me, their undisputed lot,
And take, unenvied, the reward they sought.
But still, in virtue of a Saviour's plea,
Not blind by choice, but destined not to see,
Their fortitude and wisdom were a flame
Celestial, though they knew not whence it came;
Derived from the same source of light and grace
That guides the Christian in his swifter race.
* * * * * * *
But let not him that shares a *brighter day*,
Traduce the splendor of a noontide ray,
Prefer the twilight of a darker time,
And deem his base stupidity no crime."

These are my sentiments, and they have always been those of our Society. Had we but half an hour together, I think I could show thee clear proof of them in the Scriptures. By that test, like all other doctrines, they must stand or fall.

To speculate on the eternal prospects of the heathen, I do not apprehend to be our business. We may rest assured that God will deal with all the rational workmanship of his hands, after a law of perfect equity. The only duty which we have to look to in reference to them, is to promote, by every means in our power, the diffusion of gospel light amongst them. There cannot be a moment's question that it is our plain duty to communicate to them the superior blessings which we enjoy ourselves. No persons were clearer on this point than some of the early Friends, especially George Fox. Hast thou really ever given an attentive perusal to his deeply interesting journal?

From what I have now said, thou canst not fail to perceive in what sense Friends, (as well as others,) deem the work of the Spirit to be

"independent of the Holy Scriptures." Thou wilt surely not venture to deny that the Spirit graciously acted on the hearts of men, long before the Scriptures existed, and that, had it not been for the "independent" operation of the Spirit, the Scriptures themselves could never have been a divinely authorized record. But my dear friend, with us, the work of the Spirit, and the precious gift of the Holy Scriptures are in close connexion. Friends have always asserted, just as strongly as other Christians, (and I apprehend more frequently,) that it is our bounden duty, diligently to read the Holy Scriptures, and that it is in the use and not in the disuse of them, that we are to expect the guidance and government of the Holy Spirit. Canst thou point out any one doctrine in Scripture more plainly or emphatically stated than that the Spirit is bestowed on those who truly believe in Jesus, as a Cleanser, as a Governor, and as a Guide into all truth; that they need not that any *man* teach them; but that "the anointing" will teach them all things, and is truth and no lie; that the Spirit will take of the things of Christ, and show them to our souls?

Woe will be to those, whether Friends or others, who let down this Christian doctrine; who refuse obedience to that Holy, inward Teacher, who guides the children of God by that safe and narrow way which alone leads to life everlasting. I own I feel an extreme fear lest an unwillingness to take up our cross and follow Jesus, should be at the bottom of the objections which some make to the testimonies of Friends. I do not say it is thy case. I hope not; but thou canst not too closely scrutinize thy motives, or too fervently and honestly ask counsel of God.

Is it possible that thou canst seriously imagine that Friends, in pleading for their peculiar testimonies, make their appeals to the inward Guide alone, exclusively of the Scriptures? Such seems to me to be the import of thy letter. Such an appeal would be utterly at variance with their genuine principles. We assert that our testimonies respecting baptism, the supper, silent worship, women's ministry, &c., are not founded on any mere impressions made on our own minds, but *on plain and simple Scripture?* Thou mayest, perhaps, differ from us in opinion, but it is surely a mistake on thy part, to ascribe an origin to those testimonies, which we ourselves entirely disavow, and which our forefathers as distinctly disavowed before us. The early Friends were always ready to accept the Holy Scriptures as the only proper test, by which all their doctrines and opinions were to be tried. Every dogma, however specious, which goes *beyond* Scripture, or *takes away* from, or (above all) *contradicts* Scripture, they always professed their willingness to reject as a mere delusion; and we make the same profession now.

I have not time to go into the particulars alluded to by thee; but never did I more clearly see that our *true* views, (not the exaggerated ones falsely imputed to us,) on these several subjects are absolutely and entirely scriptural. As such, and as such only, I hold them as a part of that superstructure which the Lord himself would have us to build on the glorious, broad foundation of Jesus Christ and him crucified.

From what I have now stated, thou wilt understand the sense in which alone we declare the Spirit to be "superior to the Scriptures." Who will deny that the fountain is superior to the stream? And the omnipotent, all-wise producer to that which he is pleased to produce? But supposing a person to say, "I have such and such impressions which I take to be from the Spirit of the Lord," and suppose that the Scriptures should contradict these impressions, dost thou really suppose that any true and sound Quaker would take the impression so made on his mind as a guide of superior authority to the Holy Scriptures? If such be thy idea of our principles, I must say that it is utterly false and unfounded. Certainly we should still hold the Holy Spirit to be superior to his own written word; but we regard the Scriptures as an infallible standard, and the contradiction in question would afford us an unanswerable evidence that the impressions so made on the mind were not from the Spirit, but were a mere delusion of human imagination. . . . .

After a short interval at home, at the beginning of the year 1834, Joseph John Gurney again returned to his labors amongst Friends in London; which were continued, with some intermission, until the sixth month. "Two things have I desired," he writes, in closing his Journal for the year 1833 "the first, that I may be enabled to abstain from my own works in religion; the second, that I may be clear of the blood of all men. God alone can do the work for me."

Whilst in London he received the following

From Jonathan Hutchinson.

Gedney, 3rd mo., 1st, 1834.

Thou hast expressed a desire for my sympathetic remembrances in the prosecution of thy arduous engagements in London and its vicinity. These thou hast, I believe, daily. If ever my heart be enabled to ascend by living aspirations to the throne of grace, I desire to bear thee upon it; and that thy true interests of every kind may be inseparably connected with every breathing and every cry for myself and others.

. . . . . .

As I often find it easier to copy than to compose, I purpose occupying a part of the present sheet by the following extract from Henry Martyn:—"It has been well observed by one, who took a profound view of human nature, that there are three very different orbits in which great men move and shine, and that each sphere of greatness has its respective admirers. There

are those who, as heroes, fill the world with their exploits; they are greeted with the acclamations of the multitude: they are ennobled whilst living, and their names descend with lustre to posterity. Others there are who, by the brilliance of their imagination, or the vigor of their intellect, attain to honor of a purer and a higher kind. The fame of these is confined to a more select number; all have not a discriminating sense of their merit. A third description there is, distinct from both the others, and far more exalted than either, whose excellence consists in a renunciation of themselves, and a compassionate love for mankind. In this order the Saviour of the world was pleased to appear, and those obtain the highest rank in it who, by his grace, are enabled most closely to follow his example."

I very much admire the correctness of these views, particularly as regards the last, which I think the climax of human excellence. In the class thus defined, I desire not only that thou, my dear friend, mayest ever be found, but that all thy labors, by word or writing, may have an uniform tendency to produce and to cherish such true disciples of Christ, of which the world has much need. And whilst it is admitted that such characters must not seek great things for themselves, and that they need not expect the distinctions of earthly grandeur or fame, either on a throne, in the academy, or in the senate; but, on the contrary, in following their despised and dishonored Master, may occasionally have to appear as "spectacles to the world, and to angels, and to men;" still I must maintain the sublime and superior nature, both of their present reward and of their future prospects, which are no less than a foretaste of heavenly peace, even in this world, and in that which is to come, life everlasting. In endeavoring to secure these, is it not worth while to make some sacrifices, and even, if it must be so, to suffer persecution, by being accounted as "the filth of the earth, and the offscouring of all things?"

7th mo. 27th, First day. We have passed a comfortable solemn day, a description particularly applicable to both our meetings, and to the reading this evening. Much remembrance of the dead, and much sweet feeling of their "living to God." My wife and I are intending to set off on our journey to Ackworth, early to-morrow morning. O gracious Lord, be pleased to be with those who go, and those who stay, preserving us from danger and temptation, keeping us always as in the hollow of thy hand! May we part, may we meet again in Thee!

Having returned from Ackworth, he writes: *8th mo., 8th.* The prayer with which the last entry concluded has been mercifully answered; as I may acknowledge with humble gratitude. The dear party whom we left behind appear to have been, in every sense of the word, preserved unhurt, and we have been truly favored and blessed in our journey. It has indeed brought its close mental exercises with it, but every item in it has been marked by the loving kindness of our Lord.

The first of the eighth month in this year, the day on which, by the Emancipation Act, Slavery was to cease throughout the British dominions, was made a day of innocent enjoyment at Ackworth School. Medals commemorating the event were presented to all the children, and they, on their part, joined in a subscription for the Negro Schools. In the evening coffee was provided for them in the open air, and the day closed with the reading of the 58th chapter of Isaiah, followed by an address from Joseph John Gurney, and a prayer of much feeling and solemnity from Mary Gurney.

Towards the close of the year, Joseph John Gurney was again engaged in religious labors amongst Friends, in the neighborhood of London.

To Jonathan Hutchinson.

Earlham, 1st mo., 3rd, 1835.

My beloved Friend,—I am very desirous of again hearing from or of thee, for it seems long since we have received any tidings of thy health or spirits. May the year 1835 be replete with rich blessings to thee, both in body and soul! "The God of hope fill thee with all joy and peace in believing, that thou mayest abound in hope through the power of the Holy Ghost!" Many, various and deep, as have been thy conflicts of mind, and painful as are the proofs yet permitted thee, that the enemy has not forgotten the art of tormenting the Lord's children, my belief is, that, through all, thou canst acknowledge the immutable firmness of the rock underneath. That foundation will never fail thee; and all the winds shall blow, all the waves beat in vain.

The little book, which I sent thee some time since, has been well received both by Friends and others, and as it relates to divine love, a theme so sweet and dear to thee, I trust it may have afforded thee some comfort in thy quiet, secluded hours. I feel assured that thy love to Him who "first loved us," burns in a flame, which, although it may not always appear bright to thyself, will never, never be extinguished. Blessed be the name of that adorable Redeemer, whose blood alone cleanseth from all sin.

My dearest Mary and I have passed a very interesting, and, on the whole, encouraging time, since I last wrote. About five weeks were taken up by the various meetings and families of Kingston and Longford Monthly Meetings; and it was a great comfort to us to be permitted to labor together. I ventured to convene many public meetings, which cost me, as thou mayest believe, much feeling and sometimes conflict. One of them, at Uxbridge, was attended by Joseph Bonaparte, the ex-king of Spain, and brother to Napoleon; and another at Jordans,

by William Penn, an amiable young man, the great grandson of our venerable Penn, who once attended that meeting, and now lies buried in the adjoining ground. It is a romantic and beautiful spot. We afterwards called on William's father, Granville Penn, of Stoke Park, a literary, invalided, old gentleman; and were much pleased with him, his house, and his family. I have since supplied his young people with a few religious books, and William promised me that he would read the No Cross, no Crown.

Joseph John Gurney's labors amongst Friends in London were now brought to a conclusion by a visit to the Friends of Westminster, in which he was accompanied by his wife, who had been lately "acknowledged" as a minister. On his return from this engagement he writes:—

3rd mo., 3rd. No words can express the relief, (not without a most undeserved portion of real internal quiet and peace,) of having quite finished London and Middlesex. Of my beloved wife I may say, she has been a helper indeed. We have labored in close and uninterrupted unity and harmony from house to house.

3rd mo., 25th. My quiet retirement at home to-day is rendered the more agreeable by an improved state of health, and by the absence of any particular pressure of care. Earnest are my desires that grace may always be near to keep down "the enemies of my own household." I endeavor from day to day to cast myself in faith on the infinite compassions of God in Christ Jesus. Here alone is my hope. The trials, sorrows, and iniquities which abound on every side, are often the means of bringing me low, and of mantling me as in a dark shroud; but when I reflect on the display of the love and holiness of God, in the incarnation and death of his Son, I am cheered and comforted. That glorious dispensation contains in itself a sufficient and satisfying proof of his infinite goodness; and, when to this proof is added the precious evidence of that divine influence, which calms, gladdens, cleanses, anoints, and still directs the Lord's children as to a hair's breadth, we have indeed abundant reason to bow before the Lord, in cheerful, believing acquiescence, under all his dispensations, and cordially to bless his holy name.

(To be continued.)

There is an unfortunate disposition in a man to attend much more to the faults of his companions which offend him, than to their perfections which please him.—*Greville.*

An indiscreet man is more hurtful than an ill-natured one; for, as the latter will only attack his enemies, and those he wishes ill to, the other injures indifferently both friends and foes.—*Addison.*

MEMOIR OF ANN ECROYD,

OF LOMESHAYE, COUNTY OF LANCASTER.

Ann Ecroyd, the daughter of William Ecroyd, of Lomeshaye, in the county of Lancaster, was born on the 16th of 7th mo., 1822.

From infancy, her constitution was delicate, and when nearly thirteen years of age, she had a severe attack of typhus fever, which for several weeks rendered her life very uncertain. In a few months, however, she was favored to recover her strength, and was well enough to be again placed at school to finish her education. Her return home, to form one of the family circle, was hailed with much pleasure, as she was of an affectionate disposition, and of very lively spirits; and her general conduct and demeanor were such as to gain the esteem and love of her relatives and friends.

In reference to this period of her life, she writes, "In my younger days, I at times fell into temptation so far as not to speak the truth. One instance I well remember, which has since given me much pain and sorrow of heart, but which, through the mercy of my Saviour, who is ever ready to forgive, will, I humbly trust, be blotted out. Whilst I was at school, I do not know that I ever told a direct untruth; but I was very much given to an impertinent manner of answering my teachers, and to doing things which I knew to be contrary to what they told me was right; and in this way I gave myself up to the evil one."

Soon after she left school, the decease of a dear cousin, near her own age, was a close trial to her; she thus notices this event, "2d mo., 1840.—After the death of my dear cousin, I felt very low. The thought of one so young, like myself, being called away from earth, and that I might be the next, flashed across my mind; but things did not then take that root that was needful to bring me to a sense of my poor lost state. Oh that it had wrought upon me that which I fully believe was designed, viz., to bring me to see the need of preparation, even in youth, for an eternal state."

Her feelings, at the period when her health began to decline, are thus recorded by herself: "In the spring of 1841, it pleased Divine goodness, who alone knoweth best what is good for the children of men, to afflict me with a cough, which, not abating towards the end of the year, it was thought best to consult Dr. —— of Leeds, whither I accordingly went. He told me that he could not flatter me; he thought there was decidedly disease of the right lung, but that with great care it might for the present be retarded. My feelings at that time were not very poignant; I was induced to hope the complaint was not so bad but that it might be removed; still the thought of eternity would often flash across my mind. My dear friends were, I dare say, more anxious than I; not that I felt peace of mind to

be my portion, but my hopes were in the doctor's skill: truly I was trusting in nothing but a fleshly arm.

In order to be more immediately under Dr. ——'s care, I remained three months at the house of my beloved uncle, J—— T——, who has since joined the glorious company in heaven. He was one for whom my dear father retained a strong affection, having spent a large portion of his youth under his care, and these thoughts strengthened my love. He was truly a gentle, humble, and at the same time a firm friend, and worthy of great respect. I remember he used often to mix good counsel with cheerful conversation, and his remarks were very instructive to me."

In the spring of 1843, an attack of inflammation of the lungs increased the anxiety of her friends, and she was much concerned herself; "But," she writes, "my heart remained hardened like Pharaoh's, and after the attack subsided, I settled down again as before, not remembering my former mercies. Oh! were it not that the Lord is a long-suffering God, how could I hope, after all his former visitations, that He would forgive?" In reference to a journey, undertaken in the summer of 1843, for the promotion of her health, she records, "I returned home, recruited in body, but not at peace in mind; still longing for the time when I could live more entirely to the Lord."

Whilst watching with anxious interest and solicitude the alterations in their beloved invalid's state of health, her friends were thankful in believing that these trials were blessed to her, that her religious impressions were gradually deepening, and that her affections were more intently fixed on those things that pertain to salvation and to eternal life. Her religious experience is in some degree exhibited in the following extracts from her memoranda:—

"1st mo., 1844.—Had a visit from my dear friend ——, who had scarcely recovered from the rheumatic fever, but he came to dine here that he might see me. Oh! I hope never to forget the arousing manner, truly searching, yet persuasive, in which he was led to address me; assuring me, that by a humble prostration at the footstool of the Lord, and in that alone, we must find mercy; and that my affliction would thus be sanctified to me. The Lord was not a hard master, if we would only give up: He does not afflict willingly, but only chastises that he may shew His love to us, &c.

"6th mo., 1844.—Though at first I might treat ——'s close remarks with a high spirit, yet He who visiteth the children of men by his power, and is able to soften their hearts and bring them into subjection to his will, has from that time caused me to desire sincerely, I trust, to be able to look unto Him in faith, and that He would shew me what He required. About this time, on attending meeting, a friend stood up with these words—'Thy whole heart, my son, my daughter,' adding that the Lord required the *whole* heart. Well! I thought, that is what I wished to know; and I felt almost to tremble. Thus was the Lord's mercy again and again extended. The following winter I was mostly confined upstairs; my mind still in an unfixed condition, as it were striving betwixt hope and fear. I longed to be able to say in sincerity the Lord's prayer, and to call the God of Jacob *my* Father.

"4th mo. 12th, 1845.—In about a fortnight after coming to Leeds, I was taken poorly. Though I might appear cheerful, my mind was much distressed at times. On one occasion, when attending meeting, hearing this message, 'To-day if ye will hear my voice, harden not your hearts, &c.,' delivered as it were to myself, by the same minister from whom I had heard it before, I almost wished (though how wicked it was, and I am ready to shudder when I think of it) he would not always repeat that call, and that I had not heard him. Thus, when the mind is under sin, how does it dislike to be told of its danger; yet still, though very unworthy of such a proof of Divine mercy, I was favored, before the meeting broke up, to lay hold of a little hope and encouragement from this passage, quoted by another dear friend, 'When thou saidst, seek ye my face; my heart said unto thee, thy face, Lord! will I seek.' I cannot help thinking these words were intended to be a warning and an encouragement to me, as I do not in general retain passages in my remembrance, and yet these often recur to me. When thinking of leaving Leeds, inflammatory action, about the region of the heart, appeared, and oh! what I felt in my mind at these times when left alone! How did I crave of my heavenly Father that He would look with mercy upon me, and forgive me my sins! And this query—'What shall I do to be saved?' would at times arise, when my heart was overflowing and the tears streaming, though the cause was only known to the Lord and to myself."

During this illness, she on one occasion observed to a beloved relative, that she thought she should not get better; and added, "If I don't, what will become of me? Oh! what must I do? What must I do?" She was recommended to look unto Him who had given her to see her unfitness to stand in His presence; with whom there is forgiveness, and plenteous redemption. "But," continued she, in deep mental distress, "do pray for me." Her attention was directed to the Lamb of God, that taketh away the sin of the world; and she was encouraged to look unto him who had so mercifully followed her, believing that He who had begun a good work in her heart would carry it on to perfection; as it is promised, "A bruised reed shall He not break, and the smoking flax shall He not quench: He shall bring forth judgment unto truth." After a pause, with a countenance

kingly expressive of gratitude and love, dear
n exclaimed, "He will bring forth judgment
o truth, I can believe, and finish the work
un. Because of his mercy he saveth us, and
mercy endureth for ever."

n the 8th mo., 1845, during a severe dropsi-
affection, which greatly increased the appre-
sions of her friends, as well as her own, she
not experience that sense of acceptance which
soul longed for, as is evinced by the following
ark: "When in the 8th month, I was so ill
t I scarcely knew whether a week longer
ht be my portion here, oh! how I was pained
hink that I might have to part from those
ed ones on earth, perhaps for ever; but that
ld have been nothing, could I have seen one
of hope for myself, to join them in an en-
ing and better country. But the God of com-
sion, whose mercy fails not, knew my heart,
in his adorable goodness, was pleased once
e to restore me."

' 11th mo. 8th.—I have often desired of the
d in former days, as well as at the present
e, that He would be pleased to show me in
t way I could best serve him, seeing that I
not permitted to do exactly as others, in as-
bling with my friends for the purpose of
lic worship, &c., &c., though I have felt him
e near when sitting alone; and I believe it is
wn me that I must endeavor to be an example
meekness, and patiently bear any thing that
not exactly accord with my own feelings,
n though these should be right, believing that
o doing I shall please my heavenly Father.

'9th.—The saying has been brought to my
embrance, 'Out of the mouths of babes and
klings thou hast perfected praise;' and truly
ave at times been so sensible of the great love
mercy of the Lord, that I could not suffi-
ntly set forth his praise; and may I not at
time acknowledge that my prayers for faith
love have been answered, though it may
e been through suffering? The cruel enemy
ver ready to lay hold of us in an unguarded
nent; but thou, oh Lord! knowest my desire;
glory be to thy excellent name! thou hast
suffered him altogether to prevail!

' 10th.—Felt sorrowful at times to-day. My
ner sins and iniquities have often been brought
re me, causing me much sorrow. I have
ed forgiveness, for my Saviour's sake, and
e and pray that each fault may be brought to
t, that there may not be anything unrepented
at the awful day of account. And I do sin-
ly desire to be kept in thy fear, O Lord! for
he Psalmist says, 'the fear of the Lord is
n, enduring for ever.'

11th.—"More peaceful to-day, especially after
ding this morning, when the encouraging lan-
ge of Paul to the Colossians particularly
ck me, where he says, 'You that were some
e alienated, and enemies in your mind by
ked works, yet now hath he reconciled, in the body of his flesh through death, &c.' And may not I also through mercy be permitted to count myself one of those who lay hold on the Saviour as their Redeemer and Sanctifier? Yes, truly, and I do desire to 'continue in the faith, grounded and settled, that true and living faith, which worketh by love: it will be well for me frequently to ask the question, Dost thou love the Lord in sincerity or not? and does thy daily walk prove to others, as well as to thyself, whom thou art desirous to serve?'"

Although appearing to those around her to be preserved in much patience, the struggle with her own heart and the tenderness of her conscience, are indicated by the following entries:—

"12th.—Felt this morning quiet and peaceful; but in the afternoon, to my shame, gave way to a little of that spirit which requires to be subdued, for which I have felt, and do feel, much sorrow. I have prayed to my heavenly Father that, for the sake of my Saviour, he would be pleased to forgive me, and also be graciously pleased to help me to overcome my failings; for 'except the Lord keep the city, the watchman waketh but in vain.' And whilst I am thankful for having been given to feel my own sins to be grievous, I have desired that the Lord would make known his love and mercy to all our beloved family, that they may taste and see his loving-kindness, love Him in sincerity, and be made willing to bear his yoke, which will be felt to be indeed easy, and light; far more so than I could have imagined; and my greatest regret is that I did not bear it sooner.

"13th.—I enjoyed a comfortable day; far more than I deserved, after my unwatchfulness yesterday. Truly, the Lord does not reward according to our deserts, or I should have felt very low and poor; instead of which I was favored, I thought, to feel his power to arise in my heart during a little time spent in silent waiting before him. I desire patiently to wait for his Spirit to influence my heart, that my will may in everything be brought into subjection to his Divine Will."

To be continued.

IRELAND IMPROVING.

Ireland, under the operation of the Encumbered Estates Act (similar in idea and effect to our Bankrupt Law), is progressing more rapidly than any other part of the British empire. Since the passage of that act in 1849, land to the value of seventy millions of dollars has changed hands, of which *five sixths has been purchased by Irish capitalists.* By the operation of the act to encourage draining, 153,000 acres of bog have been reclaimed. Wages have increased, on an average, about thirteen pence a week. The exports from Belfast alone have increased to forty-five millions of dollars a year. Crime has diminished to an extraordinary degree. In Limerick, the number of criminals for trial at the spring assizes in 1849

was 250; it had diminished at the summer assizes of 1853 to 25, and of 1854 to 19.

FRIENDS' REVIEW.

PHILADELPHIA, SECOND MONTH 17, 1855.

The letters respecting the improvements made by the Indians of California, under the superintendence of Lieut. Beale, part of which are introduced into the present number, though of a desultory character, furnish satisfactory evidence, if such evidence was required, of the capacity of the native races to acquire and carry into practice the arts and habits of civilized life. It appears that the success of Lieut. Beale's efforts to reclaim these Indians from their vagrant habits, is partly owing to the isolated position of the location. It is a melancholy fact that the labors bestowed upon the civilization of the native races, are generally counteracted or paralyzed by a class of whites who move on the borders of civilization, and mingle the vices of savage and civilized life. If our government, instead of increasing its military force to repel or punish the incursions of the natives, could be induced to apply an equal amount of expense in teaching them agriculture and the mechanic arts, and in preventing the encroachments of unprincipled white men, a great amount of good would unquestionably be effected.

Whatever vices we may attribute to savage life, and certainly the vices are neither few nor small, still, an inclination to engage in hostilities with their peaceable white neighbors is not likely to be among them. However uncultivated, the poor wandering Indians have discernment enough to perceive their inferiority in the arts of destruction, and in the resources for a protracted contest, to the whites who are pressing upon them. Hence, they can hardly fail to discover that, in a conflict with the latter, they must themselves be, ultimately, the greatest sufferers. Peace with the whites is, therefore, to them, not only a real but an obvious policy. It is, however, not to be forgotten that, to those who depend for subsistence on the produce of the chase, the wild animals that range in the forest are as much the property of the native tribes as the land over which they roam. Consequently, when white men range over the lands of the Indians, to which they neither have nor pretend to have a shadow of right, and capture or destroy the game, the food of the natives, such intruders must be regarded in nearly the same light as the farmer, among civilized men, would regard the man who would plunder his threshing floor, or seize upon his domestic animals, and appropriate them to his own use. Need we then be surprised to find the untutored Indian, thus despoiled of his inheritance, sometimes resorting to violence as his only means of redress? Entirely to prevent such encroachments on Indian rights is probably impracticable now. It is, however, difficult to perceive upon what principle American citizens, who either settle or hunt on lands never purchased of the natives, can claim the protection of their government against Indian retaliation. If the government cannot restrain its citizens from intruding upon Indian lands, such intruders may, we should think, be left to make their encroachments at their own risk.

If a few more such settlements as that in the Tejon Valley could be founded in proper locations, under the auspices of the United States, and the authority of the government extended for their protection from the encroachment of lawless and unprincipled white men, we should probably, if not certainly, in a few years, cease to hear of Indian massacres or depredations.

There is now scarcely room for a doubt that the native races of this extensive continent must be reclaimed from their migratory and hunting life, or they must vanish from the soil, leaving to posterity nothing but their memory and their names. It is certainly worthy of the strenuous efforts of this great and growing republic, to save them from the latter alternative.

In our 18th number, the decision of the Supreme Judicial Court of Massachusetts, in which Oliver Earle and others appear as plaintiffs, and William Wood and others as defendants, is given, somewhat abridged, from a volume of legal reports.

From the manner in which the case is stated, a person unacquainted with the technicalities of law would be likely to infer that Oliver Earle, and the Friends for whom he acted, were the original institutors of the suit. It appears, however, that this was not the case, but they were called plaintiffs in the equity proceedings, because they complained to the Court and asked for relief against the suit at law commenced against them. A letter from a friend in New England, well acquainted with the subject, furnishes the following information, which we give, in justice to the parties concerned :—

"An action at law was first brought by the Seceders, against the Friends, to obtain possession of the Friends' meeting-house and lot, (in Fall River.) Then, Friends filed a bill in Equity to enjoin the Seceders from proceeding in their action at law, until the rights of the parties should be determined in Equity, and the Seceders were perpetually enjoined and forbidden to prosecute their suit at law.

This decision, in pamphlet form, may be had of Uriah Hunt & Son, No 44, N. Fourth st., in this city.

MARRIED,—On Fifth day, the 1st inst., at Friends' Meeting, Milford, Wayne Co., Indiana, JACOB ELLIOTT to ISABEL M. HAWKINS, both members of Milford Monthly Meeting.

DIED.—At his residence in Unity, N. H., on the 1st of Twelfth month last, LEVI JOHNSON, in the 47th year of his age, a valuable member of Weare Monthly Meeting. This dear friend bore a distressing illness with much patience, and left the consoling evidence that his end was peace.

——, At the residence of her father, Thomas Cook, at Point Pleasant, Ocean Co., N. J., on the 21st ult., after a lingering illness, which she bore with becoming resignation, RACHEL PHARO, wife of Robert Pharo, of Barnegat, N. J., aged about 31 years, a member of Little Egg Harbor Monthly Meeting.

——, At College Hill, Ohio, on the 20th of Twelfth month, 1854, MARY EMILY BURGESS, in the 25th year of her age. She was a member of Miami Monthly Meeting of Friends; and being thus early called from a life of usefulness, she manifested a lively hope of salvation, and departed in assurance of rest in Jesus.

SAN FRANCISCO, Cal., Oct. 15th, 1854.

MR. PRESIDENT,

SIR,—My predecessor, Lieutenant E. F. Beale, leaves in the steamer to-day for Washington. My intercourse with him, in assuming the duties of Superintendent of Indian affairs, and receiving from him the public property belonging to the superintendency, has been pleasant and agreeable. It is but justice to say, and I do it with pleasure, that he has performed very important service in the Indian Department, and his administration of it has been characterised by industry and energy.

Very respectfully, your obedient servant,
THOS. J. HENLY,
Supt Indian Affairs.

To F. PIERCE, President U. S. A., Washington, D. C.

Copy of the Receipt of Col. Henley, Supt. Indian Affairs to E. F. Beale, Supt. Indian Affairs, for produce raised on the Tejon Reservation by Indian labor.

Received, of E. F. Beale, Superintendent of Indian Affairs at the Sebastian Military Reserve, Tejon Valley, this 7th day of Aug., 1854, the following lot of grape vines, fruit trees and produce now being harvested, estimated, from information gathered from persons employed at work on the farm, and others competent to judge of the same, viz:

125,000 pounds of Barley
2,310,000 " " Wheat
200,000 " " Corn
75 Fruit trees
2,000 Grape vines
200 wagon loads of Pumpkins,

Signed, THOS. J. HENLEY,
Superintendent of Indian Affairs.

Besides the above mentioned produce, there was about $200,000 worth of property, cattle, mules, horses, wagons, ploughs, mills, thrashers, raspers, and other farming implements, turned over and receipted for.

Copy of a Report made by E. F. Beale, Superintendent of Indian Affairs, to the Commissioner of Indian Affairs, in relation to the progress of the Reservation.

SEBASTIAN MILITARY RESERVE,
TEJON VALLEY, June 20th, 1854.

SIR,—I have the honor to report to you the conclusion of our wheat and barley harvest at this place. The result of which is 35,000 bushels of wheat, and 10,000 bushels of barley. I do not hesitate to say that, with an ordinary season, our crop would have been nearly doubled. Nevertheless we have, allowing five bushels, or three hundred pounds to the barrel, seven thousand barrels of flour; and as coarse flour is as good for Indian purposes as superfine, nearly double the amount. Of barley we have more than enough to feed full rations to every horse and mule upon the Reserve. These amounts will be taken up on my Property Return, to the credit of the Government, and I have now to request your instructions as to the disposition I shall make of the *surplus;* for, according to my ideas on the subject, we should not give food to any Indians except those on the Reserve, as it would discourage those who worked hard to raise it, to see it go into the hands of other Indians who have given no assistance.

Another reason is, that I make great calculations on the example this place will set, in inducing other tribes to come in; for whilst every one here will have as much as they can consume, those who do not come to the Reserve will be starving; and after a while, when they find they are not to be fed outside of the Reserve, they will be glad to come in and form a part of my people here.

The wheat and barley is by no means all I have raised here, but I prefer giving you the result of the various crops as they are gathered, so that the whole *actual result* may be seen, independent of vague and uncertain speculation. At the end of the season, I shall, in my general report, give you an account of the entire crop gathered, including wheat, barley, corn, potatoes, pumpkins, melons, turnips, &c.

It is enough for the present to say that the other matters are in proportion with the wheat and barley. I desire also to reiterate my request that you will, if possible, visit this State during the recess of the present fall. It is utterly impossible to appreciate affairs here until you do so, and it would relieve me of a vast responsibility to have your views on Indian matters, after you have seen the state of affairs out here, and formed your judgment on the ground as to what should or should not be done.

I had the honor, by the mail of the 20th of May, to transmit my 4th quarter's accounts. In relation to them, as well as to those which may follow, I desire to state, that if the charges of articles of consumption here are considered high, the character of our location must be considered. We are accessible, it is true, by two roads, but whilst the nearest town by one of them is 400 miles, the road to the other is unquestionably the worst I have ever seen travelled by wagons.

In one place, I have seen twenty-four! mules attached to a block and tackle, and six Indians at the wheels, for a whole day, drawing up the mountain one of my wagons, with a load of only two thousand pounds in it; and this operation has to be gone through with every wagon I send to Los Angeles.

I mention this as one of the places, but it is by no means the only one. This will give you but a faint idea of the difficulties I have undergone in the establishment of this place. I am pleased to say, however, that we have, for the future, no necessity for the purchase of any article of food, as this Reserve, excepting that we require breeding stock, is now *self subsistent.*

I cannot express the gratification I receive in witnessing the rapid progress the people collected here are making, and the perfect good feeling and contentment they display. Still, many things are necessary to their comfort. Houses should be built for them of a more substantial character than those they now occupy. A hospital for the sick, a surgeon, and many other matters, should be their reward for the vigor with which they have entered into the views of the Government. During the coming year, I shall also propose the establishment of schools, where the attendance of the *younger* portion shall be *compelled,* instead of being left to the wishes of their parents. In my fields here, for instance, if I were to allow them only to work when they pleased, but little would be done, for the industrious would be discouraged by the indolent, but as it is, the indolent are compelled to labor, and so it should be with the children when schools are established.

Part of my wagons are now engaged in removing the Indians nearest us, and my influence is extending so rapidly in this vicinity, that I do so at less expense than at first I thought possible. It is true, a large sum has been spent, but our wheat and barley alone would nearly equal the whole sum appropriated, and at the prices of provisions in the mines, more than cover it, and this, you must take into consideration, is the result of only eight months' labor and a most unfavorable season.

Very respectfully, your obedient servant,
Signed, E. F. BEALE.
Superintendent of Indian Affairs.

To the Hon. G. W. MANYPENNY, Commissioner of Indian affairs, Washington, D. C.

Copy of a letter written by Col. T. J. Henley, Superintendent of Indian affairs, in relation to the condition of the Reserve, and the practicability of the plan for colonizing the California Indians, as submitted by Mr. Beale, and carried out by him at the Tejon Valley, California.

Office of the Superintendent of Indian Affairs,
SAN FRANCISCO, September 15, 1854.

Lieut. E. T. BEALE,

SIR,—In reply to your verbal inquiry of this morning, it is perfectly in accordance with my views of propriety to say that I have entire confidence in the practicability of the plan of subsisting the Indians in California on your reservation by the proceeds of their own labor; a plan which, I believe, was first suggested to the government by yourself. Your selection of a Reservation at the Tejon, I regard as the very best that could be made in the State. The progress which has already been made there, I consider as the best evidence of the success of the plan. Considering the interior location of the place, and the difficulty of access to it, the great amount of labor, that has been performed there, and its appearance, indicates that its management has been marked by energy and industry.

Very truly yours, &c.,
Signed, THOS. J. HENLEY

[To be continued.]

Narrative of the Presentation to Sovereigns and those in Authority, of the Address of the Yearly Meeting [of London] on the Slave-trade and Slavery.

(Continued from page 349.)

We embarked at Liverpool on the 3d of the Ninth month, 1853, and were favored to arrive at Boston on the 15th of the same month, in health and safety. Here we were met and kindly welcomed by several Friends of New England Yearly Meeting, who had been appointed by their Meeting for Sufferings to render us any assistance in their power. At New York, we met a similar Committee; and at Philadelphia and Baltimore we had interviews with the Correspondents of those two Yearly Meetings. On all these occasions our dear friends manifested much sympathy with us in the object of our appointment, but they were united in the conclusion that it would be best for us to proceed alone in the performance of the service; and in this we believe they judged rightly.

We first went to Washington, and after a little detention, occasioned by the state of his health, the President of the United States, Franklin Pierce, readily made way for our seeing him. On the 1st of the tenth month we were received by him with much affability and courtesy, and presented the Address of the Yearly Meeting. We adverted to the religious concern of that Meeting

n 1849, which gave rise to it, and under which t had continued to act, and commended the Address to his serious and attentive perusal; an mmediate conference with his Cabinet was assigned as a reason for our not reading the same. He appreciated the motive of our Society, and reated their conviction of religious duty in reference to the matter considerately and respectfully. Upon being informed that we had it in prospect o travel for the purpose of presenting the Address o the Governors of the different States of the Union, he offered no discouragement, but told us e believed we should be well received; and we withdrew, satisfied with the interview thus ranted.

We then proceeded without loss of time to Richmond, in *Virginia*, one of the older States, n which there are about 470,000 slaves.* The Governor, Joseph Johnson, was not in the city; ut we afterwards met him at his farm in the orthern part of the State on our way westward; hough himself a slaveholder, he patiently lisened to the whole of the Address; and gave us, n some conversation afterwards, the opportunity f commending it to his best feelings and serious eflection. We went forward into the free State f *Ohio;* the Governor, William Medill, was ot at Columbus, but we saw him at Lancaster, bout twenty-five miles distant. *Kentucky* was he next State which we were in; it contains bout 210,000 slaves, and we found the Governor, azarus W. Powell, at Frankfort, the place of his esidence. He also is a slaveholder, and heard he Address attentively; and we pressed the whole subject upon his conscience plainly but espectfully. Returning to Cincinnati, after visiting some of our friends of Indiana Yearly Meeting, we went on to Indianapolis, the chief city of *ndiana*, where we found the Governor, Joseph A. Wright, and had an interview with him. At Springfield, the chief city of *Illinois*, we did not meet with the Governor, Joel A. Matteson, but proceeded to Jolet, the place of his residence, where we soon saw him. After some consideration, we concluded to go into *Wisconsin*, and at Madison, the chief city of the State, we had an nterview with Leonard J. Farwell, the Governor. We urged upon the Governors of these three Free States that there is a part which they can ake in hastening the termination of this unrighteous system. We did not turn aside either into *Michigan* on the East, or into *Iowa* on the West, he chief cities of which were not very accessible: hey are Free States. We then went on, without delay, towards the southern Slave States, and arrived on the 17th of the eleventh month at the arge city called St. Louis, in the State of *Missouri*, in which State are about 87,000 slaves. We were detained there several days, in the course of which time we saw the Governor, Sterling Price, at Jefferson City, 130 miles to the West, on the Missouri river; he received our visit kindly, and heard the Address patiently; but he afterwards wrote to us a letter, expressing his dissatisfaction with our proceedings, which letter was printed in the newspapers.

We were now at liberty to go southward, and embarked on board a steamer on the Mississippi river. We were eight days on the waters of that stream, and travelled upon it upwards of 1000 miles. On the whole of its western shore, as we went down, are Slave States; and the same may be said of the eastern bank, below the Ohio river; and this sad blot on the national character stretches eastward across the country to the Atlantic Ocean. Thus we find that even after excluding the large new Slave State of Texas, this condition of society prevails over more than one half in extent of the United States, under a government otherwise distinguished by its large amount of civil and religious liberty, and over a region upon which the merciful and all-wise Creator of the human race, the Father of the children of men, has bestowed a fertile soil and a genial climate. This circumstance may be familiar to many; but we have found the realizing of the fact to be fraught with sorrowful feelings,—feelings which we warmly desire may be those of every one who visits those States. May none of the millions of emigrants from Great Britain or Ireland, from Germany, Norway, or other countries, ever allow themselves, by familiarity with slavery, to become indifferent to the unrighteousness of the system, or in any wise to countenance its existence.

We landed on the 7th of the twelfth month at Baton Rouge, the chief city of *Louisiana*, in which State are about 240,000 slaves, chiefly employed in the cultivation of sugar; and the next day we had an interview with the Governor, P. O. Hebert. We returned up the river 270 miles to Vicksburg, and proceeded thence to Jackson, the seat of Government of *Mississippi*, a State in which there are upwards of 300,000 slaves. Here we found the Governor, ——— Foote, and were received by him without any difficulty. The next State which came in course was *Alabama*, with more than 340,000 slaves. To reach Montgomery, the chief city, where the Governor, Henry W. Collier, was residing, we travelled by stage three days and three nights across the country. The day after our arrival we had a full opportunity of communicating with him. In the night of the 18th we went forward by the railroad towards Milledgeville, in the old State of *Georgia*, where there are 380,000 slaves. Here we met the Governor, H. V. Johnson, and he permitted us to perform the service assigned to us without restraint. These three last-mentioned States were, with a small exception, at one time all included in the single State of Georgia; from them come the large supplies of cotton used in this country, and in them are to be found upwards of 1,000,000 slaves, a very

*The number of slaves in the several States is taken from the Census of the United States Government of 1850, published by its authority.

large proportion of whom are employed in the cultivation of this plant. As we traversed Georgia we were told that we were passing across lands which, within less than twenty years, had been occupied by the Cherokee Indians, and which they had tilled after industriously clearing them of the forests, but which they were compelled by the United States' Government to vacate, and then to remove to the West of the Mississippi river;—an event in history, which, though not having an immediate reference to our errand, may not unsuitably be thus brought before our friends, and which is well calculated to awaken feelings of pity and of sorrow for the native inhabitants of the wilderness.

The State of *Florida*, with 39,000 slaves, lay so far to the South that we did not attempt to visit it. We had passed by *Arkansas*, with 47,000 slaves, of which the chief city, Little Rock, was not easy of access; and, on account of its distance, we had omitted going into *Texas*, another State with 58,000 slaves. This consideration applied with yet greater force to the far distant Free State of *California*. We proceeded out of Georgia to Columbia, in *South Carolina*, in which State rice and cotton are the staple productions of the country, and in which are 320,000 slaves, more in number than the free white inhabitants of the State. The Governor, John L. Manning, at once made way for a visit to him, which we paid the day after our arrival. It became a subject of serious thought whether we should travel so far out of a direct course as to go into the State of *Tennessee;* but after some deliberation, it was determined not to omit that State of nearly 240,000 slaves, and we reached Nashville, the chief city, on the 27th of the twelfth month. The Governor, Andrew Johnson, readily granted us an interview, in which our pleadings on behalf of the oppressed were respectfully and attentively listened to. Thus in the course of one month we visited six of the Southern States, deeply implicated in the sin of Slavery, and had the opportunity of reading the Address to their Governors, with an omission of a part of it in one instance, arising from peculiar circumstances. In consequence of our rapid travelling we saw very little of the real character of Slavery. But our visit in those fertile lands is associated with very painful reflections, and our hearts are sad at the thought of the enormous iniquity which Slavery is there producing.

On leaving the city of Nashville, we bent our course towards North Carolina, purposing on our way to tarry a while in East Tennessee. It is now our painful duty to allude to a subject which brought us into deep sorrow. Before leaving England, our beloved brother and friend, William Forster, had received certificates for religious labor, as a minister of the Gospel, in some parts of America,—and, in one of our conferences in London, he had especially adverted to a visit to Friends in Tennessee. In the prosecution of this service, we attended the two meetings at Hickory Grove and Friendsville, in that State, in which he was enabled to labor in much brightness and power in the service of the Gospel, setting forth the unsearchable riches of Christ. The last of these meetings was held on Second-day the 2d of the first month, 1854. The next day we travelled about eight miles on our way to a more distant meeting, but on the following morning our dear friend was taken very ill, and for several days he suffered acute pain. His strength gradually sunk under the disease, and, after being confined to his bed for about three weeks, during the whole of which time he was preserved in much sweetness of spirit, and endued with great patience and filial submission to the will of the Lord, he died on sixth-day, the 27th of the first month, at the house of Samuel Lowe, near the Holston river. Most tenderly did we feel this solemn event, by which not only was the Church deprived of a faithful and devoted minister, but in the prosecution of the particular service in which we were then engaged, his loss was deeply felt. The meekness and quietness of his demeanor, his sense of the seriousness of the service, as well as his strong conviction of the righteousness of the cause, contributed greatly to make our way in the interviews with the Governor and in the performance of the service generally. The wrongs and sufferings of the Slave had, in a remarkable manner, enlisted the tenderest sympathies of our departed friend, and been borne upon his heart from his early youth and throughout the whole course of his devoted life.

Notwithstanding our great loss, it was our obvious duty to proceed; and we reached Raleigh, in *North Carolina*, on the 7th of the second month, and had a full and interesting interview with David S. Reid, the Governor of that State, in which are upwards of 280,000 slaves. At Annapolis, in *Maryland*, in which State are about 75,000 slaves, we saw the Governor, Thomas W. Ligon. The circumstances of these two Slave States were severally pressed upon the close attention of the Governors, and we were kindly listened to. We went forward to the Free States, and on the 23d, saw Rodman M. Price, the Governor of *New Jersey*, at Trenton. At Providence, in *Rhode Island*, we met with Francis M. Dimond, the Governor: the next day we had an interview at Boston with Emory Washburn, the Governor of *Massachusetts*; and on the following day at Dover, with Noah Martin, the Governor of *New Hampshire*. The day after we proceeded to Augusta, in the State of *Maine*, but the Governor had necessarily left the city in the morning. We returned and saw Charles H. Pond, the Governor of the State of *Connecticut*, at Milford. On the 7th of the third month, we had a full opportunity at Albany with Horatio Seymour, the Governor of the State of *New York;* and the day following, John S. Robinson

the Governor of the State of *Vermont*, was seen at Bennington. On our return to Philadelphia we met with William Bigler, the Governor of the State of *Pennsylvania:* he was not at Harrisburg, his principal residence, when we went to that city to seek an interview with him. The small State of *Delaware*, in which are upwards of 2200 slaves, now remained; attempts were made to perform the visit to the Governor, but it could not be easily accomplished. We did not fail to point out to the Governors of the Free States, the influence which they have the power of exercising in promoting the abolition of Slavery.

It is a satisfaction to us to have to report, that in all our interviews with the Governors, of whom we saw twenty-three out of the thirty-one, we were kindly and respectfully received. With three exceptions, the whole of the Address was read to them. In two of these cases, the press of engagements seemed to preclude the propriety of reading it entire; and, in the third instance, it was thought well to shorten the visit by omitting the paragraph on the African Slave-trade. In conclusion, we may say that in all cases an opportunity was allowed and made use of for a free interchange of sentiment on the immediate object of our errand; and we are not aware that we separated from any one Governor without commending to him the serious truths which had been introduced to his notice.

We sent by post to the Governors of the States whom we had not seen, as well as to those of the territories of Minnesota, Oregon, New Mexico, Utah, and Washington, copies of the Address, with a short note, and a general circular, of which circular the following is a copy:—

"The enclosed Address, issued by the religious Society of Friends, in Great Britain and Ireland, in the year 1849, was presented in that and the following years to most of the Sovereigns of Europe, and also to the Emperor of the Brazils, by deputations appointed on behalf of that Christian body; and it was kindly and respectfully received. The Address was also forwarded to many in authority and of influence in those kingdoms and empires. The last Yearly Meeting of Friends held in London, felt it to be a matter of religious duty to proceed to the circulation of the Address in the United States of America. Four of its members were accordingly separated for the service, and came to America for that purpose about six months ago. They proceeded at once to Washington, and presented a copy to the President of the United State, by whom they were received with courtesy and kind attention. They afterwards visited nearly all the midland and southern States; and were readily allowed an opportunity, not only to present but to read the Address to the Governors of those States. Soon after they had seen the Governor of Tennessee, one of their number, their beloved and honored friend William Forster, who had taken a very active and useful part in this service, died after an illness of a few weeks, in the eastern part of that State.

"We, the three survivors, have since been in the northern and eastern States of the Union. Interviews of a similar character have been promptly granted by the Governors to whom we have applied; but notwithstanding this extended journey, we apprehend that we shall not fully discharge the commission entrusted to us, without giving a wider but still a private circulation to the Address; we therefore now forward a copy, with an earnest request that it may obtain thy calm and very serious perusal. Our hearts are warmed with a feeling of Christian love and good-will, for the slaveholder and for the slave. Permit us, at the same time, under a fresh and increased sense of the unrighteousness and vast extent of Slavery, and of the inter-state Slave-trade in this land, to express an earnest desire, that in the exercise of a candid and impartial spirit, thou mayest be not only willing but anxious to perceive the way, in which this complicated system of wrong and injustice can be speedily terminated.

"We are, respectfully, thy friends,
"JOSIAH FORSTER,
"JOHN CANDLER,
"WILLIAM HOLMES.
"Philadelphia, 3d mo. 11th, 1854."

We again went to the city of Washington, and saw the President, informing him of the course we had taken: he received us kindly. We called at the residences or at the offices of the members of his Cabinet, seven in number. They were much occupied with public business: we met with four, and presented the Address to them; and forwarded copies to the other three. On coming back to Philadelphia, copies of the Address and circular were prepared, with the kind assistance of some of our friends of that city: these were forwarded to the nine Judges of the Supreme Court at Washington,—to the members of Congress, about 290 in number,—to the members of the Senate and those of the House of Representatives of the Legislatures in each separate State, so far as their post-office addresses could be then obtained. The Address was also transmitted to the Presidents of the numerous Universities of the United States,—to the Supreme Judges in the several States; and, with very little exception, to the influential ministers of religion of the different denominations, more especially in the Slave States, so far as we could succeed in obtaining the names of such. Between four and five thousand copies were thus put in circulation through the post.

We now felt at liberty to return home, and embarking at New York on the 15th, landed at Liverpool on the 28th of the fourth month; and were favored to meet our several families in usual health. For the preservation extended to us by

sea and by land in the course of our travels of upwards of ten thousand miles in the United States, and for the many other mercies granted to us by the Lord, we desire to be enabled reverently to offer the tribute of gratitude and praise.

To be continued.

CHRISTIANITY IN JERUSALEM.

Whatever good the various missions here may in time accomplish, (at present it does not amount to much,) Jerusalem is the last place in the world where an intelligent heathen would be converted to Christianity. Were I cast here, ignorant of any religion, and were I to compare the lives and practices of the different sects as the means of making my choice—in short, to judge of each faith by the conduct of its professors, I should at once turn Mussulman.

When you consider that in the Holy Sepulchre there are 19 chapels, each belonging to a separate sect, calling itself Christian, and that a Turkish police is always stationed there to prevent the bloody quarrels which often arise between them, you may judge how those who call themselves followers of the Prince of Peace practice the pure faith he sought to establish.

Between the Greek and Latin Churches, especially, there is a deadly feud, and their contentions are a scandal, not only to the Christians here, but to the Moslems themselves. I believe there is a sort of truce at present, owing to the settlement of some of the disputes, as, for instance, the restoration of the silver star, which the Greeks stole from the shrine of the Nativity, at Bethlehem. The Latins, however, not long since, demolished, *vi et armis*, a chapel which the Greeks commenced building on Mount Zion. But if the employment of material weapons has been abandoned for the time, there is none the less a war of words and of sounds still going on. Go into the Holy Sepulchre, when mass is being celebrated, and you can scarcely endure the din. No sooner does the Greek choir begin its shrill chaunt, than the Latins fly to the assault. They have an organ, and terribly does that organ strain its bellows and labor its pipes to drown the rival singing. You think the Latins will carry the day, when suddenly the cymbals of the Abyssinians strike in, with harsh brazen clang, and for the moment triumph. Then there are Copts, and Maronites, and Armenians, and I know not how many other sects, who must have their share, and the service that should be a many-toned harmony, pervaded by one grand spirit of devotion, becomes a discordant orgie, befitting the rites of Belial. Not very long since, an English gentleman, who was mistaken by the Monks for a Jew, was so severely beaten that he was confined to his bed for months.

What worse than scandal, what abomination, that the spot looked upon by so many Christians as the most awfully sacred on earth, should be the scene of such brutish intolerance! I never pass the group of Turkish officers, quietly smoking their long pipes, and sipping their coffee, within the vestibule of the church, without a feeling of humiliation. Worse than the moneychangers whom Christ scourged out of the temple, the guardians of the edifice make use of His crucifixion and resurrection as a means of gain. You may buy a piece of the stone covering the Holy Sepulchre, duly certified by the Greek Patriarch of Jerusalem, for about seven dollars. Bethlehem, which I visited this morning, the Latin monk, who showed us the manger, the pit where 12000 innocents where buried, and other things, had much less to say of the sacredness and authenticity of the place, than of the injustice of allowing the Greeks to share in its possession.

I have not space here to state all the arguments for and against the localities of the Holy Sepulchre. I came to the conclusion that none of them were authentic, and am glad to have the concurrence of so distinguished an author as Dr. Robinson. So far from this being a matter of regret, I for one rejoice that those sacred spots are lost to the world. Christianity does not need them, and they are spared a daily profanation in the name of religion. We know that Christ has walked on the Mount of Olives, and gone down to the pool of Siloam, and tarried in Bethany; we know that here, within the circuit of our vision, He has suffered agony and death, and that, from this little point, went out the light that has made the world greater, and happier, and better in its latter than in its earlier days. Yet I must frankly confess, in wandering through this city—revered, adored, alike by Christians, Jews, and Turks, as one of the holiest in the world—I have been reminded of Christ, the man, rather than of Christ, the God. In the glory which overhangs Palestine afar off, we imagine emotions which never come, when we tread the soil and walk over the hallowed sites. As I toiled up the Mount of Olives, in the very footsteps of Christ, panting with the heat, and the difficult ascent, I found it utterly impossible to conceive that the Deity, in human form, had walked there before me. And even at night, as I walk on the terraced roof, while the moon, "the balmy moon of blessed Israel," restores the Jerusalem of olden days to my imagination, the Saviour who then haunts my thoughts is the man Jesus, in those moments of trial when He felt the weakness of our common humanity; in that agony of struggle in the garden of Gethsemane, in that still more bitter cry of human doubt and human appeal, from the cross, "My God, my God! why hast thou forsaken me?" Yet there is no reproach for this conception of the character of Christ. Better the divinely inspired man, the purest and most perfect of his race, the pattern and type of all that is good and holy in humanity, than the Deity for whose intercession we pray, while we trample his teach-

ings under our feet. It would be well for many Christian sects, did they keep more constantly before their eyes the sublime humanity of Christ. How much bitter intolerance and persecution might be spared the world, if, instead of simply adoring Him as a Divine Mediator, they would strive to walk the ways he trod on earth. But Christianity is still undeveloped, and there is yet no sect which represents its full and perfect spirit. It is my misfortune if I give offence by these remarks. I cannot assume emotions I do not feel, and must describe Jerusalem as I found it. Since being here I have read the accounts of several travellers, and in many cases the devotional rhapsodies, the ecstacies of awe and reverence, in which they indulge, strike me as forced and affected. The pious writers have described what was expected of them, not what they found. It was partly from reading such accounts that my expectations were raised too high, for the view of the city from the Jaffa road, and the panorama from the Mount of Olives, are the only things wherein I have been pleasantly disappointed.—*The Lands of the Saracens, by Bayard Taylor.*

For Friends' Review.

NATHAN C. HOAG.

When, upon an autumn evening, the resplendent orb of day,
Sinking toward the western ocean, slowly, softly fades away,
Oh, how many a scene of beauty meets the weary, wand'ring eye,
As he passes, in his glory, down the gateway of the sky:
What a flood of golden radiance lingers still upon the shore,
When, at length, his race is ended, and his face is seen no more.

And with him, the hoary Christian, thus it is, or seems to be,
When his sun of life, declining, sinks into eternity:
What a holy, heavenly radiance dwells around his humble path!
How his footsteps scatter beauty fairer than the morning hath—
How the light of his example warmly glows in many a breast,
Even when his bark has landed safely in the port of rest!

Beautiful upon the mountains are the feet of those who go
Publishing the gospel tidings to a world of sin and wo;
Beautiful and ever blessed is the heavenly messenger,
For the voice of Inspiration hath declared, and cannot err,
He that turneth many a wanderer to the way of life and light,
He himself shall shine forever as the stars that gild the night!

Not as when the strong and mighty on the field of battle lie—
Not as when the unconverted and the unforgiven die;
Nor as those who mourn unsolaced for the loved and cherished,
Are our silent tears of sorrow at thy peaceful exit shed:
Gathered to the heavenly garner, like a shock of yellow grain,
Ours are teardrops falling gently as the dew or summer rain.

Those who knew thee on thy journey through this wilderness of Time,
Need no Poet's pen to tell them how, amid its sin and crime,
With a firm and steady purpose, through enduring faith attained,
Was thy pilgrimage accomplished, and the heavenly guerdon gained:
With what patient self-denial, joined with meekness rare and sweet,
Were the lessons thou hast left us, taught thee at the Saviour's feet.

For the injured child of Afric, toiling 'neath the Southern skies,
Not like thine, with warm outpourings, do our sympathies arise;
Nor with conscience all untarnished by oppression's bloody gains,*
Are our feeble voices lifted for our fellow-men in chains:
Ethiopia's sable children, bondmen while all else are free,
Little know how strong a pleader they have lost in losing thee.

Bearing all the holy armor—shield of faith and sword of Truth—
Joining to the might of manhood all the energy of youth—
Heeding well that heavenly Teacher only in the stillness heard,
Righteousness rejoiced about thee, Error trembled at thy word!
May the master of the harvest whitening from sea to sea,
Send, to aid his weary reapers, many laborers like thee!

Richmond, Ind., 1855. R. T. R.

SUMMARY OF NEWS.

Foreign Intelligence.—The U. S. Steamship Atlantic arrived at New York from Liverpool, on the 9th inst., with dates to the 27th.

Lord John Russell has resigned, and an entire change in the ministry is expected. The conduct of the war has been freely discussed in the British Parliament, and the Ministry severely censured for the inefficiency and want of forethought evinced in relation thereto.

Affairs before Sebastopol remain *in statu quo*. The Allies continued to receive re-inforcements. Sickness in the camp was on the increase, and there was much suffering in consequence of mismanagement. Menschikoff is reported to have said "Our troops may rest. Generals January, February, and March will fight our battles far better than we can." A Russian force of 40,000 men, with a battery of 80 guns, is said to be at Perekop, and Liprandi has again advanced his outposts to the Tchernaya. A letter from Odessa states that the Russians are fully prepared to assume the defensive in the Crimea. Large bodies of Russian troops have been ordered to concentrate at Perekop, to be ready to advance on Eupatoria, and attack that place by assault, if it appears necessary.

*N. C. Hoag had long been a warm advocate of the Free Labor movement, and was especially careful to abstain, as nearly as possible, from all the productions of slavery.

Several night sorties had been made by the garrison of Sebastopol. The recent passage of the Danube by the Russians has given rise to a demand for explanations from prince Gortschakoff, on the part of Austria; and orders have been sent to Count Coronini to prevent the Russians from recommencing a campaign on the Danube

The Admirals have declared all the ports of the Black Sea and the Sea of Azoff in a state of strict blockade, and have captured or laid an embargo on several ships, laden with provisions and ammunition for the Russians. Most of the European nations are placing their armies on a war footing, and there appears little ground to hope for an early return of peaceful relations. In France, a bill has been adopted, calling out 140,000 men of the class of 1855, and 1,700,000,000 francs has been subscribed to the national loan.

The Queen of Sardinia died on the 20th ult., and the Queen Dowager, a few days previous.

Accounts from Spain indicate an approaching Carlist insurrection.

China.—Telegraphic despatches from China to 12th mo. 12th, have been received. Political affairs in the South were more critical than ever, and the authorities of Canton had applied to the English and American Consuls for assistance. The question of the payment of the arrears of export duties on tea, at Shanghai, claimed by the Imperial Government, is stated to have been settled, as far as the Americans are concerned, by an agreement to pay one third.

Mexico.—Accounts from Mexico state that 2000 men of Santa Anna's army had gone over to Alvarez, that Alvarez had gained a complete victory, in Guerrero, over the army of Santa Anna, 15,000 strong, and that the latter had surrendered to Alvarez.

California.—California dates to the 16th ult. have been received. The Panama Railroad has been completed, and the first train passed over it on the 28th ult., occupying four hours in the transit.

The weather had been excessively cold, in some parts of California, and snow had fallen to the depth of from two to five feet. The miners were rejoicing in the recent rains, and the washing is going on briskly. The Legislature has refused to pay for the services of a Chaplain, and has invited all the Clergymen of Sacramento, including a Mormon Minister, to officiate alternately.

Domestic.—A Prohibitory Liquor law has been passed by both Houses of the Legislature of Illinois. Joint resolutions have also been passed, instructing the Senators and requesting the Representatives of that State to oppose the formation of Slave States in Kansas and Nebraska Territories.

The Legislature of Indiana has also passed a Prohibitory law.

Congress.—The Senate, on the 7th, passed bills appropriating money for removing obstructions and deepening the channels of various rivers, to improve the harbor of Newark, N. J., and to continue public works commenced in Maine. A bill was passed, on the 8th, to amend the act to carry into effect the reciprocity treaty. A number of private bills were considered and passed on the 9th. On the 10th, the original bill granting pensions and bounty lands to the Seneca Indians was amended by striking out all reference to pensions, and extending the benefits of the bill to all Indians who have served in the army of the United States in time of war. The bill was then passed. The bill to divide the State of Illinois into two Judicial districts, was discussed and passed. On the 12th, bills were passed to remit or refund the duties on goods destroyed by the great fires in New York and San Francisco, to establish a Circuit Court of the United States for California, and to fix the salaries of the District Judges of the United States.

On the 13th, the amendments by the House of the bill granting the right of way for a subterranean telegraph line between the Mississippi and the Pacific, were concurred in, and the bill passed. Several other bills were passed, making appropriations to continue the public buildings in Oregon and Minnesota, for the construction of military roads in those territories, and of a territorial road in Nebraska, and to provide accommodations for United States Courts in Maryland and the Post Office in Baltimore.

In the House of Representatives, on the 7th, the bill for the payment of certain creditors of the late Republic of Texas, was passed, after reducing the amount appropriated to $6,550,000; the act not to take effect until the Legislature of Texas shall pass a law withdrawing all claims against the United States, arising from Indian depredations or otherwise. On the 8th, a number of bills reported by the Judiciary Committee were considered and passed. On the 9th, the bill to remodel the Diplomatic and Consular system was passed, and one authorizing the construction of seven steam sloops of war was referred to the Committee of the Whole on the state of the Union. On the 10th, the bill appropriating $60,000 for building or purchasing four additional revenue cutters was taken up and passed. On the 12th, a resolution was adopted that, for the residue of the session, debates in Committee of the Whole should be confined to the question under consideration, except at such evening session as a majority should order for general debate. The joint resolution from the Senate, authorizing the President to confer on Gen. Scott the Brevet title of Lieutenant General, was passed.

On the 13th, a bill was passed providing for more efficient discipline in the Navy, and one for establishing a retired list of Naval officers, composed of such as are incapable of an efficient performance of their duties; a board of Naval officers, to be summoned by the President, deciding who shall be placed on the said list.

Pennsylvania Legislature.—No business of general interest was transacted in the Senate on the 7th or 8th. The bill supplementary to the act for the protection of mechanics and laborers passed finally on the 9th. On the 10th a veto was received from the Governor, of a bill to legalize the election of a Justice of the Peace, held at an illegal time, in Shrewsbury, York county. The bill providing for the security of passengers on railroads passed on the 12th.

In the House of Representatives, on the 7th and 8th, the bill to prevent the sale of intoxicating liquors on the Sabbath, was discussed and amended. It was again taken up on the 6th, and after a protracted debate, was recommitted to the Select Committee for the purpose of amendment. The bill to extend the jurisdiction of the Courts of Common Pleas over cases of divorce passed finally on the 10th.

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MEMOIRS OF JOSEPH JOHN GURNEY.

(Continued from page 357.)

From Jonathan Hutchinson.

Gedney, 1st mo. 29th, 1835.

. . I am at present favored with a considerable degree of relief from mental suffering; yet former experience convinces me that I ought to "rejoice with trembling;" and, if I express my feelings at all, that it should be in the subdued and chastened voice of deep humiliation; seeing that I am still in the body, attended by wants and infirmities, and surrounded by the combined operation of causes, both physical and mental, which, but for the exercise of unmerited mercy and almighty power, must long since have sunk me to rise no more, and which, but for the continuance of the same power and mercy, may yet conduct my "grey head, by the path of sorrow, to the grave."

On a comparison of intellectual, or even religious characters, we perceive a surprising variety; and if thou wert to place thy two aged friends, the late William Wilberforce, and the one who is now addressing thee, side by side, I suppose the contrast would appear striking; but need this offend or alarm us? Is not harmony itself composed of different parts appropriately sustained? So that if every bird is but true and faithful to its own note, perhaps it shall not matter much, whether it be that of the plaintive dove, or the more melodious nightingale.

I have been comforted, and almost delighted, by the second section of thy little volume on love to God. Of the first few pages I have been a little doubtful, as to how far a meetness or preparation for the enjoyment of heaven, may not be insisted on, in a way and to an extent, rather discouraging to the eleventh-hour sinner, or the death-bed penitent—two descriptions of persons, who, I am persuaded, are so interesting to each of us, that we should be sorry to put them in too much fear of losing the blessed and high privilege promised even to a late repentance, by the "forgiveness of sins." The poor prodigal, Mary Magdalene, the thief on the cross, Rochester, Buckingham, and similar instances suit my own case so well, and have been so much and so long the subjects of my meditation, that I may possibly have acquired too strong a bias in favor of gratuitous mercy, as containing in itself a grand preparative, by inspiring, sometimes very late and very suddenly, the important sentiments and feelings of deep self-abasement, on the one hand, and, on the other, the most exalted love and gratitude to God; dispositions in which, whatever else may be granted, I desire, more than I can express, that we, my beloved friend, may, with the innumerable company of redeemed souls, who reach that haven of rest and peace, spend a joyful eternity in thanksgiving and praise."

A few weeks later, after alluding to a severe attack of illness, Jonathan Hutchinson writes, under date 2nd mo., 26th :—

Though I believe myself convalescent, it would be presumptuous to be sanguine. I shall at present only add that goodness and mercy attend me. Praised be the Lord!

These were the last lines received by Joseph John Gurney from his long loved and honored friend. He peacefully expired, after a very short illness, on the 1st of the 4th mo., 1835.

"It was on a beautiful bright day of sunshine, when his favorite 'green Gedney' looked greener than usual," says Joseph John Gurney in a tribute to his memory written two years later, "that my dear wife and myself attended the funeral of my beloved friend and father in the truth, Jonathan Hutchinson. Many Friends were convened from different parts, and the villagers of the place and neighborhood flocked in large numbers, and in their most decent dresses, to pay the last token of respect to the best man of Gedney. 'So the best man in Gedney is gone,' said one poor laborer to another. 'What!' said the other, 'is Mr Hutchinson dead?' His remains were deposited in a little family burying ground, not far from his house, where his respectable, though not wealthy predecessors, had

been laid in their turns during several generations, and which he had taken the pains to plant with considerable taste. Indeed it was truly remarkable, with what skill this ardent, and almost poetic lover of nature, had contrived to adorn, by judicious planting, the small estate of rich pasture land, which he inherited from his ancestors; who had possessed and occupied the same little farm as he did for the period, as I understand, of about 200 years, never rising above or falling below the rank of respectable yeomen; and since the rise of Friends, members of that religious Society. Nothing can be said of the picturesque appearance of Lincolnshire: but to this general remark, his little domain, cultivated and adorned as it was, by its late beloved owner, forms a striking exception.

"To revert to the funeral; it was an occasion of precious, comforting solemnity. The meeting-house is at the distance of a mile from the place of interment; but the assembled company followed the train of Friends and relations, first to the meeting, and afterwards to the grave, in the most orderly manner. The meeting afforded a full opportunity for reverent waiting upon the Lord, and for the preaching of the glorious gospel of our Holy Redeemer; and at the grave, the thickening circle of Friends and neighbors were again addressed; all seemed united, not only in a sense of their own great loss, but in some view and apprehension of his blessedness,—the blessedness of one who had lived and died in the Lord. The striking mark of affection and respect, which was shown on that day, by the inhabitants of rather an extensive district, was obviously the result of the influence which is gradually obtained over a surrounding population by the weight of sound, practical, but unostentatious Christianity. The good man was gone; the meek, kind, humble, generous neighbor was no more; and many were they, of every description, who seemed ready to rally around his grave in the remembrance of his virtues.

The interest felt by Joseph John Gurney in the controversy that was at this time agitating the Society of Friends, and the prominent part which he was led to take in some of the proceedings to which it gave rise, render some notice of it here unavoidable. It is far from the object of these pages to stir up painful recollections. No one deplored more than he did the severance of ties which had long united him to many whom he loved and valued. Deeply as he was attached to the religious community of which he was a member, from the settled conviction of the Christian soundness of its principles, no one more regretted the loss to that body of many whom he had hoped to have seen numbered among its brightest ornaments. Nothing but a sense of duty could have sustained him in the course which he felt it right to take. It was a course attended with much suffering and humiliation; and he has often spoken of this period as one of the most sorrowful of his life.

Whilst it may, with thankfulness, be acknowledged that the Society of Friends in England have been spared the pain of differences so great and wide spread as those which have afflicted their brethren in America, it could not be concealed that there was existing among certain individuals, even in this country, a want of complete harmony of mind and feeling. The comprehension of the entire truth, and the holding of each part in its due place and proportion, are only to be found in connexion with a full submission of the heart and understanding to the enlightening and sanctifying operations of the Spirit of God; and, if attained to at all, the process is usually a very gradual one; the result of much time and experience. Instead, therefore, of being too much dismayed at differences of opinion, it should be rather matter of thankfulness, when many distinct and independent minds are brought, through divine mercy, to see and to act together. There were some members of the body who, whilst distinguished for their warm attachment to those views of the spirituality of the Gospel, which had led the early Friends to the disuse of all outward rites and ceremonies in the worship of God, and to press home to the consciences of men the practical operations of the Holy Spirit upon the heart; were yet, perhaps, hardly enough alive to the importance of keeping steadily in view the great and glorious truths of the incarnation of the Son of God, and of the necessity and efficacy of his atoning sacrifice upon the cross. These were not indeed disbelieved, but they had evidently not occupied so large a share in their meditations, as some other portions of divine truth. Others there were, who, though brought up with great strictness in the habits and usages of the Society, had not imbibed in their earlier years an extended knowledge of scriptural truth, and who, after leading a regular and blameless life among their fellowmen, had, in their middle or declining age, been, for the first time, awakened to the full conviction that their salvation wholly depended on the free and unmerited mercy of God in Christ Jesus. This was indeed a new light to their souls, and, under the painful consciousness that they were dark before, they were too ready, perhaps, to reject all their former experiences; too ready to think that all their brethren were in precisely the same condition as they had been in; too ready to make this one precious doctrine the entire sum of their Christianity.

The working of these two classes of mind obviously tended in opposite directions If, on the one hand, the spirituality of the Gospel was dwelt upon by some in a way that appeared, at times, to throw into the shade truths of equal importance and necessity, which can never be profitably separated from it; there was, on the other hand, no less danger of these latter truths

being treated in too distinct and exclusive a manner, and of too little place being given to the doctrine of the Holy Spirit in all its fulness and practical application.

Amidst these conflicting tendencies it was Joseph John Gurney's earnest endeavor steadily to maintain a course removed from extremes in either direction. His own belief in the Christian soundness of the doctrines and practices of Friends had remarkably kept pace with his general religious convictions; and as, on the one hand, he found his mind incapable either of putting aside, or keeping out of view, any one of those glorious truths of Christian redemption upon which, as he often expressed himself, *were founded all his hopes;* so, on the other hand, he was not less indisposed to let go any of those practices and testimonies which he believed to be, if not equally essential, yet equally part of pure and complete Christianity.

Such was the state of Joseph John Gurney's feelings, when, towards the conclusion of his ministerial labors in London, the conflict of opinion amongst Friends in this country was brought to a crisis by the publication of the Beacon, in the beginning of the year 1835. The late Isaac Crewdson, of Manchester, the author of this work, was a man greatly esteemed and beloved by a large circle, and was then in the station of an acknowledged minister. He had been brought up in all the strictness of an external Quakerism, and had early imbibed a strong attachment to its usages; but it was not until towards middle life that evangelical truth dawned upon his mind. "I remember," says Joseph John Gurney in his Autobiography, "telling my friend Isaac Crewdson, nearly three years before the publication of the Beacon, that he and I had started in our race from opposite points, had met, and crossed on the road."

"This publication consisted," to adopt Joseph John Gurney's description, "of a running commentary on various passages in the sermons of the late Elias Hicks of North America, who had been disowned by Friends in that country; and, with proofs drawn from Scripture, of this preacher's perversions and delusions, are mixed up many painful inuendoes, trenching, in various degrees, on our well known views of the spirituality of the Gospel of Christ. Indeed, it is my deliberate judgment, that the work, professing as it does to defend sound Christianity, has an undeniable tendency to undermine the precious doctrine of the immediate teaching, guidance, and government of the Holy Spirit. Calculated as it was to disparage the character of the Society, it was forced upon the attention of the public by placards and advertisements of various kinds, and was the means of bringing down upon us a shower of offensive weapons, in reviews and other publications, from our evangelical fellow Christians. The Society was, in no common degree, held up to scorn and reproof; the common butt of many, who were destitute of any correct knowledge of our principles. The consequence was just what might have have been expected; the alarm occasioned by the Beacon operated in a direction which was not intended by its author, and was well nigh being the means of driving some easily alarmed ones on to the very rocks, against which he was wishing to warn us. A reply, published without any sanction from the Morning Meeting, soon made its appearance; and, naturally enough, was eagerly laid hold of by Friends in different parts of the country, and especially Lancashire; but, with much that was valuable, it was found to contain many errors, and helped to confirm the prevailing notion, that we really needed such a work as the Beacon.

The annoyance of this internal warfare disturbed me a good deal, even in its early stages; it seemed to have a tendency to divide best friends, and many were the jealousies which it was the means of propagating."

To Peter Bedford.

Earlham, 3rd mo., 7th, 1835.

. . . "I do from my very soul love the genuine and unadulterated gospel of our Lord Jesus Christ. In it are developed all my hopes, and on its merciful provisions depends all my happiness. My attachment to Quakerism arises from a firm conviction that, rightly understood, it is simple Christianity—Christianity without diminution, and without addition.

I fully believe that He who raised us up as a people to bear testimony to his name, will surmount and regulate the present storm, and overrule it to the extension of pure truth and to his own glory. In the mean time it is impossible not to be anxious on two points. The first is, lest the faith of any of our members in the grand fundamental doctrines of the New Testament, should be in any degree shaken, or I might rather say their relish for them impaired, by the imprudence of some who press these points almost to the exclusion of their practical consequences. The second is, lest that most precious doctrine of the inward and perceptible guidance of the Holy Spirit, which lies at the very foundation of all our peculiar testimonies, should be let down in the minds of our beloved inquiring young people."

With an earnest desire to promote a spirit of reconciliation and harmony, Joseph John Gurney addressed a long and affectionate letter to the author of the Beacon, in which, after briefly but distinctly adverting to several important points in regard to which he considered the remarks of the author "useful and striking, and quite in accordance with the sentiments of every sound and enlightened Christian," he proceeds to a lengthened explanation of his grounds of objection to the work. It was a letter not of attack, but of calm Christian suggestion and ex-

postulation, written in the hope of eliciting such an explanation from the Friend to whom it was addressed as would have been generally satisfactory. True to that charity which "believeth all things," and conscious of his own deep-rooted attachment to the principles of Christianity maintained by Friends, it was with difficulty that he was persuaded that others whom he had long looked upon as holding the same profession, were not equally animated by a love for the same religious principles. Without unduly burthening the attention of the reader, the following extracts may serve to illustrate the general tone and character of the letter.

After adverting to the tendency of the Beacon to disparage the doctrine of "an inward and universal light," he continues :—

The doctrine that a measure of the influence of the Spirit—although in numberless instances, small and faint—is actually communicated to the whole human species, appears to me to be the only safe and sufficient basis of a closely analogous truth; namely, that all men are placed, through the redemption which is in Christ, in a real capacity of salvation. I conceive that this capacity is broadly declared by the apostle Paul, when he says, "Therefore, as by one man's offence (judgment is come) upon ALL MEN to condemnation; even so by the righteousness of one (mercy is come) upon ALL MEN unto justification of life." Now, that this view of the subject is most salutary to the human mind, and that the steady maintenance of it, in the ministry of the gospel of Christ, is of immense use and importance, there are, as I believe, thousands who can testify. I am informed by the Wesleyan Methodists, that this is one great secret of their extensive success; and it may surely be ascribed in part to the same cause, that such wonderful effects were produced by the preaching of the early Friends.

To be able to assure those whom we are addressing, that if they will come, they may come and "take of the waters of life freely;" to declare to them that they are already placed, through the infinite compassion of God, in a salvable condition; to direct them all to that divine influence by which the Father draws them, and which, as they give way to it, will never fail to answer to the gospel, and dispose them to receive it—must surely be numbered among the plainest duties, as well as the happiest privileges of the Christian minister. "I turned the people," cried George Fox, "to the divine light which Christ the heavenly and spiritual man enlighteneth them withal; that with that light they might see their sins, and that they were in death and darkness, and without God in the world; and might also see Christ from whom it cometh, their Saviour and Redeemer, who shed his blood and died for them; who is the way to God, the truth, and the life."

Again, I deem it to be of peculiar importance, that our children should be frequently reminded of that unflattering witness for God, in the conscience, which testifies against their sins; of that still small voice of Israel's Shepherd in the soul, which would lead them into every virtue. The more this "inward light" is attended to, the clearer will be their view of their own corruption; the more they will be brought into humility and contrition; the better they will be prepared for a full apprehension of Scriptural truth; the more earnestly will they "flee for refuge" to the "hope set before us" in the gospel.

Before I quit this subject, I wish to say a few words on the Word of God. I am quite aware that both λόγος and ῥῆμα very frequently mean the declaration of the divine will, or of divine truth; and therefore the Scriptures, in this sense, unquestionably contain the word of God; and they may themselves be justly described as the declaratory or written word. But I cannot think that there is any authority in Scripture itself for our applying this title to the volume of sacred writ, in the naked and exclusive manner which is so customary among many Christians. It appears to me, that the scruple of Friends on the subject is not without a good and sufficient foundation; and that they do well to restrict the application of that title, as one of pre-eminence, to him of whom the Scriptures testify—to him who is essentially, eternally, and in the highest sense, the Word of Jehovah.

[To be continued.]

MEMOIR OF ANN ECROYD.

(Concluded from page 359.)

16*th*.—Most of this day solid peace attended me. During the time I sat in silence, when our family were at meeting, I was enabled to make covenant with my God. Knowing that we can do nothing of ourselves, I desire to wait in humble hope, firmly believing that in his own time, which is the best, he will strengthen me. I find the enemy ever ready to draw me, by his cunning crafty devices, into sinful thoughts. Oh! my God, be pleased, for thy dear Son's sake, to enable me to discern between the voice of the Beloved and that of the stranger: thou knowest I desire nothing short of true and vital religion; for what will anything else avail in the hour of dissolution? Truly nothing! My trust is in the unmerited mercy of my God, through the mediation of my Saviour, whom I feel as if I could not sufficiently love and adore.

"19*th*.—Felt very low and discouraged part of to-day; but on reading a Psalm, I was revived, and also encouraged on hearing part of Luther's Life read, wherein he displayed such love and confidence in his God, in the hours of his greatest extremity, I felt ashamed of myself for having so soon given way to despair. I have prayed unto the Lord that he would be pleased to increase my faith.

"23*rd.*—Whilst sitting in silence to day, desires arose that I might be enabled to worship acceptably in spirit and in truth. I believe that the worship which is approved by my heavenly Father is, to love, honor, and adore him; to acknowledge Christ in all things as head over all, and to obey his requirings; that He may have our whole heart, for He is a jealous God, and will not have the honor, which is alone his due, given to another.

"29*th.*—What a mercy it is to have a High Priest, holy, harmless, and undefiled; one who never sinned himself, and yet is touched with a feeling of our infirmities; and knowing that He who was pure, suffered for our sins, should we not the more cheerfully suffer wrong from our fellow-mortals, and seek to follow in all things our Holy Pattern, even Jesus Christ, our Saviour?"

Ann Ecroyd was long an invalid, and passed through much bodily and mental suffering, yet she was *remarkably cheerful and lively*, and showed great energy of mind and consideration for others, in the useful employment of her time and attention.

12*th mo.* 20*th.*—Referring to an occasion on which she thought she had been unguarded in social intercourse, after expressing her desire to be preserved from grieving the Holy Spirit, she adds, "Oh! my soul, strive after more watchfulness and soberness in future; at the same time, I should be very sorry to cast anything like gloom over those around me; for I consider a life of religion,—of doing the will of our Heavenly Father, is not a gloomy life; far from it: it gives ease and true peace to the mind, and consequently life and light to the spirits. But there are seasons when the weightiest considerations ought more particularly to impress us. And now I earnestly crave of my heavenly Father, for his dear Son's sake, to help me to keep my mind more under restraint, that I may be preserved from injuring the good cause in any way.

"24*th.*—Meeting day. It was brought before my mind how Esau was tempted for a morsel of pottage to sell his birthright; and how we in like manner might be tempted to part with our soul's peace for the love of the world and the things of it. I fear I did not feel sufficiently humbled with this thought, as I had afterwards, during the day, sorrowfully to lament having, in some degree, yielded to impatience of spirit mixed with pride and selfishness.

"28*th.*—After endeavoring silently to wait upon the Lord, I was enabled to pour out my soul in prayer before Him, that he would be pleased to strengthen me for the day's work, whatever it might be. Afterwards, on reading the prayer of Daniel for the restoration of Jerusalem, this part of it particularly struck me: "We do not present our supplications before thee for our righteousness, but for thy great mercies." Truly we have no righteousness to call our own; we are unprofitable servants, even when we have done our duty.

"31*st.*—During the past year I have been twice brought to the brink of the grave, with a soul little fit to be called to its account; still has the Lord, in his unbounded mercy, been pleased to restore me. Oh! righteous Father! I earnestly entreat of thee a continuance of thy favors; that if thou, in thy wisdom shouldst see best to lengthen out my days on earth, they may be devoted to serving thee with my whole heart, in whatever way thou mayest see fit. But if it be thy will to call me from time, may I be fully prepared for the change! and resigned to part with all dear ones here, in the joyful hope that in thy great mercy, and for thy beloved Son, my Saviour's sake, we may be reunited in the realms of peace and love. Be pleased, oh gracious Father! to increase daily my desires after a further and deeper knowledge of thy blessed truth, and may I, with a sincere heart, ascribe unto Thee and the Son of thy love, all honor, glory, thanksgiving and praise, now and for evermore. Amen.

1 *mo.* 1, 1846.—Desires arose to the Lord, that He would be pleased to enable me to spend the coming year, should it be granted me, in closer and nearer fellowship with Him, my Redeemer and Sanctifier; and that He would increase my faith and patience, and grant me more of his Holy Spirit; so that I may feel a deepening in the life of true religion, and consequently an increase of all Christian graces. He alone can prepare my heart for such blessed results. And may love to my Heavenly Father and his Son be the foundation of my desires and actions; and thereby a similar feeling will be ensured towards my fellow-mortals, all the world over, and a closer feeling to those of my own family and faith.

"18*th.*—Have felt more peaceful to-day, and more of the love of God shed abroad in my heart. How I long to know more of his love, and of his power in my heart, so that, with his help, I may walk before him as well-pleasing in his sight; that I may know fear to be put aside, and love to reign instead; then shall I be able to look forward to the end of time with joy, and true peace will attend me. Enable me, oh my gracious Father! for thy Son's sake, and thy mercy's sake, to attain to this true peace with thee. Clothe me with the mantle of my Saviour's righteousness, and then I shall be safe. Grant me faith and patience to the end, whether it be sooner or later, and prepare me for it. Grant me, O Lord, resignation to thy holy will, whatever it may be; and strengthen me to hold out to the end, whether mine be a state of suffering, bodily, or mentally, or both. It is the not holding out to the end I most fear. But why those doubtful fears? Hath He not said, "I will never leave thee nor forsake thee?"

2*nd mo.* 8*th.*—These lines express my present feelings and desires:—

Lamb of God! we fall before Thee,
Humbly trusting in Thy cross,
That alone be all our glory,
All things else are dung and dross.

Thee we own, a *perfect* Saviour;
Endless source of joy and love;
Grant us, Lord! thy *constant* favor,
Till we reign with thee above.

15*th*.—Oh! the love of God! How do I long to love him more, and to feel more of his love shed abroad in my heart!—true love. When contemplating what the Lord has done for me, in many, many ways of late, I am almost lost in admiration of his goodness! Under a feeling of unworthiness and littleness, this language often arises in my heart, "What shall I render unto the Lord for all his benefits? What can I do for one who has done so much for me? Oh! my heavenly Father! (for I now feel as if I could truly say, Father) if thou shouldst see meet still more to strengthen my weakly frame, let me not relax in my endeavor to live daily in thy fear, and to see thy face; that so whether my life be longer or shorter, I may at last join that happy number, who, rejoicing in thy love, sing praises—high praises, to thee and to the Lamb.

"My rambling thoughts are often a great trouble to me; at times I am almost despairing; they will intrude, in spite of any effort of mine. Thy help, dearest Saviour, can alone avail, and I do crave it; that I may thereby be enabled to overcome; and that there may also be a daily striving after more true holiness.

"27*th*.—How very busy is Satan! Oh! may I be preserved from being overcome! Merciful Father, for thy dear Son's sake, help me; let him not prevail, but enable me to overcome him. Teach me thy will, oh Lord. Lead me in a plain path, and what I know not, teach thou me. This evening I have felt, I trust, true desires to love the Lord: and will he not enable me to do so? His promises are said to be sure. Oh! protect and help me; guide me in thy truth, for I desire to do thy will, and to be resigned, either to life or death. Oh! that I could feel that peace which was formerly my portion; the Lord has been pleased to hide his face, as it were, and my prayers seem as nothing; my Bible does not feel to yield me that consolation it formerly did, and the enemy is doubly busy; yea, I almost fear he will overcome; but still *through all* there is a glimmering of hope, that in the Lord's time, I shall find peace. Oh, if I have been endeavoring to climb up into thy kingdom by an easier way than that which thou hast appointed, be pleased to lead me in the right way, and in thine own time grant me true peace; till then, faith and patience.

"3*rd mo*. 5*th*.—A beautiful morning; the birds are warbling in the branches; I love to hear them, and think of Him who created all things, and who is, I trust, my Father and their's also; and although I may not now feel as if my heart was able to join in so sweet a melody, still may I not hope, that he who can change things in the twinkling of an eye, will, when it seemeth Him good, enable my now drooping spirit to sing praises to his name?

"28*th*.—I am at times almost doubtful whether I am in the right path; and when I recur to my former very peaceful feelings, think whether I was not then mistaken. No, surely, they were of God and from Him. And are not these doubts permitted to try my faith? I believe they are. May I remain firm, that when these trials are overpast, my faith may be steadier and stronger; Oh that they may be rightly endured! Trust in the Lord, O my soul! at all times. This passage from the Psalms often arises in my mind, "Cast thy burden upon the Lord, and he shall sustain thee."

4*th mo*. 5*th*.—The last few days I have felt the love of God shed abroad in my heart; and at times a longing to leave this world and all its cares; and as if even I might hope through my Saviour's love and mercy, to be admitted into heaven itself.

"12*th*.—Frequent are my desires in secret to the Lord, that he would be pleased to make his will clearly known to me, and strengthen me to perform the same to his glory. And this is the language of my heart this morning,

"My life, if thou preservest my life,
Thy sacrifice shall be;
And death, if death shall be my doom,
Shall join my soul to thee.

"5*th mo*. 7*th*.—This day I was at our Monthly Meeting at Crawshaw-booth. I have not attended one at a distance for, I should think, two years. I felt it a privilege once more to join my friends, and I do desire that I may profit by it. How awful if I do not strive to do so!

20*th*.—The last few days my mind has been much concerned that I may be enabled to know the will of the Lord concerning me: and this morning I have prayed that he will be pleased to forgive my former ignorance. O how I sorrow at times, when I bring to remembrance past favors, and think that if I had been more thoughtful, and given them that place it was my duty to do, I might have been a useful member of society;—but now I seem useless. What would I not part with, if I had my strength as formerly! I long to go to meetings as usual, but cannot. O that I may learn wisdom by my former foolishness; and may the Lord be merciful unto me! Yea, he has indeed been merciful in that He has not cut me off, but has given me to see the wickedness of my former doings. For all these his mercies, may I endeavor to bless the hand that has chastened me, and patiently to submit to His holy will.

"24*th*.—Have felt poorly the last few days. I desire to be patient. Oh Lord, grant me an increase of patience! Fears have arisen that I do not seek sufficiently earnestly unto the Lord, or

not rightly. How stripped do I feel! as if at times I could not collect my thoughts on serious subjects as I ought. I desire to be ever on the watch, to discern when the enemy shall lay his snares to tempt or intimidate me. O how have I desired that my afflictions may be the means of drawing me to Christ, that he may do with me what seemeth him good. I am a poor, weak, frail creature; and I feel truly thankful that I have a compassionate Creator and Redeemer, who I humbly trust is touched with the feeling of my infirmities, and into whose hands and good keeping I freely surrender myself. O that I may be able to see my sins of omission as well as commission blotted out! Dearest Saviour! forgive them all."

From this time she suffered from inflammatory action, and had a good deal of rheumatic pain for several days, which confined her mostly to her bed, as on many former occasions. There did not appear any alarming symptoms until the evening preceding the day of her decease; when a high fever came on, which in a few hours was succeeded by a most profuse perspiration: this exhausted her greatly, and a rapid sinking took place. In reply to a query if she felt much pain, she observed that she was quite comfortable; adding, "I hope it is not a false rest." Shortly after this, a little before one o'clock, she very quietly breathed her last.

How precious is the evidence, that the earnest attention of this dear young friend to the great business of life was not given in vain. "Her loins were girded about, and her lamp burning." "Blessed is that servant whom the Lord, when he cometh, shall find watching."

THE EASTERN WAR.

Some Sketches of its Character and Prospects.

The real character of this war, as a desperate struggle for ascendency between the leading nations of Christendom, is gradually developing itself. The pride and interests, the ambition, and obstinacy, the hopes and fears, the skill, courage, and resources of nearly two hundred millions of people, among the most enlightened and cultivated on earth, are coming into a fiercer and still fiercer death-grapple.

We will not pause here for comments on the mistaken views entertained by multitudes respecting this war. The terrible evil is now upon the world, and we must look it full in the face. It will ere long teach lessons of wisdom which men are slow to receive in a time of peace from the warnings of the past, and must therefore learn from the bitter and baleful experiences of war. It is already deranging the world's business, and making almost every bank, and store, and workshop in Christendom feel its malign influence. In these respects, as well as many others, we have as yet reached hardly the beginning of the end.

Meanwhile, the war is startling the world with its horrid realities. The best blood of England and France is poured out like water on the hills of the Crimea. They are supposed to have lost in battle, and by exposure and disease, not less than 50,000 men. And these are only the vanguard of its victims. The allies are sending reinforcements by tens of thousands; and probably not one in five that have gone, or shall go to the Crimea, will ever revisit the shores of their native land. We are in a fair way to witness havoc and horrors like those under Napoleon even in his Russian Campaign.

Alas! that such a war should be so just though startling a commentary on the Christianity of Christendom in relation to this subject! Indeed, it claims to be the offspring of religion. It was begun professedly for the Holy Sepulchre at Jerusalem; and the beligerents on *both* sides think they are waging such a war as their *religion* justifies and demands. Both sides say they are fighting for God as well as for their own rights. It was the public opinion of England, the clamor of its people, the earnest and unequivocal demand of her *Christian* pulpits and presses, that absolutely forced her government into the contest. Thus the Christianity of Russia, and of all Europe, Greek, Romish and Protestant, is responsible for this terrible war. They all insist that they are engaged in God's work, and doing what their respective Christianity not only permits, but clearly and imperatively demands. All of them Christians, honest and devout in their way! all fighting *as* Christians, all deeming the war right on *their* side, because *strictly defensive*, and all believing that *such* a Christianity, the gospel *thus* understood and applied, is one day to banish war from the face of the earth!

In all this, too, both parties think they are "covering themselves with glory!" How have England and France rung with peals of exultation over the glories of such battles as that of Alma! But what a misnomer! Here are more than a hundred thousand men, made in the image of God, the children of one common Father, each of them tenderly nurtured on some woman's breast, meeting amid the beautiful works of nature, under a bright autumnal sky, and, after a momentary pause of preparation, rushing forward with hoarse shouts, and savage cries and imprecations, every malignant passion kindled into a more and more brutal fury, and amid the blast of trumpet and roar of cannon, plunge pell-mell into one mad chaos of blood and carnage, shooting, and stabbing, and strangling, and hewing, and blasting each other with fire and flame; a scene of savage and sanguinary ferocity which would have compelled us to turn away with horror and disgust, even had they been wolves and hyenas, instead of men. Look again, and see a wide expanse of country, covered with thousands of prostrate human forms, mutilated, mangled, bleeding, dying in every hor-

rible kind of agony, wallowing in pools of blood, writhing in contortions of pain; some moaning in a voice much too feeble for speech; some screaming with starting eye-ball and clenched hand, in the frenzy of delirium; some crying in frantic, passionate tones for "water! water!" some desperately entreating passers-by to give them help, or put them out of their pain; a hideous panorama of suffering and horror! Look yet again, and through the gathering gloom of night, see dark figures wandering over the battle field, some for pity, and some for plunder, while their ears are assailed on all sides by the despairing groans and piteous supplications of the wounded, who lie there in darkness and solitude, without succor and without hope, their wounds stiffening in the night-air, and their throats parched with thirst, calling on the name of wife, or mother, or daughter, whose face they will never see more, or attempting, in a voice tremulous with remorse or terror, to utter some broken prayer for mercy to that God before whose bar they feel they are so soon to appear.—*Advocate of Peace.*

FRIENDS' REVIEW.

PHILADELPHIA, SECOND MONTH 24, 1855.

The readers of "Friends' Review" were presented in the 19th number of the current volume, with an address from the Meeting for Sufferings in London, on the subject of war. We learn from the public papers that a copy of this able and Christian address was sent to Louis Kossuth, whose visit to this country a few years ago excited so much attention; and that this circumstance has elicited a communication in return, in which this distinguished Hungarian endeavors to show that the opposition to war and to warlike measures indicated by the address, almost, if not altogether unchristianizes the society from which it emanated.

If the readers of the address entertained any doubts relative to the soundness of its doctrines, we might reasonably expect those doubts to be staggered or removed by the strictures of Kossuth. When we find a man of acknowledged talents and shrewdness, attempting to maintain his opinions by arguments which are scarcely even plausible, we naturally, if not necessarily, conclude that he has no sound ones to offer.

When Louis Kossuth quotes the admonition of our Lord, "When ye hear of wars and commotions be not terrified, for these things must first come to pass, but the end is not by and by. For nation shall rise against nation, and kingdom against kingdom;" he seems to consider this prediction as evidence that these wars and commotions were the fruits of a divine decree. The absurdity of such a conclusion, certainly requires no labored proof. The admonition to his disciples, not to be terrified or troubled at these wars and warlike rumors, clearly indicated that they were to take no part in those sanguinary conflicts. For in no other way could they avoid being troubled and terrified with the shifting scenes and varying rumors which are the usual concomitants of war. The prediction of wars and commotions no more proves these conflicts to be consistent with the Divine Will, than the declaration of our Lord to his disciples that one of them should betray him, accompanied as it was with a solemn denunciation against the man who should fulfil the prediction, justified Judas Iscariot in betraying his Master. A prophetic vision, immeasurably less comprehensive than that exercised by our Saviour, might perceive that, constituted as the world then was, wars and commotions must arise. And perhaps we should not be wandering far beyond the limits of a rational deduction, were we to assert that until a Christianity more congenial in its nature to that promulgated on the plains of Palestine, than the system which Kossuth advocates, shall be acknowledged in the world, wars and commotions *must* still arise.

When Louis Kossuth asserts that no nation has ever been delivered from thraldom except by the sword, he appears to have read even the Bible history with very little care and attention. How were the people of Israel redeemed from thraldom under the leadership of Moses? And was ever a delivery from thraldom more complete? What leader, conducting his followers to freedom, ever demanded an emancipation so absolute and unqualified? "We will go with our old and our young, with our flocks and our herds; an hoof shall not be left in Egypt." And they obtained all they demanded. But nothing was owing to the sword.

Before Kossuth repeats the above noted assertion, he might with advantage examine the history of the deliverance of the Jews from the Babylonish captivity; and ascertain how much of their release was due to the sword.

If the passage from the sermon on the Mount, which this respondent has quoted, "I came not to send peace but a sword," is to be construed literally, as he seems inclined to construe it, the distinguishing appellation applied to our Saviour would appear particularly ill adapted. If his mission was literally to send war on the earth, he could not be the Prince of Peace.

In this singular production, the following passage appears to involve conclusions particularly objectionable.

"To allow iniquity to bear the sway when the sword could have arrested it—to rivet the chains

of oppression over nations by treaties, when the sword could have severed its chains—is a work of iniquity, and not of peace.

To plead for immunity to tyrants, for their encroaching on their neighbor's house, or for oppressing, fleecing and torturing nations, is so much as to plead immunity to the wolves for devouring the sheep."

Would not the practical adoption of the principles here inculcated, convert half the nations of Christendom into companies of knights-errant for redressing the wrongs of others? In the United States we have, as is well known, more than three millions of the descendants of the African race, subjected to a system of servitude more oppressive in its character than is meted, at the present day, to any other class in Christendom. Considering the relative numbers of those who support the system of slavery, and of those who regard it as unjust and oppressive, there can be no doubt that the advocates of freedom are fully competent to break the fetters of slavery by physical force. Will, then, the people of the United States agree to the opinion that the maintenance of peace, on the part of the people of the free States, with those in which slavery is tolerated, when they possess, as they unquestionably do, the power to break up the system of slavery by the sword, "is a work of iniquity, and not of peace."?

Louis Kossuth will doubtless disavow such conclusions, but are they not the legitimate consequences of the principles he advocates? If it is our Christian duty to redress our grievances by the sword, is it not equally our duty, and acting more nobly, to redress, by similar means, the grievances of others, and particularly of those who are unable to protect themselves? Kossuth might do well to inquire, before he again denounces the peaceable principles of Friends, whether a sword ever was or ever could be drawn in a more righteous cause than that of Peter in defence of his Lord. Could any life be more worthy of defence than His who was going about doing good, and nothing but good, to the bodies and souls of men? Yet even in this case the use of the sword was forbidden. The Prince of Peace, in perfect consistency with his character, submitted to all the suffering which the malice of man could inflict, rather than resort to violence. An attempt to exterminate war by the sword, is no less inconsistent with a sound and rational philosophy, than with the precepts and tenor of the Christian religion.

MARRIED, on the 14th inst., in Orchard street Meeting House, New York City, THOMAS H. LEGGET, JR., of Flushing, L. I., to HANNAH H. HOAG, daughter of Lindley Murray Hoag, of Wolfborough, N. H.

DIED,—At her residence in Highland Co., Ohio, on the 9th of Twelfth month last, PHEBE, wife of Jacob Horton, aged nearly 74 years, an esteemed member of Fairfield Monthly Meeting.

HAVERFORD SCHOOL.

The Summer Term will open on Fourth day, the 9th of Fifth month next.

The managers have made arrangements to open, under the direction of a Friend of much experience as a teacher, and who is believed to be fully competent for the station, an Academical Department, in which students who are not prepared for either of the regular classes will be carefully instructed in all the preparatory studies, except the elements of the Latin and Greek languages, which will be taught as heretofore by the teacher in the Classical Department. Students in the Academical Department will enjoy all the privileges of those in the regular classes, and the studies will be carefully arranged to meet their wants.

Applications for admission into the institution should be made to the Superintendent, JONATHAN RICHARDS, *West Haverford, Delaware County, Pa.*, or, if more convenient, may be registered with Charles Yarnall, Secretary of the Board, No. 39 Market street, Philada. The age of the applicant, his previous studies, and whether or not he is a member of the Society of Friends, should be clearly stated. Copies of the last Annual Report, with the terms, and the rules for the government of the students, will be forwarded on application to either of the above named.

2d mo., 1855.

CALIFORNIA INDIANS.

(Concluded from page 362.)

Copy of a letter written by a Custom House officer, to the Collector of Customs, at Stockton, Cal.; on file at the Office of Indian Affairs, Washington, D. C.

TEJON MILITARY RESERVE,
FEBRUARY 22, 1854.

SIR:—I arrived at this place on the 16th inst., in eight days, from San Francisco. I had the pleasure of meeting Lieut. Beale at Los Angeles, on his way to the Colorado, to inquire into and ascertain the condition of the Indians of that section. He will not return to this place until the middle of April. I was most agreeably surprised to see what improvements have been made at this place in the short time it has been occupied. There are no less than 2500 acres of excellent land sowed with wheat, and all well ditched, with a stream of water running through the ditch for a distance of six miles; and by which the whole field can be irrigated.

There are, at present, some forty ploughs running daily, sowing barley, breaking ground for corn, vegetables, &c.

There are some 2500 Indians on the Reserve; the young men and boys of which do the out-door work, some engaged in ploughing and sowing, others ditching, and others acting as vaqueroes, and such out-door occupations as are re-

quired about a large farm. There is one very ingenious fellow learning the blacksmith trade, and another the carpenter's. In fact, it is most astonishing with what facility and readiness they perform the duties assigned them. They have already planted several acres of potatoes, and are to plant more; also several acres of corn, and the various vegetables in their proper seasons.

Connected with the farm, is one of the most excellent gardens in California, in which is planted a large quantity of grape vines, together with trees of the various tropical fruits adapted to the climate; such as orange, peach, apple, apricot, pears, pomegranate, &c.

The Indians appear very happy and contented. The old people do the household work, while the girls and young women are employed making garments for themselves and men.

My attention was yesterday called by Mr. Bishop, (the very obliging Superintendent in the absence of Lieut. Beale,) to a woman making a shirt, and although the style of the cutting may not be as fashionable as some of our Stockton dames could execute, I will defy any of them to beat the sewing.

The plan adopted by Lieut. Beale for the comfort and sustenance of the Indians, is, in my opinion, most admirably conceived and well carried out. They are now supplied with good, wholesome food, and plenty of it. There are some 2000 head of cattle on the Reserve, 800 of which are cows, and the remainder beef cattle; also a large number of sheep and goats; so that after the first year or two, they will be able to raise everything necessary for their own maintenance, and thereby save the Government a large amount yearly, which would otherwise have to be paid for Indian wars, Indian depredations, &c.

The Indians are daily arriving in small parties from the mountains. I have no doubt, ere harvest time there will be double the number at this place that there are now. However, there will be sufficient sowed and planted this year to supply all the Indians south of the Sacramento river.

Captain Billy Howard had a big talk with the chiefs of Tuolumne, Mercede, King's River, and Four Creeks Indians, on his way up. Some of them have been to this place, and expressed themselves highly gratified with the arrangements. They are now collecting their people, in order to move as soon as they are permitted to do so. But I believe it is Lieut. Beale's wish for them to remain where they are, until the harvest is ready for their maintenance. Captain Howard has considerable influence with the above tribes, and his statements can be relied upon.

Lieut. Beale has exercised good judgment in the selection of this place for a Reserve, it being so located as to be entirely alone, and distant from any future settlement of whites who may locate in the Tulare valley. It is surrounded on three sides by the Sierra Nevada and Coast Range of mountains, and the plain in front, or to the North West, being entirely worthless for agricultural purposes.

I shall start in a day or two in company with my friend Howard, to examine the different passes leading into and diverging from the Tejon, to ascertain which requires the most of our attention, in order more fully to carry out our official duties and your instructions.

Very respectfully, your obedient servant,

P. EDWARD CONNOR.

JAMES M. SCOFIELD, Collector of Customs, Stockton, California.

Copy of a letter from Captain Thomas Jordan, Assistant Quartermaster of the U. S. Army, in relation to the Reservation.

FORT MILLER, CAL.
October 6th, 1854.

DEAR SIR:—It gives me pleasure to comply with the request contained in your letter of the 20th ult., touching the condition in which I found the Sebastian Military Reserve at the Tejon, on the occasion of my visit there last May, and while it was still under your superintendence.

Reaching the Reserve in question on the 18th, I did not leave until the afternoon of the 27th of May, thus having a period of nine days for observation of the system there inaugurated by you, for the amelioration of the condition of the Indians of California.

Thoroughly convinced of the eminently practicable character, as well as laudable and desirable aim of that system, I was curious and anxious to see its initial operations and results; hence, I visited all parts of the Reserve, and I cannot hesitate, after a close scrutiny and careful observation, to place on record that, in my opinion, quite enough has been accomplished at the Tejon to satisfy the friends of your system, and to demonstrate fully the capacity of the Indians for self-supporting laborers and producers, their fitness, under proper auspices, for a degree of comfort and culture far, very far higher than that which has hitherto seemed their destiny.

Of this, however, others may better judge from the following details noted by me at the time, on the spot. In the first place, I found a field of wheat in a flourishing condition, and well nigh ready for harvesting, of about 1200 acres. I had just seen a large number of fields, of this grain in the San Joaquin and Tulare Vallies, and a few days subsequently many others in the vicinity of Los Angeles and Santa Barbara, none of which were equal in promise to that on the Indian farm; and I am quite sure that, with proper care, a crop of full 35 bushels to the acre, or at least 40,000 bushels, should have been gathered. Of the exact number of acres under cultivation in barley, I have no note, but I well remember the space covered was a large

one, adjoining the wheat field, and included within the same enclosure, and of not less than 300 acres. My notes, however, record the appearance of the growing barley as "fair," and promising a yield of at least 20 bushels to the acre. One of the corn fields, at least a mile and a quarter long, and full 400 yards broad, was in admirable condition, and well advanced for the season, being by far the best corn I have seen growing in California. Another field, of about the same size, had evidently been planted much later in the season, and hence was not so far advanced, but thrifty and in excellent condition. Both these fields were so located that they could be readily irrigated at pleasure, the appliances for which were all completed and in use.

I also noticed a large field of some 50 acres of vegetables, principally of potatoes, in a thriving condition. Besides these extensive fields planted for the general use and benefit of the Indians, I observed, scattered through the valley, in the immediate vicinity of the several rancheros, smaller fields of wheat, corn, and vegetables. These fields, as I had been informed, had been ploughed and put in order for the seed, by the general force on the farm, but were planted and cultivated exclusively by the rancheros to which they were specially attached. In the aggregate, these fields amounted to quite 80 acres of wheat and 175 of corn, from which, with an ordinary yield, there should have been produced at least 1500 bushels of the former, and more than 5000 of the latter, or quite enough for the support of these rancheros, altogether independent of the general crop.

These fields were evidently viewed by the Indians with peculiar and special gratification, as they seemed unable to realize that the common fields—so large were they—could be intended for their use and advantage.

Thus much for the agricultural condition and results of the Reserve, when I saw it. It only remains for me to add in this connexion, that the fields were all enclosed by deep, wide ditches and embankments, and were provided with ample arrangements for thorough irrigation when necessary. These ditches, and appliances for irrigation alone, could only have been made by considerable labor and energy. Of building, but little had been done. A house, intended for the Superintendent or Resident Agent, of several rooms, had been erected of adobes, by Indian labor, as I was informed by Mr. Bishop, our manager. This building had been covered in, but in other respects was incomplete.

What character of discipline was maintained over the Indians assembled at the Tejon, I cannot state from personal knowledge, but I am able to say, however, that having sought to ascertain for my own satisfaction, the feelings of the Indians themselves, touching their condition and labors, I was repeatedly assured by them of their entire contentment, and that this was fully attested by their smiling, glad faces, active movements, and whole air, as well when engaged with their various labors, as when receiving their regular allowance of provisions.

As the foregoing statement embraces all the matters referred to in your letter, I will now close.

Very respectfully, your obedient servant,

THOMAS JORDAN,

Captain and Assistant Quartermaster U. S. A.

To Edward F. Beale, Esq., San Francisco, Cal.

Narrative of the Presentation to Sovereigns and those in Authority, of the Address of the Yearly Meeting [of London] on the Slave-trade and Slavery.

(Concluded from page 306)

We would now take the liberty to subjoin some reflections suggested to our minds in the prosecution of our engagement. Our sense of the iniquity of Slavery, as it prevails in the country which we have visited, and of the evils inseparable from it, is not lessened by tarrying for several weeks in Slave States. These fifteen States are contiguous one to the other; but they are governed by their own legislative enactments, and each is to a very great extent independent of all the others: this, indeed, is the case with all the States of the Union. Each of the Slave States is inhabited by thousands of intelligent men, by whom education is greatly valued, who have a deep sense of the rights of private judgment and of civil and religious liberty, and among whom an open profession is made of the religion of our Lord and Saviour, Jesus Christ. And yet, by these people, and under the direct sanction of their separate legislatures, man is protected in holding property in his fellow-man. In many of the States, the instruction of the slave in the first elements of literature is prevented, for laws are enacted which forbid the teaching of him to read. He cannot even receive his freedom and enjoy it in these States; for he is not allowed, if so circumstanced, to continue there in the possession of it beyond a limited time, or without a guarantee that he shall not become chargeable for maintenance in the city or parish in which he resides.

By the census of the population of the United States, taken in 1850, the number of slaves was upwards of 3,200,000, and that of the free colored population between 400,000 and 500,000; and if we calculate upon an increase of numbers, proportionate to that of the ten years prior to 1850, we may conclude that there will, at no great distance of time, be not far short of 4,000,000 of the two classes in the country. When we consider that this large multitude are our brethren and sisters by creation; that the blood of Christ was shed for them as for us; and that the slaves are kept in bondage for no crime whatever which either they or their fore-

fathers have committed; we are afresh brought to feel the enormity and magnitude of the sin, especially in the present enlightened age of mankind. Whether we turn our thoughts to such as are held and treated as domestic slaves; to those let out to hire as the beasts of the field; to others, who pay their owners annually a stipulated sum for being allowed so to employ themselves; or to the far greater proportion who are employed in forced, uncompensated labor, cultivating the cotton, the sugar, the tobacco, the rice, and the hemp of the southern and western States; and when we reflect on the violation of chastity, the lying, the deceit and the robbery, which are the immediate consequences of such a state of society, we see in the carrying out of Slavery a dreadful complication of crime in open violation of the plainest principles of the Christian religion. And it ought to be constantly borne in mind that, to a very large extent, the inhabitants of the British Isles, of many of the nations of Europe, and of the Free States of North America are indirectly, and in many instances it may be thought almost unavoidably, involved in these things; either as consumers, as manufacturers, as dealers, as ship-owners, or commercial men. This circumstance, in our apprehension, presents a powerful motive for considering in what way this enormous evil can be radically cured. We believe the only effectual remedy to be—the utter extinction of Slavery.

We have been repeatedly brought to feel the firmness of the ground on which our religious Society stands in this matter,—that Slavery is contrary to the law of our blessed Saviour. In that opinion we believe that all serious Christians will be brought to unite, as they come impartial and humbly to examine the question in the light of truth. It is clear to us that this view of the subject gives the slave an undoubted right to immediate freedom. We do not see how a different course can be advocated, when it is once admitted that for man to hold property in his fellow-man is contrary to the Divine law. As a moral being, the slave is, in the first place, responsible to his Creator; but whilst he is held at the absolute will of another, how can he fulfil the various duties which the Gospel of Christ enjoins! Liberty is his birthright from heaven: he has been deprived of his just rights far too long. If from any circumstances by which he has been surrounded whilst in slavery he requires preparation for the right enjoyment of this freedom, it is the duty of the government under which he lives, on the principles of righteousness and mercy, exercising a Christian, paternal care, to protect and to help him in his new position as a free man by every means in its power. He is the injured person, in that he has been so long held in Slavery; for this unrighteous treatment he is justly entitled to an adequate remuneration, if such can be found for him. To subject him to any difficulty or hardship, in the acquisition of his freedom, is therefore manifest injustice.

In rapidly passing from one Slave State to another, we had scarcely an opportunity to observe, much less to become acquainted with, the real nature of American Slavery. It was obviously our duty to be cautious in the manifestation of our sympathy for the slave in his sufferings. We were simply travelling as messengers, bearing an address to the *rulers* of a country of which we were not citizens, and that on a subject of a delicate nature, and on which the inhabitants are very sensitive. It therefore became us to confine ourselves to the specific object which brought us there; and of the propriety of this course, we are, on the retrospect, fully confirmed. But we did meet with distressing evidence of the continuance of an American Slave-trade. On the boat which conveyed us down the Mississippi river, were slaves under the convoy of a trader, taken to be sold in New Orleans. On the road-side in the woods, on two successive days, as we travelled from Jackson to Montgomery, we saw gangs of slaves going southward, to be sold by the man trader. Thirty slaves, men, women, and children, offered for sale like cattle, were standing in front of the State House of Mississippi, when we went to present the Address to the Governor. Slaves brought to Montgomery in Alabama for sale, were to be seen in depots on both sides of the way to the State House, as well as in other parts of the city. In a Missouri paper of last autumn were several advertisements from traders, proposing to purchase or to sell negroes, one of them to the number of 2500. In a New Orleans paper, brought on board the steamer on which we were passengers, published in the twelfth month of last year, were five successive advertisements of houses opened for the sale of slaves, brought from Carolina, from Maryland, or from Virginia. In another paper, issued a few weeks later at Charleston, in South Carolina, were seventeen distinct advertisements of slaves for sale, to the number of between 600 and 700. These sad proofs of a continuance of a trade in man, thus openly carried on under legal sanction, in the middle of the nineteenth century, brought before us, unsought for and accidentally, are a melancholy evidence of the extent of the traffic. What wickedness it is for man thus to buy and sell his brother! Why do not all who profess the name of Christian in that land rise up and unitedly condemn this enormous sin?

Many are looking to the free and independent State of Liberia, on the coast of Africa, as a home to which the present race of Negroes and their descendants, whether free or slaves, may be removed: and they are encouraged by the thriving condition of some who have already gone thither. We wish well to that Republic. To the removal thither of those who use the same free will in going as the numerous emi-

grants from Europe to America do, we can offer no objection. We fear that with some, the encouragement of this emigration has its origin in aversion to the colored people living among them; from the settled belief that the different races cannot live together as free men. We say it in kindness, but surely this feeling ought to be got rid of. It appears from the census of the slave population that the number of slaves in the United States, in the ten years preceding 1850, increased about 700,000. The emigration to the coast of Africa has latterly taken place at a greater rate than formerly, but it still does not exceed 1000 annually. Can then the whole of the colored population be transported thither and find homes and employment? And if it were so, who is to cultivate the soil and perform the services in which the slaves are now engaged? To rely upon this system of colonization, is liable to the serious disadvantage of turning the mind from other means of bringing this evil to an end. The colored man is surely as much entitled as the white man to live in the land in which it has pleased the Author of his existence that he should be born.

In passing along, we have felt much for the free colored inhabitants of the United States. These amount, as we have said, to nearly half a million. They are too generally treated as an inferior race, and looked down upon with neglect and contempt. The morals and general habits of some of these may have rendered it both unpleasant and difficult to help them; but such cases are not rare among the white population of any country. Even the color of their skin has been and, is, considered as a mark of degradation; this is wrong, and yet we are conscious that we ought to make allowance for these feelings. It is, we are convinced, of great importance—it is a duty—to elevate the character of this class by education, and to impart that instruction beyond the mere elements of learning, which we are persuaded they are capable of receiving. We are glad to bear our testimony to the diligent care and kindness which many of the members of our religious Society are extending to them in different parts of the Union. It has been very satisfactory to hear that more than a few colored persons are occupying independent positions in civil society, as landholders, as farmers, or as commercial men, and living as respectable members of the community. But with the exception of some of the New England States, even these citizens are not allowed to exercise the elective franchise, or to serve on juries. Much, however, yet remains to be done, and we believe it would greatly help forward the abolition of Slavery, if in the Free States all classes of the community would unite in elevating the condition of the free colored population, and in pleading for their enjoyment of all the rights of a citizen. They would thus give proof of their conviction that the difference in the color of the skin ought to be no bar whatever to an equal participation in all things social, moral, and religious.

We were not unfrequently reminded, sometimes in our interviews with the Governors, and that in a kind and friendly spirit, that Slavery was first introduced into America by Great Britain; and by her entailed upon the Southern States. We reply, that when American Independence was first declared, in 1776, it was as fully in the power of the several States to shake off that yoke as it was to free themselves from subjection to the British Government, and that the Northern States delivered themselves from it as they saw fit. Surely it is for each generation to do that which is right, irrespective of the evil deeds of their forefathers. Our attention was at other times directed to the wrongs inflicted on the peasantry of Ireland; and to the wretched condition of the poor in our country in populous cities, in factories, or even in some agricultural districts. We attempted not to justify any evil, but condemned it; at the same time we alleged that the rulers and inhabitants of our land are sincerely endeavoring to remedy the wrongs complained of. But Slavery, as it exists in the United States, is a sin of a character peculiarly its own, and is not to be compared with the sufferings and distresses which prevail in a nation where civil and political freedom is the equal right of all. Again, it was said that the abolition of Slavery in the British West India colonies is a failure; this we could in no degree admit. A fair examination of that question will convince every candid mind that emancipation has produced a vast improvement in the physical, social, and moral condition of the population of those islands.

We are glad to believe that in many instances the slaves in the United States are better cared for in food, in clothing, and in lodging, than was formerly the case. We trust there is a growing conviction that it is criminal to neglect their physical wants. But at the same time we are ever to remember the tendency of the human mind to act with severity and in an arbitrary manner, where irresponsible power is held. This presents a strong temptation to tyranny and cruelty: indeed, we are persuaded that there is no valid security against the abuse of this power, whilst man is allowed to hold property in his fellow-man. Many indulgent masters are said to treat their slaves so kindly and humanely that they become attached to their owners, and would not accept their freedom if it were offered to them. This proves, we think, that the slave has been so degraded that he has not a just estimate of civil liberty. It is further alleged, that on many estates the slaves are orally instructed in the truths of the Gospel: we dispute it not; we are glad of it, as far as it goes. We believe these truths are not taught in vain; and that in many cases the slaves are acknowledged to be

nearer the kingdom of heaven than their owners. But inasmuch as they are prohibited from learning to read, they are necessarily debarred free access to the Scriptures of Truth; and hence how is it likely that they can acquire a full and just appreciation of the blessed doctrines therein set forth? The very instruction imparted must be imperfect and restricted in its character; and serious indeed is the responsibility of those teachers of religion, who, whilst undertaking to convey to others the truths of the Gospel, are parties to withholding one means of becoming acquainted with the whole counsel of God. If the slaves are capable of receiving and following the law of Christ, they are fit for the enjoyment of freedom. And we believe that in every country of the world, and in every condition of life, an inherent love of liberty belongs to man when fully enlightened by the power of the Gospel.

We bring these general views before our friends, not as if they were new to them, but under the fresh impressions which they have made upon us, whilst tarrying in a country to which they apply. We write not in a spirit of anger or with harsh feelings towards the slave-owner. We have never been more deeply sensible of the difficulties by which he is surrounded. We are persuaded that there is a large number of those so circumstanced who would be glad to be wholly extricated from the evil; many of them from a growing conviction of the unrighteousness of thing itself.

They and their forefathers have become so familiarized with the system, that it is wrought into their habits of life, and we earnestly desire that every effort to serve the slave and to plead his cause should be performed in a Christian spirit. Harsh and insulting epithets of personal application ought, we think, to be avoided; they irritate, but they do not convince. And it is well to bear in mind the comprehensive application of the words of the Apostle,—"Who made thee to differ from another; and what hast thou which thou didst not receive?" The truth is, however, to be spoken, and that without compromise; yet it should be in love, and in the language which becomes a follower of the Lord Jesus. This is most likely to gain an entrance into the heart, and to effect the designed purpose. In the last conversation on Slavery with our beloved friend William Forster, only a very few days before his death, he strongly and clearly introduced similar views. We accept them as his dying testimony to the spirit of meekness and forbearance with which all those who labor in this righteous cause should be clothed.

Separated as we were for many weeks from the society of our dear friends in America, and largely as we have since partaken of their kindness and sympathy, we have often been brought to feel for them as living under the same federal government with the slaves. We well know that many of them have long and deeply felt for those in bondage. They have faithfully pleaded their cause with those in power, and have very recently, from many quarters, manifested their continued interest, by petitioning the Legislature at Washington against the passing of a Bill designed to extend the Slave territory on the west of the Mississippi river. Our dear friends may sometimes be disheartened in contemplating the difficulties by which the question of Slavery is encompassed. Affectionately and earnestly do we desire that they will not allow such considerations in the least degree to weaken their efforts in this righteous cause. May they rather, with greater perseverance, yield their minds individually to a sense of the enormity and extent of the sin which attaches to Slavery, an evil so increased, that there are now four times as many slaves in the United States as there were when the Union was formed. The cause of freedom may have been injudiciously advocated in years past; but this by no means justifies inactivity or silence; on the contrary, it calls for greater skill and more unremitting perseverance in its advocacy. Occasions will frequently arise when mild Christian arguments would strengthen the convictions which may be at work in the heart of the Slaveholder, and may greatly help forward the liberation of his slaves.

Of course it did not belong to us to suggest the specific measure by which Slavery is to be terminated. This is especially the province of the several State Governments in which it exists. Their laws are so stringent and severe, that whilst they continue in force there is little hope for a change for the better. In the love which we bear to the American people, and with a warm desire that the nation may be exalted by righteousness, we invite all who pity the Slave to plead with the inhabitants of each Slave State for the entire repeal of these laws, and for the immediate setting at liberty of those who are held in bondage. We despair not; but we believe that, as judicious, persevering efforts are made in a faithful, Christian spirit, a deliverance from this mighty evil will be wrought, and an amount of happiness will be the result, of which no idea can now be formed. May the Lord Almighty, in his goodness and power, hasten the coming of this blessed period!

JOSIAH FORSTER.
JOHN CANDLER.
WILLIAM HOLMES.

DUTCH SLAVERY.

Discussions have taken place in the Dutch Parliament respecting emancipation in the Dutch Colonies. Numerous petitions have been presented for that purpose. The number of slaves in the Dutch Colonies is about 53,000, namely: 39,000 in Surinam, 10,400 in Curacoa and other West India islands, and the remaining 3,600 in the East India Colonies.

THE FREE LABOR MOVEMENT.

The Free Labor movement is onward, progressing hopefully. During the present month, the premiums for the largest quantities of cotton grown by "free labor" are to be published in a number of journals in the slave States. It will be very interesting to watch the working of this free-labor principle in that part of the American Union. Thousands engaged in the cultivation of cotton must see the list of premiums offered in the newspapers; and more than one of these thousands must be affected by such a stimulus. The great and important problem will almost certainly be solved during the forthcoming harvest: Can cotton be grown profitably by *hired* free labor? No one can obtain the smallest premium without *hiring* such labor; for *ten* bales, of 400 lbs. each, are the smallest quantity for which a premium is offered; and it would be difficult for any man to produce this amount without more hands than his own family could muster. When it shall be once fully demonstrated that hired free labor can profitably compete with the unrequited toil of the slave, a great and momentous step towards general emancipation will be attained. Our readers can hardly over-estimate the importance of producing this demonstration. And we believe that it will be effected in the slave States this very year, under the stimulus of the premium system. For, if the small farmers of those States do not attempt to compete for the offered rewards, men of more competent means and ability from Europe will be found to do it. One earnest, active young Englishman, fully appreciating the vast importance of this enterprise, has already gone out to test its practicability. Before this number of the *Bond* shall reach our readers, he will break ground in this most meritorious mission of moral heroism. Others will doubtless follow him soon, until many a little English farming colony may be established in those States, each proving, by yearly demonstration, that free labor is the cheapest in the end and at the beginning. If those who go out to test the principle deport themselves with discretion, we think they will meet no harsh opposition, but be regarded with favor. Their anti-slavery speech will be free and effective in cotton blossoms. Every individual plant they rear to perfection by free labor will be a strong, out-spoken sentiment against slavery. It will be the noblest utterance against the system to make this silent, green speech of labor testify for freedom, under the very eyes of the slaveholder. There is hardly a field of self-denial and moral heroism more noble than this to be found on the globe; and we trust many an agricultural missionary of freedom in this country may be willing to enter upon it. Such men must be deeply and firmly grounded in their convictions, with strong and unbending determination to withstand the seductions of slavery; else they will soon learn to pity, then embrace the system. Nothing but deep, abiding Christian principles, and the grace of God, can enable a man to stand the test of this trial. But men of this character, we are sure, may be found to take their lives in their hands, and go forth to this field, with the self-sacrificing spirit of the missionary of the Gospel to heathen lands.—*Burritt's Citizen of the World.*

"COULD'ST THOU NOT WATCH ONE HOUR?"

The night is dark—behold, the shade was deeper
In the old garden of Gethsemane,
When that calm voice awoke the weary sleeper—
"Could'st thou not watch one hour alone with me?"

O, thou so weary of thy self-denials,
And so impatient of thy little cross,
Is it so hard to bear thy daily trials,
To count all earthly things a gainful loss?

What if thou always suffer tribulation,
And if thy Christian warfare never cease;
The gaining of the quiet habitation,
Shall gather thee to everlasting peace.

But here we all must suffer, walking lonely
The path that Jesus once himself hath gone;
Watch thou in patience through this hour only,
This one dark hour, before the eternal dawn.

The captive's oar may pause upon the galley,
The soldier sleep beneath his plumed crest,
And peace may fold her wing o'er hill and valley,
But thou, O Christian, must not take thy rest.

Thou must walk on, however man upbraid thee,
With Him who trod the wine-press all alone;
Thou wilt not find one human hand to aid thee—
One human soul to comprehend thine own.

Heed not the images for ever thronging
From out the foregone life thou liv'st no more;
Faint-hearted mariner, still art thou longing
For the dim line of the receding shore.

Wilt thou find rest of soul in thy returning
To that old path thou hast so vainly trod?
Hast thou forgotten all thy weary yearning
To walk among the children of thy God?

Faithful and steadfast in their consecration,
Living by that high faith, to thee so dim,
Declaring before God their dedication,
So far from thee, because so near to Him.

Can'st thou forget thy Christian superscription,—
"Behold we count them happy which endure?"
What treasure would'st thou in the land Egyptian,
Repass the stormy water to secure?

And wilt thou yield thy sure and glorious promise
For the poor fleeting joys earth can afford?
No hand can take away the treasure from us
That rests within the keeping of the Lord.

Poor wandering soul—I know that thou art seeking
Some easier way, as all have sought before,
To silence the reproachful inward speaking—
Some landward path unto an island shore!

The cross is heavy in thy human measure,
The way too narrow for thine inward pride,
Thou can'st not lay thine intellectual treasure
At the low footstool of the Crucified.

O! that thy faithless soul, for one hour only
Would comprehend the Christian's perfect life—
Despised with Jesus, sorrowful and lonely,
Yet calmly looking upward in its strife.

For poverty and self renunciation,
Their Father yieldeth back a thousand-fold;
In the calm stillness of regeneration,
Cometh a joy they never knew of old.

In meek obedience to the heavenly Teacher,
Thy weary soul can only find its peace,
Seeking no aid from any human creature;
Looking to God alone for His release.

And He will come in His own time and power,
To set His earnest-hearted children free;
Watch only through this dark and painful hour,
And the bright morning yet will break for thee.

The Friend.

SUMMARY OF NEWS.

Foreign Intelligence.—The British mail steamer, Asia, arrived at Halifax on the 14th inst. bringing Liverpool dates to the 3d.

The resignation of Lord John Russell was followed by that of the entire Ministry. Lord Derby was invited to form a new Cabinet but had been unable to do so, and great anxiety was felt on the subject throughout the kingdom, the necessity of a more efficient Cabinet being deeply and widely felt.

No important change had taken place in affairs in the Crimea. The Russians had completed their new defences at Odessa, and were strengthening the fortifications of Kaffa, Anapa, Kurtsch, and Sujak Kale.

Omar Pasha had resigned, because Ismael Pasha had been appointed to the command of the army at Roumelia, and was not placed under his orders.

In the session of the General Committee of the Germanic Diet, the proposition of Austria for a general mobilization of the Federal army was rejected, and that of Prussia to place the contingents only on a war footing was adopted, thus preventing the Emperor of Austria from having the command of the Federal army. The Prussian army is to be placed on a war footing. A French force of 80,000 men is to guard the Austrian frontier.

A treaty between England, France, and Sardinia, has been concluded, by which Sardinia engages to send 15,000 men to the Crimea, in English ships, and England agrees to lend to Sardinia £1000,000 sterling, at three per cent. France and England jointly, guarantee to protect Sardinia during the war.

Mexico.—It is reported that the government troops have suffered a further defeat. Santa Anna had offered the temporary charge of the government to Gen. Vega, but the latter had declined the appointment Shocks of an earthquake were felt at Vera Cruz and the city of Mexico, on the 1st inst.

Domestic.—A railroad bridge and several culverts on the Boston and Maine railroad were washed away by the freshet caused by the late rains.

Cuba.—Havanna dates to the 15th inst have been received. Great excitement prevailed, new militia companies were forming, the whole island was declared in a state of siege, and the ports in a state of blockade. The sale of arms and ammunition was prohibited, and a proclamation had been issued ordering the enlistment of all volunteers between the ages of 18 and 50, capable of bearing arms.

Congress.—The bill authorizing the holding of an additional term of the Circuit Court of the United States for Missouri, amended so as to include the district of Ohio, passed the Senate on the 14th. On the 15th, a bill was passed to increase the salaries of the Judges of the Supreme Court. The Pacific Railroad bill was taken up, and amended by substituting for the original bill, that of Judge Douglas, proposing a Northern, Central, and Southern route. A number of private bills were passed on the 16th. The bill extending for three years the credit for duties on railroad iron, was discussed and amended on the 17th. The Pacific Railroad bill was discussed and passed on the 19th.

In the House of Representatives, a bill passed on the 14th, appropriating $125,000 for the purchase of a site and the erection of military defences at the termination of the Mexican Gulf Railway in Louisiana. Resolutions were adopted to print a large number of copies of the report of the Commissioner of Patents, of Commodore Perry's report on the Japanese Expedition, and of the general surveys of a railroad to the Pacific, including that of Col. Fremont. The session of the 15th, was mainly occupied in discussing the Mail Appropriation bill. On the 16th, the amendment to this bill passed Committee of the Whole, appropriating $850,000 for the transportation of the mails between New York and Liverpool, and repealing that part of the Deficiency Bill which directs notice to be given with a view to the termination of the existing contract. The amendment finally passed the House on the 17th. A message from the President, vetoing the French Spoliation bill, was received and read. On the 19th, the question of passing the bill, notwithstanding the veto, coming up, the bill was lost, less than two-thirds voting in the affirmative.

On the 20th, a bill was passed amending the graduation law, by permitting the affidavits of persons entering lands to be made before any properly authorized officer, under such regulations as the Secretary of the Interior may prescribe, without requiring them, as now, to go to the land office for that purpose.

Pennsylvania Legislature.—No business of general interest was transacted in the Senate on the 14th or 15th. On the 16th, the House resolution relative to the report of the Bribery Investigation Committee, was debated and adopted. The business transacted on the 17th was of no general interest.

On the 20th, a bill relative to the rights and duties of husband and wife, parents and children, was passed, with others of no public interest.

A number of private bills was passed on the 20th.

The House of Representatives passed a number of private bills on the 14th. The bill to prohibit the sale of intoxicating liquors on the Sabbath, was passed on the 17th by a vote of 73 yeas to 6 nays. No business of general interest was transacted on the 17th. A bill erecting the new couty of Redstone, out of parts of Washington and Fayette, was passed on the 19th.

A Wonderful Change.—Sixteen years ago, Manchester, N. H., was a sand bank—now, each day, it manufactures 900 miles of cloth, sheetings, shirtings, tickings, denins, de laines, &c., 5000 seamless bags, and six tons of news and book paper, besides innumerable articles of less value.

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MEMOIRS OF JOSEPH JOHN GURNEY.

(Continued from page 372.)

In reply to an observation in the Beacon, in which it appeared to be asserted, that the source of instruction to the apostles was "immediate," but that to us it is "mediate," except only that the Spirit deals immediately with the affections to dispose the heart to receive their doctrine, Joseph John Gurney remarks:—

"Now here, my dear friend, if I understand thee aright, I am directly at issue with thee; because I consider that we have plain scriptural authority for asserting that the promise of the Spirit, in all its richness and variety, is the inheritance, in this world, of the Holy Catholic Church in all ages. This point appears to me to be provable, first from John xiv. 16, "And I will pray the Father, and he shall give you another Comforter, that he may abide with you FOR EVER; with which compare Matthew xxviii. 20, "Lo, I am with you *alway, even unto the end of the world;*" secondly, from the words of Peter, in Acts ii. 39, "The promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call;" and thirdly, from the promise of God to the Messiah, in Isaiah lix. 21, "As for me, this is my covenant with them, saith the Lord, [compare Jer. xxxi. 31--34,] my Spirit that is upon thee, and my words which I have put in thy mouth, shall not depart out of thy mouth, nor out of the mouth of thy seed, nor out of the mouth of thy seed's seed, saith the Lord, from henceforth and for ever."

Here I must particularly desire not to be misunderstood. When I speak of the universal application of the promise of the Spirit to the church of Christ in all ages, I have no intention to promulgate the notion, that the Spirit is bestowed on the church in an equal measure at all times, and under all circumstances; much less that every individual in the church has the same calling. On the contrary, I believe that there have been many especial effusions of the Spirit at particular periods of the church; and it is too obvious to require remark, that one Christian is called into one service, and one into another.

. . . . . .

In what respect, then, are we now permitted to realize the promise of the Holy Ghost as an unfailing and ever-present Guide and Teacher in the church? One, who, though he may often make use of human instruments, still operates directly and immediately, not merely on the affections, but on the understandings of his people?

I would venture to reply:

First, in unfolding to the mind, with divine clearness and power, yet often very gradually, all those blessed truths which are recorded by the pen of inspiration in the Holy Scriptures.

Secondly, in perpetually directing the children of God to the practice of holiness, teaching them how to apply to their daily duties, to the exigencies and requirements of each passing moment, the general principles of the divine law; principles which are primarily written on the heart, and are confirmed and beautifully unfolded in the sacred volume. Here I would remark, in passing, that obedience, in practice, to that swift witness for God in our bosoms, who testifies against all that is wicked, and leads into all that is virtuous and comely in our daily walk, has a vast efficacy in preparing the mind for a right understanding of Christian truth. I wish also to observe, that these precious immediate influences of the Spirit are to be enjoyed, not in the disuse and neglect of Scripture, or of any other appointed means of religious instruction and edification, but in connection with the diligent use of them to the best of our ability.

But, thirdly, this immediate anointing will lead the living members of the body of Christ into those specific services in his cause, which belong to their individual paths of duty;—as the Spirit divideth to every man severally, even as he wills. And the same influence which leads into these duties, will ever be present with the believer, to qualify him for their performance. While the general tenor of these services may

be collected both from the precepts and examples afforded us in Scripture, and while the spirit of them must ever be checked and tested by the known principles of Chistianity, we can derive no information from the sacred volume respecting their peculiar direction in our own case. Here we have no resource but immediate revelation. Our Lord and Master, who speaks to our souls by his Spirit, can alone determine for us what our service shall be; and when, where, and how it shall be performed. Blessed be his holy name; he still enables his faithful, humble, and watchful followers—even those who are willing to *wait* for his teaching in deep humiliation of mind—to distinguish the Shepherd's voice from the "voice of the stranger."

The full application of this blessed principle to the ministry of the gospel, not only as it regards the original call, but as it respects the continued exercise of the gift *on every successive occasion*, must, I think, still be regarded as a marked and distinguishing peculiarity in the views of our religious Society; a peculiarity based like our other testimonies, (as I believe,) on Jesus Christ, and *inseparably* connected with the spirituality of his gospel. * * *

Finally, my dear friend, I must, in all honesty, tell thee that I cannot at all approve the contrast with which the Beacon concludes, between "a religion of FEELINGS," and "a religion of FAITH."

While I am prepared to go all lengths with thee in deprecating the mystical absurdities of misplaced metaphysics, and the arbitrary impressions of a wild enthusiasm,—unsupported as they are by reason, and unchecked by Scripture, —I am quite sure that religion is nothing to us, unless it is *a religion of feelings;* and notwithstanding the contrast which thou hast thus drawn, I am heartily willing to give thee credit for the same assurance. It is only as we give way to those gracious impressions of the Holy Spirit, which bring us into tenderness, and fill us with the love of God; it is only as we obey the *perceptible government* of our Holy Head in the path of practical piety, that we shall ever be established in our most holy FAITH. Thus alone shall we be made in the end "more than conquerors through him that loved us."

Such a disclosure of Joseph John Gurney's views awakened a considerable amount of feeling amongst those who approved of the Beacon. But happily, he had not now, for the first time, to learn the lessons of Christian truth. Long disciplined in the school of experience, he was, in mercy, prepared for a conflict in some respects more painful and severe than any which he had yet endured.

In the Yearly Meeting of 1835, the difficulties consequent on the publication of the Beacon formed a prominent topic for deliberation.

"It was proposed," writes Joseph John Gurney, "to appoint a committee to aid Lancashire Quarterly Meeting in the case; upon which I expressed my sentiment that there was so much fault on both sides of the controversy, that the whole affair had better be left where it was, or in other words, all proceedings quashed. This proposition was overruled; and, notwithstanding my earnest request to the contrary, I was appointed on the committee. Arduous, indeed, did we find the service, when we met in Lancashire, at their summer Quarterly Meeting."

Faithfully did Joseph John Gurney labor in private to correct the misapprehensions that appeared to exist on both sides of the controversy.

He now entered upon the more public service allotted him in Lancashire, as one of the Committee appointed by the late Yearly Meeting. Referring to this engagement in his Autobiography, he writes:—

"Our committee consisted of thirteen individuals, viz:—William Allen, Peter Bedford, Edward Pease, Joseph Tatham, Barnard Dickinson, William Forster, Josiah Forster, George Richardson, Samuel Tuke, Edward Ash, Joseph Marriage, myself, and George Stacey, who acted as clerk, I may truly say, with great ability, Manchester was the place of peculiar difficulty; and after some conferences with the ministers and elders of that meeting, the committee proceeded with a scriptural examination of the Beacon. In this work I was closely engaged; it was indeed, no common labor; but it was the means of bringing the members of the Committee into very intimate communication one with another; a free interchange of sentiment, in a high degree instructive and profitable. Our strictures have since been printed, and, whatever any objectors may think of them, three points are undeniable; first, that they try the Beacon by no test whatever but simple Scripture; secondly, that they fully support all the cardinal features of evangelical truth; and thirdly, that they are written in the spirit of true love and kindness towards our dissentient brother, who was the object of our solicitude. We left them in his hands for his calm consideration; and, after the rest of the committee had departed, I gave up two or three days to the further explanation of our views to him in private; and I remember leaving him in tears after a highly favored meeting one fifth day morning.

My dear wife was my companion during this first visit to Manchester. On leaving that place (7th month, 2d) we proceeded to Matlock, where we had the delight of meeting my sister Rachel Fowler with my children. Happy, yet very touching is the recollection of this, the last journey which we took together through Derbyshire and North Wales. I held a certificate for convening public meetings as the way might open, and many very interesting ones were held at Matlock, Bakewell, Castleton, Llangollen, Conway, Caernarvon, Barmouth, Dolgelly, and some other places. Perhaps the most remarkable was

that held at Castleton in the Peak Cavern; a great part of the population of the town, and many from the neighboring villages, assembled on the occasion, and the Great Head of the church graciously condescended to bestow his presence upon us in that noble natural temple. Others of the meetings were held in the open air, which appeared to answer a good purpose. I believe we all felt that the pleasure of the journey was greatly increased by the engagements of a higher nature which devolved upon us from time to time as we proceeded. The contemplation of the sublimity and beauty of nature is in true harmony with such services; and nothing is more salutary than to bear in mind that the God of nature is also the God of grace; that the Lord of the heavenly host, (even of the stars that deck the firmament) is the Holy One of Israel."

They returned home by way of Coalbrookdale, where a large meeting was held with the work people of the Iron Factory, about 2000 being assembled on the occasion; "a blessed meeting, I humbly trust," he remarks in his Journal, "and greatly to the relief of my own mind." On his return he writes:

8th mo. 3d., Seven weeks have sped their rapid, interesting course, since my last entry in this journal. During those weeks, the catalogue of deaths has been affectingly increased by the decease of my truly dear friend, Lord Suffield, in consequence of a fall from his horse. It has been a great blow to me, and a very painful loss, both public and private; a sad loss as it relates to the poor blacks in our colonies, of whose sufferings, under the apprenticeship system, we hear grievous, heart-rending accounts. Lord Suffield died in the faith of a Christian, in humble reliance on the atonement of Christ. He spoke to Sir B. Brodie of the blessing which had mercifully rested on my feeble labors with him, in a religious point of view, which has been a comfort to me. Our dear cousin G. Allen,* has also escaped from the infirmities of mortality. The sudden death of John Shelly, of Yarmouth, a highly useful character, after attending a Parliamentary Committee, leaving a large family, has excited much feeling. The good do indeed seem to be remarkably taken away! The cry has been afresh raised in my heart, "O that I may die the death of the righteous," and a sweet hope, and even belief, has been graciously given, that the death of the Christian believer will be mine. Yesterday such a precious assurance of divine favor was permitted, as I have not of late often experienced. What a mercy to be brought at times to a living sense of the rule of Christ over all!

Whilst at Conway he had been much interested with several persons in comparatively humble circumstances, whose minds appeared remarkably open to the spirituality of the Gospel. To one of these he subsequently wrote the following letter. The individual to whom it was addressed, on being called upon, fifteen years afterwards, by a relation of Joseph John Gurney's, alluded to his visit with tears.

Earlham, 9th mo., 1835.

It was pleasant to us to hear from thee, and we are glad that thou and our friend ——— are pleased with the present of books.

The Observations on our Distinguishing Views would give thee some idea of the various particulars which Friends have seen in a more spiritual light than many of their fellow Christians. I thought when I was at Conway that we were not much disagreed upon these subjects. It is a very blessed thing to know something of the immediate teaching and guidance of the Holy Spirit so graciously bestowed upon us by our dear Redeemer. "The anointing which ye have received of him abideth in you, and ye need not that any man teach you, but as the same anointing teacheth you of all things, and is truth and no lie, and even as it hath taught you ye shall abide in him." (1 John ii. 27.)

I feel a strong desire that thou mayest be enabled to obey the teaching of this divine "anointing," although it may and will lead thee in the way of the cross. "Except a man take up his cross and follow me, he cannot be my disciple," said the best and holiest of masters. As thou "followest on" to know and serve the Lord who bought thee with his blood, the truth will be more and more unfolded to thee in its beauty and purity, and thou wilt be led, I believe, out of all those things, even of a religious character, which are in the will of man, and brought to a more simple and unreserved dependence on the wisdom, power and goodness of God. What a blessed thing would the worship of Christians be, were there less in it of the mere activity of the human mind, and more of patient reverent waiting upon the Lord, in the silence of all flesh! And how sweet and enlivening would be the ministry of the Gospel were it exercised under the immediate influence of the Spirit of Christ! Then would the great Head of the church enable his servants livingly to baptize their hearers "into the name of the Father, and of the Son, and of the Holy Ghost."

I am pleased to find that thou art prepared to agree with my view of plainness. The plain and simple mode of address as well as attire, which Friends have thought it right to adopt, sometimes exposes them to ridicule; but a little consideration may suffice to show that it is quite consistent with the principles and precepts of the New Testament. I hope thou wilt be enabled to be faithful even in these matters; and that thy light will, in all things, shine before men to the glory of God the Father.

Seek daily, and more often than the day, for retirement before the Lord; and pour out thy

* The wife of his friend William Allen.

heart to him in fervent prayer. Take care never to neglect the deliberate reading of the Holy Scriptures, both in private and in thy family circle, and may thy wife be of one mind with thee in following and serving the Lord!

The illness of his beloved daughter, who, since their return to Earlham, had been seized with typhus fever, occasioned Joseph John Gurney much anxiety, especially in the prospect of again resuming his labors at Manchester, where the committee had appointed to meet on the 10th of the 8th month.

"The work, however," he writes in his Autobiography, "was too important to be neglected, and, hard as was the struggle, yet, with the sanction of our medical attendant, I pursued what appeared to be the path of duty. Our meeting was an important one. Isaac Crewdson's answer to our Strictures was before us, and contained much that seemed to evince his continued attachment to the views of Friends. In a private conference he made some further declarations, which were satisfactory to the committee; and these, through my earnest persuasion, were at last reduced by him to writing, handed to the committee, and recorded in our minutes. They were read to Friends in the committee of the Quarterly Meeting, and afforded, on the whole, so good a hope of reconciliation, that we resolved to quit the scene of action for several months, trusting that, with the Lord's blessing, the swelling billows on all sides would subside into quietness, and the mischief produced by the controversy die out and cease. In this glad hope I returned home, and had the happiness to find my daughter recovering."

But he was now once more permitted to be plunged into deep affliction. It was an unlooked for stroke. His beloved wife, whose health had, of late years, much improved, had been unremitting in her attentions to his daughter during her late illness, without apparently suffering in consequence. The disease was, however, lurking in her constitution, and after some time made its appearance. The fever gradually gained ground, and she sank under it on the 29th of the 9th month.

"When we became aware of the nature of her complaint," he writes in his Autobiography, "it appeared of so mild a character that we were by no means very anxious. A decided prevalence of hope cheered us as the disease advanced to its crisis; and it was no small happiness to wait upon the beloved object of our care, and observe her quiet, comfortable, and even lively condition. Precious were the religious opportunities which we enjoyed together from day to day. At length, however, delirium came on; weakness rapidly increased, and I was brought to the inexpressibly afflicting point of surrendering my dearest earthly treasure. For almost thirty hours before her end, she lay in a state of insensibility, after which, though speechless, she suddenly recovered her powers of perception, recognized us one after another, and expressed her joy and happiness, by the most radiant smiles. It was like the bursting forth of the setting sun from under the dark clouds. Cordial was her response to the remark that "Jesus Christ is all in all;" and her answer to the question "Whether she was comfortable," was the most remarkable exhibition of delight which could be given by mere motion and expression. I am not aware that I ever witnessed such an appearance of ecstatic pleasure. I say so with reverent thankfulness to the Author of all our mercies. From this state of bright effulgence she sank into a gentle calm, and in a few minutes, without the least struggle, breathed her last. I knelt down and returned heartfelt thanksgiving for her deliverance in Christ, from every trouble."

To a near Relative.

Earlham, 10th mo. 2d, 1835.

* * I begin in some degree to understand where I am, which, during the first two days after the awful and unexpected stroke, I found to be difficult. The "in-breathings" of the Holy Spirit to which thy letter alludes, are my support and comfort under this truly bitter sorrow. My own secret infirmity of mind almost passes conception, but I am permitted to feel and know assuredly that there is an influence from above, which restrains the buffetings of Satan, brings all into soundness, sweetness, and calmness, and enables me to rejoice in her happiness, and even on my own account to give thanks.

Never have I known such a combination as I found in her, of a strong and lucid intellect, a sound judgment, great amiability and generosity, and deep abiding piety. Her views of religious truth were of a very comprehensive and well balanced kind, and it was her joy and strength to abide under the teaching of the Lord's "anointing." This, in fact, was the grand secret of her excellence, connected as it was with a daily and diligent study of the Holy Scriptures. She was admirably versed in the Greek Testament, and used to read it to me with a fluency and beauty of pronunciation, and with a nice spiritual and critical discernment of its meaning which I have seldom known equalled. A more adapted companion it was impossible for any man to have found, and the blank and loss must be in proportion. I am, however, most thankful for having enjoyed her society during more than eight years, and undue sorrow is precluded by some living sense of the fulness which is in Christ.

More than a hundred letters which have been preserved amongst his papers manifest the deep feeling which the event awakened in the circle of his numerous friends.

[To be continued.]

Real glory springs from the silent conquest of ourselves; and without that the conquoror is nought but the first slave.—*Thomson.*

ACCOUNT OF RACHEL CUDWORTH.

This dear friend was peculiarly distinguished by a self-forgetting devotion to the happiness and wants of others, accompanied by a delicate and tender regard and sympathy for their feelings, and a kindliness of manner and purpose, that found its way to the hearts of those to whom her attentions were directed.

Her mother dying when she was in her eighteenth year, she was left with the superintendence of her father's household, and the care of a large family of brothers and sisters, to the younger of whom she almost assumed the place of a second mother.

Thus entering early upon duties requiring much thought for others, she was placed by circumstances in a situation in which her character could amply develop itself; and in a long life of usefulness, she continued the same affectionate care towards those of her relatives and friends who she thought stood in need of it.

But it was not only in the family circle that her sympathies were exercised. She took an active part in various public charities, in which female aid is of service; and also in private acts of charity, and visits to the poor. The Bible Society and Schools claimed a considerable share of her attention. For the former, besides other services, she, about twenty years, visited and collected in a low district of the town, which few would have wished, and many would hardly have dared, to undertake. The simplicity and unsuspecting nature of her character rendered her the less fearful; and she remarked that she went in faith, trying to do good, and was favored never to experience insult or injury.

For seven years she acceptably filled the office of overseer in our society; and it is believed that her kindly ministrations amongst the poor will long be remembered with affectionate regard.

In looking over her correspondence addressed to a near relative, it is interesting to observe, that nearly every letter contains some direction, or has some reference to acts of kindness or charity.

Although exhibiting to the view of others a life of great usefulness and purity, yet our dear friend entertained a very humble opinion of herself. It was a common expression with her, that she was "a poor, good-for nothing creature;" and frequently, after returning from meetings, she has remarked, that she had looked round on all the friends, and thought that there was no one there who had been so great a sinner as herself. She indeed placed no confidence in her good works, but rested all her hopes of that peace which we humbly trust she now enjoys, on the unmerited mercy of God in Christ Jesus.

She was of a retiring and naturally rather shy disposition, and not given to much expression of her religious feelings in ordinary conversation; yet it was sufficiently obvious what was the clothing of her mind, and those who were in her confidence had good reason to believe, that she walked in humble but close communion with God, and saw in her a spirit ripening for a blessed immortality.

The Bible was her daily and frequent companion; and the most vivid recollections of her, in connection with her household, are those which picture her as she sat in her quiet window, reading the sacred volume.

Her illness was a decay of nature, in some degree hastened by anxiety and exertion. Her powers had been failing for a year or two before her death, and she gradually wasted away, without any decided disease.

Although the lives of some may have afforded more striking incidents to record, of words or deeds, it is instructive to reflect how this dear friend labored quietly but continuously, and entered into rest at last, worn out in body, but in spirit not wearied with well-doing.—*An. Monitor.*

SHELTER FOR COLORED ORPHANS, PHILAD'A.

Extract from the Managers' Report.

There are at present 73 children in the Institution, of whom 8 require the care of a nurse, 65 are of an age to attend school, and some of these, notwithstanding their youthfulness, make good progress in reading, writing, arithmetic and geography; and the girls who are old enough, are carefully instructed in sewing. A change has occurred during the past year in the school department; the Principal teacher, who for more than six years had filled that situation with much satisfaction to the Managers, and formed at the same time an agreeable inmate in the family, having resigned, her assistant was appointed in her place, and another teacher introduced, who, with her companion in office, appears to be studiously endeavoring to fulfil her duties with care and faithfulness.

In admitting the helpless ones into our Sheltering home, we have frequent evidence of the advantages resulting from so comfortable an enclosure for the friendless and destitute Orphan; and though there is too much sameness in the oft repeated statement of exposure and neglect, to which under many circumstances such are painfully subjected, to make them of sufficient interest for publication; yet one of quite recent occurrence might be stated, as being rather more than usually touching in its appeal to our sympathy and benevolence.

Application was made during the summer, for the admission of a boy seven years of age, the son of a widowed mother with eleven children; who, in her struggles for a maintenance, had placed this child under the protecting care of a family of her own color, who proposed to adopt it. A neighbor of this family, also a colored woman, having had repeated reason for supposing that harsh treatment was used towards the child, was induced on one occasion, in conse-

quence of hearing piteous cries, which she believed proceeded from him, to make an investigation into the cause. On going out upon a common in the vicinity of their dwellings, she heard a plaintive wail, which she was sensible was not far from her. Proceeding in her search, she called—the wailing ceased—again she called —"Where are you? don't be afraid, I have come to take care of you." The little sufferer, who had escaped from the violence of his persecutors, and sought refuge on this cheerless common, and who doubtless was silenced at first by the fear that they were in pursuit of him, encouraged by the kind voice he heard, now answered; making known his quiet resting place, where the good woman soon discovered him reclining on the ground, among the tall weeds, his arm encircling a dog, which on further inquiry it appeared, had been his nightly companion when driven from under the roof that ought to have sheltered him, by the severity of those who had undertaken to be his protectors.

Well may this little wanderer prize the new home provided for him?

It is a source of peculiar gratification and cause of encouragement, when we find those who have been partakers of our fostering care, as they mature in years, manifest a growth in those principles, which it is our endeavor to instil. The following account received of the illness and closing moments of one of our Orphans, who had enjoyed these privileges, seems to bear evidence, that the labor bestowed, under the Divine blessing, had not been in vain.

Died, Second month 1854, Hannah Dingle, aged eleven years, she was born in Philadelphia. Before she was one year old her mother died, leaving several children wholly destitute; two of them were received at once into the "Shelter," but Hannah being too young, was not admitted until the following year; there she soon became the favorite of the household, being an example to all, of cheerfulness, gentleness and obedience, while at times the gravity and sweetness of her countenance and behaviour, seemed almost to foreshow, that her tarriance in this world would be but brief.

In 1851 she was apprenticed to ——— of Delaware County, under whose tender care she remained until her death. Here the genuine kindness and integrity of her character were more and more developed—her word was never doubted, and throughout the day her love to all was manifested, by a steady attention to their interest and comfort, while her evenings were generally occupied in reading to her fellow servants. Although she was by no means insensible to the blessings which surrounded her in her new residence, yet she always evinced a marked preference for her "Shelter" home, and on several occasions, urged her mistress to allow her to send some of her "nice clothes" to the little children there. During the last year of her life, her health rapidly declined, and for more than a month previous to her decease, she was unable to walk without assistance; a week or two before her death, her mistress asked her if she knew that she was very sick? she replied, "I do, and I do not expect ever to get well, but I have been trying to be patient, and to be ready to die." On the morning of her death, she suffered much from difficulty of breathing, and several times expressed her desire to go home. In the afternoon, as if aware that the time of her departure had nearly come, she requested that the family might be called into her room; after addressing them each by name she said with earnestness, "I want all my friends to hear what I have to say. I have nothing against any one—I love every body—I am going to die—I am going to rest—I am going to Heaven."—And in a few minutes gently ceased to breathe. And we cannot but believe, is joined to that company, who are unceasingly singing the song of Moses and the Lamb.

OCEAN PENNY POSTAGE—ANOTHER GREAT STEP.

Step by step the great nations that rule the sea are advancing to this great consummation in human brotherhood. First comes the sentiment, that the social happiness and commercial intercourse of the people of the same country require greater facilities of correspondence. After a long struggle with conservative doubts, a Uniform Penny Postage is established. All the difference that distance had created in the postal charges on the correspondence between persons living at opposite extremities of the land, were abolished. Here was a great idea, novel, noble and true. Other countries looked on and saw, some with distrust, some with doubt, the working of the new system. It worked to admiration, to an amount of social happiness to millions, beyond estimation. Other countries ventured out, some a little way, with hesitation, some with a long, bold stride. In a few years, all the nations of Europe, even Russia, advanced in this course, until they were nearly abreast of England. The United States, with its continental distances and dimensions, kept pace with them all in this path of progress. Then came the complement, the inevitable expansion of the great idea. If it was essential to the well-being of the divided families of one country, it was equally indispensable to that of the family of nations. It would be a bond of brotherhood to the sea-divided communities of mankind. It would bring them together in the intimacy of neighborly and friendly intercourse, and tend to make them feel the oneness in which they were created. Who should lead the way in carrying the idea forward to this happy sequence? England had developed and applied it at home; but she hesitated in expanding it to such vast dimensions, though her colonies girdled the globe. The

United States took the first step in the ocean postal reform, by reducing the charge upon a letter from any town in the Union to Bremen, to *ten cents*, prepaid or not. Of this, five cents were allowed for the American inland rate, one cent for the Bremen inland service, leaving *four cents* for the mere ocean transit. This was a liberal and timely instalment of the great boon of universal ocean penny postage. Great Britain moved next, sparingly, but with an intimation of going further. She reduced the postage on letters between her and her distant colonies to 6d, or 12 cents, of which 8 cents were to be allowed for the ocean transit. Then the United States moved again, and to the whole length of the principle of the proposed reform. The postage on a prepaid letter from any town in the Union to Australia was reduced to *five cents;* three for the American inland, and *two* for the ocean transit. This was all that the friends of the reform ever asked. It was establishing the charge for merely transporting a letter across the sea, in any direction or to any distance, at *two cents.* The distance involved in this arrangement was the longest to which the principle could be applied. This was, therefore, a precedent which virtually guaranteed the adoption of a universal ocean penny postage. What next? Before a dozen mails were conveyed between the United States and Australia, under this new arrangement, the principle is fully carried out between England and France. A postal convention between the two countries has just been signed, by which the whole charge of a single prepaid letter from any town in Great Britain to any town in France or *Algeria*, is to be 4d, or eight cents. Of this the French Post Office is to have 5 *sous*, or 5 cents, for its inland service, the British *three cents* for the channel transit and the English inland charge. As the latter is fixed at 1d, or two cents, only *one cent* is allowed for the sea transit! This is more liberal than an ocean penny postage "by half." But, it should be stated, that a single letter must not weigh more than *one-fourth* of an ounce.

Thus an Ocean Penny Postage has been established on one hand between the United States and Australia; on the other, between England and France. There is now one most important link wanting to complete this postal connection, —that is, between America and Europe. It is now for the United States to move next, and complete this great reform. We would entreat every one of its friends to lend a hand of co-operation at this important juncture; to exert his influence upon members of Congress in its behalf. Now is the time for our country to give the finishing stroke to this great measure. A proposition to the British postal authorities to reduce the transit charge on letters between America and Europe to *two cents*, would, doubtless, be readily accepted. Gen. Rusk, Chairman of the Post Office Committee of the Senate, has promised to bring forward this proposition. It should be supported by a good number of petitions from different parts of the Union. Who will contribute an hour or two to this work? Who would not give a day to it if assured that his effort would decide the success of the movement? The session is to be a very short one. What is done must be done quickly. This is the last time we can appeal to our small circle of readers for their aid in this matter before Congress shall adjourn. We entreat them to a little personal effort without delay; to get up petitions in their respective localities, though there be but a dozen names attached to each. If those who cannot give time enough for this work would write each a letter to the Senators from his State, asking them to support the measure, much good would be effected. Let us all look and labor for this consummation, as one which shall make this new year memorable and blessed in the history of mankind.—*Burritt's Citizen of the World.*

THE FALL OF THE LEAF.

The fall of the leaf is a most curious circumstance, and has puzzled many a wise philosopher. It cannot be merely because of the cold to which the leaf is exposed, for when a frost in June blackens our hedge-rows, and desolates our gardens, the leaves do not fall off, they only wither and die. It may be because of the arrival of old age, but this is a phrase which explains nothing. One would naturally ask, moreover, why some leaves remain on the trees the whole winter, though others fall so early. To understand these things we must first learn what the leaf is, and how it is joined to the branch. A leaf is the thin part of the outer layer of bark, pushed outward and stiffened by tough fibres which pass into it from the wood and form its veins. By these means a simple and very curious apparatus is constructed, the green or bark part of which, consisting of small bladders, acts as a stomach to digest with, and lungs to breathe with, while the fibres convey food and air from the branch into the stomach and lungs. Now, when a leaf is first formed, its bladders and fibres have very thin sides, and whatever is introduced into them is readily returned; and if what they receive was quite pure, it is not improbable that they would go on receiving and returning for a long time. But the fluids of plants are not water: on the contrary, they contain a great deal of earth, and other matters, which they deposit every time they pass over the surface. We know that when a kettle first comes home from the ironmonger, its inside is bright and clean, but as soon as we have boiled any water in it, the inside becomes a little turned, and when it has been thus used a great many times, it becomes very much encrusted, till at last it is quite lined with a substance like hard earthenware. Something of this sort takes place in the inside of the

bladders and fibres of a leaf; they are at first quite clean, but by degrees they are furred till their sides are rendered so thick that the fluid on which the leaf feeds can no longer pass through them readily. As soon as this happens, the leaf begins to be starved and to leave off growing; want of food renders it weak; a sort of indigestion takes place, and at last it altogether dies. In the summer time leaves are always falling off as they die, those on the lowest part of the branches falling first; but we do not remark it, because the falling leaves are hidden by the living ones. Now the reason why a leaf falls off when it is dead seems to be this; the bark to which it is attached goes on growing and expands: the leaf-stalk, as it dies, shrivels and contracts; the consequence of which is, the one separates from the other. It is, in fact, just what happens when a piece of iron is heated and then cooled; the outer part, which is an oxide, cools much quicker than the inner part. The metal contracts, but as the metal and the surface cool at a different rate, they also contract at a different rate, and so separate. Such is the case in the summer time; and when the frost comes in the autumn, something of the same sort takes place. At that time the leaves are generally in a dying state, for the reasons already explained; a partial separation has in fact taken place between them and their branches.—*Literary Journal.*

FRIENDS' REVIEW.

PHILADELPHIA, THIRD MONTH 3, 1855.

In the 23d number of this volume a few Editorial remarks were inserted relative to the duty of our government to promote the improvement and civilization of the Indian races, which are dispersed over this extensive continent. Some events which have recently come to light, render it desirable that the attention of the public should be more fully and decidedly awakened in regard to this subject.

On the 22d of first month, the House of Representatives adopted a resolution, calling upon the Secretary of the Interior for information on the steps which have been taken to carry out the treaty made in the 5th mo. last, with the Delaware Indians; evidence touching the unlawful occupation of portions of that cession, or any other Indian lands in Kansas Territory; what participation any army officers at Fort Leavenworth have had in making any claims and settlements on the Delaware Cession, or any other Indian lands; whether any officers in Kansas Territory have been charged with speculating in Indian lands; whether complaints have been made that the military does not respond there to the proper demands of the Interior Department; whether any charges of official delinquency have been made against the Commissioners of Indian Affairs; and all the information in the Interior Department connected with these inquiries.

An answer to these inquiries was returned on the 1st ult., which was ordered to be printed. The Editor of the REVIEW has not yet obtained a copy of this document, but a summary is given in the *National Era* of the 22d ult. The report contains abundant evidence of respect on the part of Col. Manypenny, the Commissioner of Indian Affairs, for treaty obligations and the rights of the Indians, and of the fidelity with which he has discharged his duties; but it shows that the lands of the Delawares and other Indians in Kansas have been unlawfully occupied, chiefly by squatters from Missouri; and that officers in the military service of the United States, at Fort Leavenworth, have been seriously implicated in the premises; that the Secretary of War has shown no disposition to restrain them, and that the Secretary of the Interior has ineffectually exhausted his powers for the protection of the Indians; that Gov. Reeder and certain judges of the Supreme Court of Kansas have been engaged in speculating in Indian Lands; and that the President of the United States has utterly failed to respond to the repeated calls made upon him, by the Department of the Interior and by the Indians themselves, to enforce the stipulations of solemn treaties for their protection from flagrant outrages.

By the treaty of Fifth month last, duly ratified, the Delaware Indians ceded to the United States certain lands, which were to be sold at auction for the benefit of the Indians. Publicity was promptly given, by the Superintendent and Agent, to this contract; notwithstanding which, there were contant trespasses upon the rights and lands of the Indians, by squatters and by United States officers. About three thousand claims were located upon the Delaware reserve, a town site was laid out, and an application was made to Col. Manypenny to induce him to secure the formation of a sub-treaty in effect nullifying the provisions of existing ones. By that treaty the land was to be sold at public auction, thus securing to the Indians the value as thus ascertained. But the slaveholders of Missouri did not choose to come into fair competition with other immigrants; but determined first to appropriate the lands, and then compel the Government to grant them pre-emption rights, and pay damages to the Indians for a non-fulfilment of the treaty. In this way they would secure the land to the slave interest, shutting out the free labor of the north and west. This proposition was decidedly rejected by the Commissioner, who was sustained by the opinion of Caleb Cushing, the Attorney General, who pronounced unlawful any occupation

by the whites of the ceded lands of the Indians.

Nothing can exceed the urgency of the demands upon the Administration at Washington for protection to the Indians. The Superintendent of Indian Affairs at St. Louis, Mo., and the Indian Agent in Kansas, constantly addressed the strongest representations to the Commissioner of Indian Affairs, giving the names of the trespassers, submitting testimony of the criminal conduct of officers at Fort Leavenworth, announcing unlawful combinations to defeat the treaty, and insisting that decisive action by the Executive would put a stop to the evil.

The Commissioner, on a visit to Fort Leavenworth, ascertained by personal inspection the truth of these statements, and laid them before the Secretary of the Interior, by whom they were communicated to the President. No efficient action on the part of the Executive ensued.

From this concise review of the proceedings of the officers of Government, the conclusion is obvious, that a strenuous effort is being made by slaveholders and the advocates of slavery, to take possession of the most desirable portions of Kansas without regard to the justice of the means, and to appropriate them to the interests of slavery.

In another column of the present number, we have inserted an article which presents, in a striking light, the blighting influence of the slave system as exhibited in the State of Missouri. Yet here we find the people of that State taking an active and conspicuous part in these efforts to prostrate the rights of the Indian natives, to disregard the faith of treaties, and set at defiance the laws of the land, for the purpose of extending the same deleterious influence into a region fitted by Nature to be the garden of the Western World, and from which the faith of the Federal government was plighted, by the very act which admitted Missouri into the Union, to exclude, forever, the dominion of slavery.

Sewell's History.—A new and handsome edition of this valuable and interesting work, in a clear type and on good paper, has just been issued; and, through the liberality of individuals desirous of promoting the circulation of such writings, is offered at the very low price of one dollar and twenty-five cents, neatly bound in leather.

The text has been carefully examined and corrected by the best editions, divided into chapters with copious headings, and a new and complete index prepared to the whole; making the edition the most correct and convenient that has probably ever been published.

It is very desirable that Friends generally, and especially our young people, should be made acquainted with the history of the religious society of which they are members. The firmness and integrity of the early Friends, their devotion of time, talents and property to the promotion of the cause of righteousness, their meekness and constancy under cruel and long protracted sufferings in support of their Christian principles and testimonies, the divine blessing which conspicuously rested upon their faithfulness, and the peaceful, and triumphant death to which many of them were brought, through the mercy of God in Christ Jesus; present strong incentives to follow in their footsteps, and to maintain with unwavering fidelity, in all their fulness, those precious gospel truths for the spread of which they so nobly struggled, and in maintaining which, many of them cheerfully laid down their lives.

We hope the book will have a wide circulation and be generally read; as the small amount for which it may now be obtained, will bring it within reach even of those of slender means.

Died, at Manchester, Maine, on the 15th of 12th mo., Martha, daughter of Alden and Sarah T. Sampson, aged thirteen years.

——, in this city on the 11th ultimo, Henrietta, youngest daughter of O. and P. H. Mitchell, aged 19 years. A member of Philadelphia Monthly Meeting.

——, in Lynn, Mass., of pulmonary consumption, on the 4th of 1st mo., Mary Breed, only daughter of the widow Anna Breed, aged 30 years.

During a long illness, she manifested much patience and resignation, and as her earthly tenement gradually lost its vigor, and wasted away, her mind appeared to dwell increasingly upon things relating to a better world. And although it was her lot to pass through some deep conflicts, yet she was in the end, through the mercy of God in Christ Jesus, favored with a sweet and Heavenly peace; and was enabled to say, as did the Apostle, "Oh! Death where is thy sting? oh! grave where is thy victory?"

——, of typhoid fever, at the residence of his parents, William M., son of Samuel and Sarah Carey, members of Richmond Monthly Meeting of Friends, Hamilton county, Ind.

The character of his disease threatening dissolution, he appeared entirely resigned to the will of Providence. A young friend coming in to see how he was, he said he had no prospect of recovering, and alluded to the many happy days they had spent together; he expressed the great love he felt towards his associates and friends generally.

In answer to some words of encouragement, he observed, "I am not discouraged; if it is not right that I should get well, I am willing to die." On the night following, after extreme suffering, he called all present around his bed, and bade them an affectionate farewell. After a pause, requesting them to be still, he said, "Weep not for me, I am going to that happy land where parting will be no more, to that land where we all shall soon go if we will obey God and keep his commandments." After six days illness, he quietly departed, the 17th of 11th mo., 1854, aged nearly 19 years.

FRIENDS' ASYLUM.

A stated Annual Meeting of "The Contributors to the Asylum for the Relief of Persons deprived of the use of their Reason," will be held on Fourth day, the 14th of Third month, 1855, at 3 o'clock, P. M., at Arch street Meeting House, Philadelphia.

WILLIAM BETTLE, *Clerk.*

3d mo. 3—2t.

HAVERFORD SCHOOL.

The Summer Term will open on Fourth day, the 9th of Fifth month next.

The managers have made arrangements to open, under the direction of a Friend of much experience as a teacher, and who is believed to be fully competent for the station, an Academical Department, in which students who are not prepared for either of the regular classes will be carefully instructed in all the preparatory studies, except the elements of the Latin and Greek languages, which will be taught as heretofore by the teacher in the Classical Department. Students in the Academical Department will enjoy all the privileges of those in the regular classes, and the studies will be carefully arranged to meet their wants.

Applications for admission into the institution should be made to the Superintendent, JONATHAN RICHARDS, *West Haverford, Delaware County, Pa.*, or, if more convenient, may be registered with Charles Yarnall, Secretary of the Board, No. 39 Market street, Philada. The age of the applicant, his previous studies, and whether or not he is a member of the Society of Friends, should be clearly stated. Copies of the last Annual Report, with the terms, and the rules for the government of the students, will be forwarded on application to either of the above named.

2*d mo.*, 1855.

Extract from the Address of HENRY J. GARDNER, *Governor of Massachusetts, to the Legislature.*

The most prominent subject before our State and Nation at the present moment, and that which most naturally commends itself to-day, and in this place, to our attention, concerns our foreign population;—the duties of republicanism towards them, its dangers from them.

The immigration to this country was—

From 1790 to 1810,	120,000
" 1810 to 1820,	114,000
" 1820 to 1830,	203,979
" 1830 to 1840,	778,500
" 1840 to 1850,	1,542,850

And statistics show, that during the present decade from 1850 to 1860, in regularly increasing ratio, nearly four millions of aliens will probably be poured in upon us.

With this alarming decennial ratio of increase —with the astonishing statistical facts that nearly four-fifths of the beggary, two-thirds of the pauperism, and more than three-fifths of the crimes spring from our foreign population—that more than half the public charities, more than half the police and the cost of administering criminal justice, are for foreigners—the people demand of their statesmen, and wise statesmanship suggests, that national and State legislation should interfere to direct, ameliorate and control these elements, so far as it may be done within the limits of the Constitution.

LOTTERIES.

In the Senate on Friday last, Mr. DuPont presented the following resolution, which was read:

Resolved, By the Senate and House of Representatives of the State of Delaware in General Assembly met, that this General Assembly, responding to the sentiment of the joint resolution passed by the Legislature at the January session, 1849, do declare in the language of that resolution, that hereafter NO new grant or privilege ought to be granted. Adopted by yeas, Messrs. Armstrong, Biggs, DuPont, Hazzard, Ponder, Pusey and Speaker, 7. Nays.—Harrington, —1.

On the same day, the bill for the benefit of the State of Delaware, authorizing Mr. Z. B. Glazier to raise a sum of money by lottery, was indefinitely postponed.—*Late Del. Paper.*

The granting of lottery privileges, by the Legislature of any State, is one of the few acts against which the people of other States have a right, if indeed they are not in duty bound, to protest, either in their individual capacity or through the instrumentality of their legislative assemblies. If the sale of lottery tickets, and the evils arising from this species of gambling, could be limited to the State that grants the privilege, the right of other States to interfere would not be so obvious as it now is. In such a State as Delaware, the permission to establish a lottery could hardly be so lucrative as to induce a company to offer the ample bribes they do, if the sale of tickets was restricted to the boundaries of the State. Pennsylvania and other States have prohibited, under severe penalties, the sale of lottery tickets within their jurisdictions, but the agents of lottery companies will find means to extend clandestinely, their iniquitous and deceptive traffic wherever persons weak enough to be caught by them can be found. The gains of a Delaware lottery must be chiefly drawn from the surrounding States. The grant, by the Legislature of that State, of permission to establish a lottery, may therefore be justly regarded as liberty to fleece the ignorant and unwary in every State of the Union. Experience has sufficiently proved that one of the great evils of lotteries is, that they drain a large part of

their gains from a class the least able to bear the loss. The simple fact that no individual or private company is at liberty, without a legislative enactment, to establish a lottery, is a standing evidence that a lottery is an acknowledged evil. Upon what principle, then, can any State be justified in granting to her own citizens the privilege of scattering the seeds of corruption through her sister States?

Extract of a Letter to the Wesleyan.

THE DEADLY BLIGHT OF SLAVERY.

The first County of Missouri in which we entered was Jentry. This county is very beautiful, with a fertile soil and tolerably well timbered; but for all that, it has a dark, gloomy appearance; it is much older than either of the counties of Iowa before mentioned, and yet there is good Government land lying unrented, while all the good chances for entering land in the above counties of Iowa are taken; good chances for entering in Iowa lay but a short time after it comes into market, and the most of it is claimed before it comes into market, but in Missouri there are good chances for entry that have lain so long since it came into market that it is reduced to 12½ cents per acre. Ten dollars will buy 80 acres of good land adjacent to timber; this is land enough to make one man a good farm; this same land if lying in Iowa would have been entered more than 15 years ago. Why this difference exists is well known: *Ichabod* is stamped by the wickedness of man on the fair soil of Missouri.

I stated above that we did not see an empty house in Iowa, that every house was crowded to overflowing. In Missouri we found plenty of houses unoccupied and scarcely a family who had just emigrated to the country; plenty of farms were for sale at very low rates, but no purchaser. We saw a farm of 80 acres, with about 30 or 40 acres under improvement, with 4 or 5 cabins on it and well timbered, that had just been sold for two yoke of oxen and $85. The oxen in Missouri are worth about $50 per yoke, which is only $185; this is much less than the improvements cost; the same farm in Iowa would be worth $800. As we continued to travel in this slave State, we still continued to see the blighting effects of slavery. We passed through settlements that had commenced to be settled over twenty years ago, and there is not the improvement that there is generally in free States where it has been settled but five years. These old settlements were by no means in a poor country, but one of the most beautiful countries I ever saw, having the advantage of Iowa in point of climate; being south, it is warmer and much more desirable than Iowa. Indeed, God has done all that could be done by nature to make the country desirable, but man, by his wickedness, has cursed it. We had an occasion to spend the Sabbath in Missouri; we put up with an old iron-side whiskey Baptist by the name of Burnham; he was not a slaveholder, but had a slave in his employ, a woman with two small children, the younger of which was a little girl about two years old, a mulatto, the daughter of her master; this fact we learned from Mrs. Burnham. We found it to be a very common thing through Missouri for negro women to have yellow children, and that from their masters. Sabbath, about 9 o'clock, came along a minister of the old whiskey, slaveholding Baptist order, whom the old man called a great orator. Mrs. Burnham started off with him and was gone until about 1 o'clock P. M., when they returned smelling of whiskey. The old man's son came home on Saturday night with a two-gallon jug full of whiskey, to last the father and minister over Sabbath. In the evening, the baby-stealing, whiskey preachér held forth at a meeting-house about two miles distance, and, being urged to go, we went and heard a specimen of Missouri oratory. He commenced talking moderately at first, but soon worked himself up into a warm feeling, when he commenced at the top of his voice to scream without any sense. Just before the commencement of the meeting, he interrogated me with reference to my business, where I was going, &c. I told him plainly that I was going to Kansas to preach the gospel, which was opposed to all wrong, slavery being of the greatest magnitude. He told me that if I preached such doctrine in Kansas, I would certainly get whipped; that there was a preacher of my order who got whipped in Kansas for meddling with this matter. I replied to him that I had no fears on this score, whipping would not deter me from preaching the truth. With reference to a preacher of my order being whipped, it is a palpable falsehood, but it would answer for Missourians to tell and rejoice over it. I do not know that all your readers are acquainted with the kind of Baptists above mentioned. I was never acquainted with them in the East. They are those who go against all reform enterprises; against the Missionary enterprise, Temperance and Anti-slavery; they lay down on the decrees of God, declaring themselves the elect, and that missionary efforts are all useless, for God's elect will be saved without missionary efforts; they, finally, hate temperance and love whiskey.

I have heard of a conversation which took place between Peter Cartwright (a M. E. minister,) and a minister of the old hard Baptist. Peter was on horeback, when an old hard Baptist minister rode up to him and commenced a conversation. He asked Peter if he was not a Methodist minister; the answer was yes; then Peter asked the Baptist how he knew that he was a Methodist minister; the answer was, by your fat horse. Then Peter asked the Baptist if he

was not an old hard Baptist minister; he answered him yes. The Baptist minister then asked Peter how he knew he was a Baptist minister. Says Cartwright, by the whiskey bottle I see sticking out of your pocket. From that time onward, in that section, the Baptists were called whiskey Baptists, as a distinction from other Baptists.

We came across a large number of Methodist Episcopals, both the North and the South branches, both of which have slaveholders in their church; it is hard to tell which have the most, the M. E. Church North, or the M. E. Church South; both take all they can get, and the great bone of contention between them is, who shall have the greatest number of wealthy slaveholders in their churches. The South charge the M. E. church North with being anti-slavery; and the North denies the grave charge, and demonstrates the untruthfulness of the charge, by taking all the slaveholders they can get. We spent one night at Athens, the County seat of Jentry Co.; we there found both parties, the North M. E. Church, and the South M. E. Church; they were very much at variance. The writer, by chance, fell in company with a member of the North M. E. Church just before coming into town; he commenced questioning us with reference to our business, &c.; we answered him, by which he learned our standing as a minister; he then gave us a very pressing invitation to stop and preach that evening for them; we complied with the invitation and preached for the first time in our life in a slave State. We were peculiarly operated on with a sense of the surrounding circumstances. I saw before me an audience, a part of whom were slaveholders; one poor slave was permitted to be in the back part of the house. Often I had stood up and preached a free gospel in a free land, but for the first time in a land of whips and chains; in good earnest I asked my Heavenly Father for wisdom, grace and strength. I had some degree of freedom, and preached to them that system that wages war with all sin.

A. FINCH.

Lawrence City, Kansas Ter., Nov. 28, 1854.

It is observed, that the most censorious are generally the least judicious, who having nothing to recommend themselves, will be finding fault with others. No man envies the merit of another who has enough of his own.

From the Foreign Correspondence of the North American, dated Berlin, Dec. 12th, 1854.

I visited, a day or two since, an institution in this city, of the same nature as many in England, France, Prussia, Madrid, and, lately, one in New York; the "Krippen" or "Cradles," an institution in which infants, mostly below the age of three years, are taken and carefully fed and tended by experienced nurses, to enable their mothers to go out to daily labor. The great utility of such institutions is seen at a glance; and they are among the most important means which modern philanthropy has suggested for the benefit of the lower classes. In France they are called *creches*, and have been attended with great success. The one in Berlin is still small, accommodating but about a dozen children, but it is interesting as the germ of what is destined to be a powerful engine for good. All the arrangements are of the most excellent kind. The rooms are modest, and there is no display of handsome furniture, &c., no ostentatious charity; but easy beds, clean clothing, a complete assortment of comfortable garments of every kind, light, warm and well aired rooms, playthings, kind attendants —all these are provided for the children; and the highest medical science has cheerfully given its gratuitous services to draw up the plan for the treatment of the infants in its minutest details, determining the character of their clothing and the preparation, quality and quantity of their food, with the strictest reference to the most approved principles of hygiene.

THE LITERARY HISTORY OF THE BIBLE.

Read before the Hesperian Literary Society, at the close of the winter session of the Western Agricultural School, Indiana, 3d mo., 1854.

The subject to which your attention is called, is the Literary History of the Bible—a subject which at once addresses itself to the rich and poor, the wise and the ignorant, the old and the young, the Christian and the infidel. The word *Bible* means book, and it is so called because it is the *book* of *books*, or *the best book*.

It is made up of various subjects in various styles of composition, and was written at periods of time very remote from each other, and by numerous writers. It was written by divine inspiration, for holy men of old wrote as they were moved by the Holy Ghost. It stands alone among the books of the earth.

Many of its parts have a greater antiquity than any other book. It has travelled down to our day by a succession of providences, and while science, arts, languages, nations, and laws, have been marked on the page of history by perpetual change, the Bible remains the same, a monument of the perfection of its Author.

The Old Testament, which contains "The law and the prophets," was probably begun about 1500 years B. C., and was finished about 400 before the Christian era, making an intervening period of about 1100 years. The several books of the Bible are arranged without much regard to order of time or subject. Genesis, Exodus, Leviticus, Numbers, Deuteronomy, Joshua, Judges, Samuel, Kings and Chronicles, follow each other about in the order of history, but after these a chronologic order appears not to be observed.

The New Testament was written at intervals between the resurrection of our Saviour and the close of the first century, and contains four au-

thentic histories of the life, miracles, teachings, crucifixion, resurrection, and ascension of our Saviour, the Acts of the Apostles, and their Epistles, and the Apocalypse or Book of Revelations.

The Book of Genesis is believed, by commentators, to have been written by Moses, but at what time or place we have no account. It gives us the history of the world from its creation up to the death of Jacob, which, from the creation of Adam, would embrace a period of 2,369 years.

This remarkable history is distinguished by the comprehensiveness of its description of the work of creation, of the fall of man, of the deluge, and of the institution of the church.

Moses very evidently was the writer of Exodus, Leviticus, Numbers and Deuteronomy, as they are a narrative of the principal circumstances which occurred in his time, and to him was the law especially given. They all have the same style, and are of the same unadulterated Hebrew. These together are termed the Pentateuch, or Five Books, and both Jews and Samaritans have agreed that they are the writings of Moses. But this is not all the evidence in favor of their antiquity. They come down to us by both Jews and Samaritans, whose history becomes distinct at least 600 years before Christ. After the rebuilding of Jerusalem, their enmity was such, on account of the exclusion of the Samaritans from that labor, that they henceforth had no dealings with each other; and therefore felt no disposition to borrow or lend their Scriptures.

Hence the writings of Moses from both Samaritan and Jew come down to the nineteenth century, A. D., travelling different roads, and yet telling the same tale. This is but one view of the accuracy of our history of those writings. The Jews were careful, in the copying of all their scriptures, to have every manuscript closely inspected, and when imperfections were discovered, the copy was condemned. In order that this criticism might be accurately made, the number of words and even letters was carefully counted, so that a slight omission or addition would be detected by different methods. He who inspired holy men to write, put it into the hearts of men to preserve his revelation pure, and uncontaminated by the doctrines and designs of men.

Were I to consider, separately, the history and peculiar character of each book in the Old and New Testament, my subject would require a volume. Such is not my present purpose. Suffice it to say, that clear and distinct marks confirm the history of each, beyond the possibility of imposture. While Joshua, Judges, and the books of Samuel, Kings, and Chronicles, bring down the history of God's peculiar people to the Babylonish captivity, each bears the clear marks of the literary style and phraseology of the age in which it was written. We have grouped together the Hebrew poems of Job, Psalms, Proverbs, Ecclesiastes, and the Songs of Solomon. The purity of the sentiments, the beauty of diction, the sublimity of many of the passages, and their deep and exemplary devotion, commend them to the serious attention of every reader.

"Canst thou bind the sweet influences of the Pleiades, or loose the bands of Orion? Canst thou bring forth Mazzaroth in his season? Or canst thou guide Arcturus with his sons? Knowest thou the ordinances of Heaven? Canst thou set the dominion thereof in the earth?"

"If I ascend up into heaven thou art there; if I make my bed in hell behold thou art there; if I take the wings of the morning and dwell in the uttermost parts of the sea, even there shall thy hand lead me, and thy right hand shall sustain me."

Such are the rich and transcendant inspirations which come to us from the Hebrew poems. There are other books of the Bible that contain both beautiful and devotional melody; such as Isaiah, Jeremiah, Ezekiel, and the minor prophets. Hebrew poetry was suited to chanting, rather than measured music, and in this way it was repeated in the Temple service.

The books of Ezra and Nehemiah, which were written after the return from the captivity, were in the Chaldean dialect. Indeed, all those written after that period, bear the marks of the age in which they were penned, and thus carry with them the evidence that their origin is subsequent to that period. While the Jews were in Babylon they became familiar with the Chaldean language, and seem never to have returned to the original pure Hebrew afterwards.

It appears that much explanation was necessary in reading the law, in order that they might understand it from the original manuscripts, for it is said that Ezra made a pulpit of wood, and the priests read in the book, in the law of God, distinctly, and gave the sense and caused them to understand the reading, (Nehemiah, &c.)

After this remarkable event, the Jews appear to have become much scattered. Many lived in Egypt, Rome, and Greece, and the Greek language having become the vernacular tongue of many of these people, it was deemed expedient to translate the sacred writings into that language. During the reign of Ptolemy Philadelphus and his son, 286 or 285 years B. C., seventy learned men were chosen to make the translation. Many extravagant accounts are handed down of this work, one of which is that each translator was shut up in his cell, and when all were done, their translations were compared, and all agreed. Whatever may have been the particular circumstances concerning this memorable event, the translation gave general satisfaction, and the septuagint version is more satisfactory than any other translation into the Greek language.

Previous to this date various versions of the inspired writings had appeared in the several Oriental dialects which had been learned by the Jews, and by this means we can look back through various channels to their originals, giving us cumulative proof of the antiquity as well as the correctness of the scriptures in the modern languages.

About the time of the advent of our Saviour, the Latin language may be said to have gained a supremacy over the Greek in Western Europe, and Latin versions were in demand. Whoever thought himself capable, made a translation; and soon there appeared such a variety of versions that especial attention was given to the subject, and public sentiment at length gave preference to what is termed the old Latin Vulgate. Inaccuracies, however, being found in this, a more acceptable one, which was a revisal by Jerome about 390, was finally adopted throughout the western churches, and a Gothic version appeared about the same period.

Although the Christian religion had been introduced into Great Britain, at an early day, perhaps during the time of Paul, yet no Anglo-Saxon version appeared earlier than about the year 706. From the great variety of unauthorized translations of the scriptures, many errors crept into the early Anglo Saxon translations. The New Testament was originally written in Greek, and that language being remarkable for its purity and accuracy of structure, and consequently so good a protection against error in reading, and the early fathers having made numerous and copious quotations from the original copies, abundant means were at hand to correct these errors.

The division of the books of the Bible into chapters and verses is a comparatively recent invention, taking its date about the middle of the thirteenth century. Before this the Bible had appeared as other books, and in the ancient versions it was one continuous manuscript, not even being divided into words, the reader being left to make the division by the sense.

The credit of arranging the Bible into chapters and verses, is attributed to Cardinal Hugo de Sancto Caro, who also wrote a celebrated commentary on the scriptures. The object of this division was to render the book convenient for reference, and so generally was it approved, that the Jews adopted the change in their Hebrew versions.

Before 1530, efforts had been made, unsuccessfully, to translate the Bible into the vernacular tongues of Europe. Luther about this time undertook the work with a good resolution, knowing the opposition he would receive from the clergy, and aided by Melancthon, he fairly succeeded in giving the people a good and fair version in their mother tongue: a move which had a powerful effect in rolling away the cloud of darkness that had long hung over Europe.

The art of printing having been discovered, a great means was at command by which the common people could have access to the scriptures, which had heretofore been owned only by the wealthy, on account of their immense cost.

Translations of the Bible into English appear to have been made at an early day, but none were allowed to be printed entire. Wickliffe, about 1380, made a translation entire, but the opposition of a bigoted clergy was so great, that only the New Testament was published. This great reformer, by means of the New Testament, roused up the people to such serious reflection upon the apostacy of the church, by exposing the abuses of the clergy, that great persecution followed. Wickliffe being not very well acquainted with Hebrew, his translation was made from the Latin vulgate, consequently it was not executed with satisfactory accuracy.

The first printed translation of the scriptures was made by William Tindal, in 1526, who, knowing the opposition that would be given him in England, removed to Antwerp, in Flanders, where he completed the work, sent over copies into England for sale, and of course roused up the clergy. Tonstall, Bishop of London, purchased all the copies he could find unsold, and committed them to the flames. This profitable sale enabled the publisher to issue a new and improved edition, which at the present day is scarcely surpassed in accuracy by the best translations that have appeared.

The first English translation of the entire Bible was made by Coverdale, in 1535, during the reign of Henry the Eighth. This was followed by many others of minor note. These various translations had their imperfections, and the separation of the Episcopal from the Romish church so changed the public sentiment of the English clergy, that a fair, correct, and authentic copy of the whole Bible was demanded.

King James the First undertook the work, according to the magnitude of the subject. He gave orders that fifty-four men, learned in the ancient languages, and distinguished for their piety, should be selected for the service. Before the work was begun, this number was reduced, by death and otherwise, to forty-seven. These were divided into six classes, and each class was authorized to call in the additional aid of other learned men as they might judge proper.

The Bible was then assigned in as many several parts, to these companies of translators, and when finished was submitted to the inspection and criticism of each of the other companies. Great care and system were enjoined, and it required three years for the completion of the work, which commemorated the year 1610.

It afterwards underwent slight corrections and revisions, and was fairly published in 1611. Although 243 years have elapsed since this revision appeared, yet all critics attest its fidelity

perspicuity, and elegance. Slight alteration in phraseology, no doubt, might appear to advantage, with regard more especially to the progressive nature of our language, but as a whole, it is accepted by common consent as so well executed, that the most critical may readily admire its correctness.

The hand of a superintending Providence may be easily traced in the history of this admirable book. It has, in all ages, since it came from the inspired penmen, been kept in the hollow of the Divine Hand. It is His, and He has kept it—kept it unadulterated and pure as when given to men. Even when the apostacy of the church, would have warped it to suit the selfishness of the age, there were, in cloisters, and in the mountains, men who lived holy lives unobserved by the dignitaries of the church, and who were the keepers of the Law and the Prophets. There were Jews, Greeks and Romans, all contributing, under Providence, to the same end; each becoming an effectual guard upon the others. How heartfelt, then, must the gratitude be of him who can comprehend the greatness of this gift, and trace the indubitable evidence that it comes from God. We live in an interesting age. The art of printing has rendered bookmaking so easy, and the manufacture of paper has rendered the material so cheap, that a fine copy of the Bible may now be had for 35 or 40 cents, while 400 years ago it could not be bought for a less number of dollars.

Then, it could rarely be seen; now, all the inhabitants of England and the United States may have a copy at will. Then, each reader that belonged not to the privileged class read at his own peril; now, the pages of Holy Writ lie open, so that he that runs may read.

Within comparatively few years, Bible Societies, both in England and America, have been instituted, by which, various versions of the Scriptures have been made, to aid the missionary labors among the nations on both continents, and in the Islands that are afar off. No less than 50 modern languages have translations, and the press is untiring in its labors to spread the tidings of great joy to all people. May every reflecting mind endeavor to speed the work, and every purse string relax when we survey the field unemployed. The millions of Catholic Europe are yet untaught, and their chains fast riveted by a selfish priesthood, but as the gospel day shall advance, we may believe that the darkness will disappear, until the knowledge of the Lord shall cover the earth, and the inhabitants thereof shall learn righteousness.

CHRISTIAN UNION.

Free, yet in chains, the mountains stand;
The valleys, linked, run through the land;
In fellowship the forests thrive,
And streams from streams their strength derive.

The cattle graze in flocks and herds,
In choirs and concerts sing the birds;
Insects by millions ply the wing,
And flowers in peaceful armies spring.

All nature is society,
All nature's voices harmony,
All colors blend to form pure light,—
Why should not Christians then unite?

Thus to the Father prayed the Son,
"One may they be, as we are one;—
That I in them and Thou in me,
They one in us may ever be."

Children of God! combine your bands;
Brethren in Christ! join hearts and hands,
And pray—for so the Father willed—
That the Son's prayer may be fulfilled.

Fulfilled in you,—fulfilled in all
That on the name of Jesus call,—
And every covenant of love
They bind on earth, be bound above.

J. MONTGOMERY.

SUMMARY OF NEWS.

FOREIGN INTELLIGENCE.—By the steamship Baltic, Liverpool papers to the 10th ult. have been received.

A new Cabinet has been formed, with Lord Palmerston as Premier, and Lord Panmure Minister of War. Lord Aberdeen, the Duke of Newcastle, and Lord John Russell, are left out, all the rest of the former Ministers retaining their places.

Parliament has voted nearly £3,000,000, for war purposes. The North American Fisheries bill has been passed.

There is no important news from the seat of war. Omar Pasha has again taken the command of the Turkish army, which, when joined by the 9th division of the French army, now at Constantinople, is to occupy the northern side of Sebastopol, shutting off all communication of the town with the country.

It is reported that the Russians in the Dobrudscha have been defeated, with great loss, in an attempt to cross the Danube, but the news is not confirmed.

FRANCE.—The most vigorous preparations for carrying on the war continue to be made. Negotiations with Austria have been entered into, by which France engages to furnish the former country with a subsidiary army of 150,000 men, and it is understood that the march of a French army to the Rhine, early in the Spring, is fully resolved upon. The Prussian Government refuses to permit the French army to march through that country.

SWITZERLAND.—A portion of Mount Blanc, near the village of Pernales, became detached, on the evening of 1st month, 26th, and was precipitated into the valley beneath. The concussion of the fall caused the houses of the village to shake violently, but no person received any injury. A space of 100 yards in length and 26 in width, was filled to the depth of ten feet with the earth, sand and stones precipitated.

SPAIN.—The Minister of Finance has presented to the Cortes a bill for legalizing the sale of the Church property. The Clergy are furious in their opposition to the measure. Some energetic speeches have been made in the Cortes, on the debate on the Constitution. M. Rios Rosas proposed that

the 1st article, instead of a vague declaration of national sovereignty, should distinctly declare that "All public powers emanate from the nation." His address was frequently interrupted by expressions of disapprobation in the Chamber, and the applause of the democratic party and the people in the tribunes.

ITALY.—The General of the Jesuits has addressed a Circular to the provincials of the Order, instructing them to act as faithful subjects of the governments under which they live, and in no case to interfere in political affairs.

AFRICA.—The attention of the colonists at the Cape of Good Hope is completely occupied with mining operations The crops are abundant, and the colony tranquil and prosperous.

The exploring steamer Pleiad, with Dr. Baikie and party, arrived at Fernando Po on the 7th of the 11th month last. They had ascended and examined the river Tshadda 250 miles further than any previous party, and had secured the friendship of the natives. No deaths had occurred, and but little suffering from sickness.

Difficulties having taken place between the British troops on the Gold Coast and the natives, the Castle of Christiansborg was blockaded by the latter and all supplies cut off. The troops then commenced a cannonade upon the town, which was continued at intervals for several days, until every house was destroyed. The town of Tessea, about five miles from Christiansborg, was also levelled to the ground. Later accounts state that peace has been restored, and hostages sent in by the natives.

NICARAGUA.—The revolutionists in Nicaragua have been completely defeated by the government troops, in several battles, with the loss of a large quantity of arms and ammunition. A number of the defeated troops have enlisted in the government army, and daily desertions were taking place from the main body of the revolutionary army.

CALIFORNIA.—The steamship George Law, from Aspinwall, arrived at New York on the 25th ult., bringing San Francisco dates to the 1st, and $1,113,000 in gold. The passage across the Isthmus is now regularly made by the railroad.

The papers contain the details of another of those dreadful steamboat accidents, which it has so often been our painful duty to record. While the steamer Pearl was on her way from Marysville to Sacramento, on the 27th of the 1st month last, her boiler exploded, nearly destroying the boat and killing about seventy persons, passengers, officers and crew. It was said that the boat was racing at the time. The captain was killed immediately. The engineer has been arrested.

The Legislature had passed a bill appropriating $1000 to each member. The bill was vetoed by the Governor, but was again passed by a vote of 55 to 21. The rains have again set in.

DOMESTIC.—A bill refusing the use of the State prisons for the detention of fugitive slaves has been passed by the Senate of Michigan.

The Senate of Indiana have passed a bill punishing railroad operators in cases of negligence; also persons leaving open gates and fences on the line of railroads.

The Prohibitory Liquor Law passed by the Indiana Legislature has been signed by the Governor.

The General Assembly of New York and the House of Representatives of Delaware, have also passed prohibitory bills.

A correspondent of the Portland Advertiser, writing from Fryeburg, Me., says that the range of Mercury in his thermometer, during the past eight months, had been 137½ degrees—the highest having been 99 degrees above zero, and the lowest 38½ below.

CONGRESS.—In Senate, on the 21st ult., the Committee of Conference on the disagreement of the two Houses on the Texas Creditors' bill, reported that the Committee had agreed upon an appropriation of $7,750,000 as a compromise. After considerable discussion, the report of the Committee was concurred in. On the 22d, the House amendments to the Invalid Pension bill were concurred in by the Senate, and the bill passed. The bill extending for three years, the credit for duties on iron for railroads, and that to provide for the settlement of the claims of the soldiers of the Revolution, and the House bill for the construction or purchase of four additional Revenue Cutters, were considered and passed. On the 23d, a bill was introduced, providing that "if a suit be commenced in any State Court against any officer of the United States, or other person, for any act done under the law or *color of the law* of the United States, the defendant may remove such suit to the United States Court sitting in that circuit, or if no Circuit Court, then in the District Court clothed with circuit powers."

After an animated discussion the bill was passed; yeas 29; nays 9.

On the 24th, a message was read from the President, respecting the Lobos Island controversy, which was read and ordered to be printed. A number of bills and resolutions were read, and a bill was passed allowing the Federal Courts at a subsequent term, to complete the unfinished business of a preceding term without a *de novo* examination of the case. The Naval Reform bill, the Post Office Appropriation bill, and a bill altering the time of holding the United States Courts in Tennessee, were passed on the 26th.

HOUSE OF REPRESENTATIVES.—A bill regulating the carrying of passengers in steamships or other vessels was passed on the 21st inst., and the report of the Committee of Conference on the Texas Creditors' bill was concurred in. On the 22d, a bill was passed for the establishment of an Insane Asylum in the District of Columbia. On the 23d, a bill for carrying into effect the treaty between the United States and Great Britain on the subject of claims, concluded 2d mo., 8th, 1853, was taken up and passed. The House then went into Committee of the Whole on the Civil and Diplomatic Appropriation bill. On the 24th, the most of the amendments made to the bill in Committee were concurred in, and the bill passed finally. Among the amendments agreed to, was one reducing the duties on a large number of articles about twenty per cent, the bill to take effect on the 1st of 7th month next. On the 26th, a bill was passed, granting the right of way to all plank and railroad companies running through the public lands in the territories, as well as in the States.

PENNSYLVANIA LEGISLATURE.—The bill to prevent the sale of intoxicating liquors on the Sabbath passed the Senate on the 21st ult., and the House on the 23d. No business of general interest was transacted in either House on the 23d, 24th or 26th.

FRIENDS' REVIEW.

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MEMOIRS OF JOSEPH JOHN GURNEY.

(Continued from page 388.)

Amidst this deep sorrow, Joseph John Gurney was again called to his painful duties in Lancashire. The Yearly Meeting's committee had appointed to meet at Manchester, in the twelfth month. "May the Lord open my way in the path of duty," he writes in his Journal, "and provide for all my need by the riches which are in Christ!"

12*th mo.*, 9*th.* I have completed my evidence on the Beacon, &c., and, after some inexpressible conflict, find myself ready for our journey to Manchester. We hope to set off to-morrow morning.

In allusion to this visit he writes:—

1*st mo.*, 8*th*, 1836. All the committee, except two, met on seventh day morning, the 12th ult. It was a great favor that I found an opportunity during this first morning of our labors, to read to the committee the whole of my strictures on various demi-unsound pamphlets, which laid a clear foundation for further arduous service in the working of our business.

The committee concluded its operations, for the present, on seventh day evening, the 2nd instant, at Manchester. Such a fortnight it has never been my lot to pass before. The engagement of mind; the intensity of thought and feeling; the strong and clear exposition of sentiment; the singular turns of Providence; and, above all, the gentle, unseen, resistless influence of the "anointing," and the grace and goodness of our ever present Caretaker and Holy Head, were, during this period, most remarkably displayed.

During the whole time, though not unfrequently finding relief in tears, I was mercifully sustained in quiet peacefulness, not without an occasional flow of natural pleasure, and I believe of joy in the Holy Ghost. I have repeatedly said, that the inexpressible suffering through which I had previously been passing, seemed to me but an adequate preparation for the peculiar, new, and difficult duties which devolved upon me, a poor, weak, and blind one, during this memorable and important time. * * *

"It was a time," he writes in his Autobiography, "of great pressure upon us, for strong were the currents setting in from opposite quarters, both of which required to be stemmed. When I was on the scene of action, my private conflicts disappeared, and I was graciously strengthened, from day to day, for the extremely difficult path in which I believed it my duty to tread. Of one thing I think I am sure, that both in public and private I was enabled to bear an unflinching testimony to the truth, as it is in Jesus Christ our Saviour: the Lord alone be praised for it.

The result of the visit was, first the decision of the committee, (reported to the Monthly Meeting,) not to recommend disciplinary proceedings on the doctrinal question of the Beacon; and secondly, to hand Isaac Crewdson their private advice to withdraw *for a time*, from public ministry, and from attending the meetings of ministers and elders. The two conclusions, in my opinion, were not inconsistent with each other; both arising, by a kind of necessity, from the circumstances of the case. But, indeed, some of us on that occasion, were called on to endure a 'fight of afflictions.'

Whilst I had no unity with the spirit of disaffection and restlessness which marked the course of our dissentient Friends, I found it my place, in the whole affair, to set a strong guard against opposite dangers; and these I had from time to time to press upon the attention of my brethren. The committee adjourned to the fourth month (1836,) and I spent much of the intermediate time in drawing up my Remarks on the Defence, (written in reply to the Beacon,) which have been printed for private use, but not published; also in extracting from several other modern publications of Friends, (wholly unauthorized by the Society,) passages which appeared to me to be erroneous and dangerous, tending (without the smallest intention on the part of the writers,) to the weakening of the true faith of

the Christian. Fully and faithfully did I lay the subject before my brethren on my return to Manchester; and, the author of the Defence having removed out of the scope of the committee's labors, I spent a morning in company with Josiah and William Forster, and another member of the committee, in reading my remarks on his work to the men elders of the meeting, of which he had before been a member. They were also sent to the author himself, who, I may add, is a truly amiable and pious individual.

Isaac Crewdson having substantially complied with the advice of the committee respecting his ministry, nothing further was done in his case, in the fourth month. Some other features in the general question of disunity among Friends, were, however, closely attended to; and we again left Manchester in peace. On my return home, I continued to pursue the object to which I have already alluded, and wrote the Strictures on 'Truth Vindicated.' This publication, teeming as it does with the kind of error I am speaking of, was written by an anonymous author in Wales, once, but not now, a member of our body. It is a work of no small ability, and had been (through carelessness, I trust,) circulated and patronized by many Friends. Under these circumstances, some check was essential. When the Strictures were finished, I laid them before the Morning Meeting, which, of course, did not commit itself to the controversy; but, after some discussion, set me at liberty to publish them, giving an explicit verdict that no sentiment was advanced in my pamphlet at variance with the principles of the Society of Friends. Two thousand copies were rapidly sold; and I look back on this little service in the cool of the present hour, with much satisfaction and thankfulness."

The following are from his Journal of this period:—

2nd mo., 21*st.* I feel thankful that I have not been moved by any thing which has occurred, from my own position in the Society. A little hope yet lives that a remnant will be preserved alive in the truth, and enabled steadily to maintain it in its *wholeness*. That hope is simply and solely in Christ; for in these days the wisdom of man is more than ever foolishness. O most gracious Lord God, who didst, as I reverently believe, raise us up to be a people, graciously condescend to show forth thy matchless power for our deliverance from all the snares of Satan; and be pleased according to thy wonted loving kindness, to guide me, thy poor unworthy servant, in the path of simple duty, and show me from day to day wherein thou wouldst have me and my children to serve thee, O Lord, my God! Suffer not one, who has preached to others, to become himself a castaway. Anoint me with abundance of the fresh oil of thy kingdom; prepare and direct my work; and enable me, I earnestly beseech thee, with a single eye, to seek thine honor and glory, who alone art worthy, through Jesus Christ our Lord.

Amidst Joseph John Gurney's other, and very different engagements at this period, he found time to write a short tract on a subject in which he had been long interested. This he published in the spring of this year, under the title of A Letter to a Clerical Friend on the accordance of Geological Discovery with Natural and Revealed Religion. Deeply as he was convinced of the inspiration of Holy Scripture, and steadily as he was opposed to any theory of the creation not reconcileable with the inspired record, he was well assured that the investigations of an enlightened science, when conducted in a proper spirit, can, in the end, serve only the more completely to illustrate the harmony of the Divine mind as manifested for purposes distinct, yet not contradictory, in the book of nature and the book of grace. "Let Geology," he writes in one of his letters, "have her full scope in discovering the ancient secrets of the crust of the earth—she will wonderfully elucidate natural theology, and inflict no wound on the religion of the Bible." To illustate this view is the object of this little tract, which may still be read with interest, notwithstanding the increased light that further research has thrown upon the subject.

In the fifth month, as usual, he attended the Yearly Meeting. Referring to it in the Autobiography, he says:—

The yearly meeting of 1836 was a time of no small interest and importance. Although considerable excitement was produced by the unexpected visit to this country of Elisha Bates, without any certificate from his Monthly Meeting, yet on the whole, the prospect of an increased degree of good fellowship seemed to brighten upon us. In consequence of the unfair questioning which had arisen on the Society's views of the Holy Scriptures, it was agreed to issue a declaration on that subject. I ventured to state to the Yearly Meeting what I apprehended ought to be the substance of it. These suggestions were afterwards adopted; the declaration was brought in and passed, with the warm concurrence of the body at large. It formed a part of the general epistle, which was carefully drawn up by a judicious committee, and which I believe to be as clear and important a document, considered as a confession of faith, as was ever put forth by a body of professing Christians; and it certainly ought to be received as a sufficient reply to all doubters and cavillers on the subject of the Christian belief of the Society of Friends. This issue of the Yearly Meeting afforded to my own mind a most acceptable relief.

In the course of the summer he was occupied in various religious engagements amongst Friends and others, principally in his own county.

"It was a time," he writes in his autobiography, "during which I had much to suffer, not only from missing my dearest earthly companion,

from the weakness of my nervous system; in the blessed influence of the Spirit, the mforter, and in the exercise of ministerial or, I found, from time to time, the requisite ief."

In the autumn of this year he was again sely engaged with the other members of the arly Meeting's committee in Lancashire, and s also much occupied in a somewhat extended rse of religious labor in the North of England l in Scotland. Of these engagements he has served the following record in the Autography:—

When the committee met at Manchester, in 9th month, 1836, we soon learned that, since Yearly Meeting, our friend Isaac Crewdson l re-commenced and continued his ministerial ctions without reserve; and at the same time vas evident, that so far was unity from being tored, that the breach had become wider than r; so much so as to render it increasingly ar, that principles were at work, on either e, which operated to make the distance ween Friends and the dissentients greater and ater.

This was indicated by a variety of circumstan; but more especially by certain devotional etings held by the dissentients, on first day nings, and conducted on principles of worship, entially different from ours. Was it right t, under these circumstances, our still valued end, the author of the Beacon, should conue to act as a minister in our meetings, notwithstanding the advice of the committee, that should for a time withdraw from the service? is it possible for us, as faithful servants of Yearly Meeting, to leave this difficult case hout further care, and just in this position? nstrained, as we were, to answer these quesns in the negative, what course remained for to follow? None, as I conceive, but that ich we adopted; namely, that of taking no ther responsibility on ourselves, and of simply orting the actual state of the case to the urch, in which, by our discipline, reside, in such cases, both the authority and responsity, under its holy Head. We therefore went the Monthly Meeting with a simple report of fact, (already published to the world by ac Crewdson's friends,) that the committee l advised him to desist for a time from his blic ministry, and of the further well known cumstance, that this advice had been disre-ded.

No sooner was this report read to the Monthly eting, than Isaac Crewdson's friends demandof us a clear declaration of the grounds on ich the advice in question had been given. e meeting agreed to request the committee to wer the inquiry. We accordingly withdrew consider our reply; and then it was that I it my clear duty, decidedly to stand forth defence of our well known principles. I therefore voluntarily undertook to give the answer to the Monthly Meeting. Friends freely accepted the offer. We returned to the meeting; and, under a measure of holy anointing, graciously afforded, as I believe, for the occasion, I was enabled quietly, and with sufficient clearness, to state the grounds of our advice. Nothing of importance was said in reply; the question was drawing to its inevitable settlement; and, after a long and painful discussion, in which the committee refrained from taking any side, (as to the yea or nay,) the meeting came to a solid conclusion, to confirm the advice of the committee. . . . . .

We now left Manchester, agreeing to meet again in about five weeks; an interval of no small value and relief to myself, though filled up by labor as well as pleasure. Be it ever remembered, that, in the cause of Christ, labor is pleasure! It was on a seventh day that I went from Manchester to York, where I met my children and their aunt Rachel Fowler. The sabbath was spent at York, and a large public meeting held in the evening. On the following morning, a meeting of peculiar solemnity took place, greatly to the comfort of my own mind. It was with the patients in the "Retreat," and afforded me renewed evidence of a fact of which I had been before convinced, that insanity in its more moderate degrees, by no means prevents the worship of Almighty God; and further, that the public acts of worship are highly soothing to persons afflicted with that worst of natural maladies. On the occasion now mentioned, many of the poor sufferers found relief in abundant tears, and I trust some ability was afforded us, even to rejoice together in the Lord our Redeemer.

From York we proceeded to Darlington, where we spent a few interesting days. It was a great pleasure to find ourselves under the roof of our cousins Jonathan and Hannah C. Backhouse. They had been travelling for some years in America, and great was the comfort of their friends in their restoration to their home and family.

At a large public meeting at Glasgow, I had to insist, in an especial manner, on the influence of the Holy Spirit, reviewing the subject after the manner of Friends. I afterwards found that Dr. Wardlaw, who had published a book on the Beacon side of the controversy, was present with a great number of his people. At his request we went to breakfast with him at his cottage on the banks of the Clyde, when I had a full opportunity of more explicitly informing him of our true views of spiritual influence, and of correcting his misapprehensions respecting us. He received the communication with great attention and respect, and I trust it served a good purpose. We parted in much love, after fervent prayer had been offered for him and his interesting family.

After holding many meetings in Cumberland, especially in the coal and lead mining districts, where there appeared a great openness among the people towards Friends and their doctrines, I returned to Manchester. Great were the difficulty and conflict which awaited us there; nevertheless I believed it to be my duty to support Friends in promoting a total change in the "overseers," and in discouraging the irregular meetings for worship, which the dissatisfied party had instituted. The difference of principle between that party and the society had become so obvious, that no other line of conduct could be pursued by me consistently with my own views. The crisis was now come; the Monthly Meeting appointed new overseers; and, within a very short time, our long-valued Friends, Isaac Crewdson, William Boulton, and many others—in all, about fifty—resigned their membership in the society.

Most sincerely do I love these Friends, and heartily do I desire their welfare; but we are separated, not merely by a diversity of practice, but by the difference of principle on which that diversity is grounded. We must, therefore, agree to differ—in the humble hope that, through a reverent, abiding trust in our Lord Jesus Christ, we may meet at last where differences will exist no longer, and where all misconceptions of one another's conduct will forever cease.

Thus terminated the proceedings of the committee at Manchester. The Friends who then resigned their membership, at first established a separate meeting, which was, however, discontinued in the course of a few years, as its supporters found that there was little to distinguish them from some other communities of professing Christians. Those who withdrew from Friends in other places about the same period, gradually became, in like manner, united to other Christian societies. No distinct body now survives to preserve a memorial of this secession. But though the loss of so many who might have been valuable members cannot but be greatly deplored, it may be thankfully acknowledged that, whilst not insensible of its weakness, the Society of Friends, in England, has been mercifully permitted to emerge from these difficulties, more than ever united in its attachment to the essential spirituality of the Christian religion, in its inseparable connexion with pure evangelical truth.

"In reviewing my conduct," adds Joseph John Gurney towards the conclusion of the foregoing account, "I am very ready to acknowledge that, under the difficulties of the case, I may have been betrayed into some minor errors in expression, &c.; but on calm and deliberate reflection, I am not aware that, in any respect of importance, I could have acted differently. In reference to these painful affairs, in all their various stages, I can say with the apostle, 'I trust I have a good conscience.'"

[To be continued.]

A CHEAPLY-GOVERNED STATE.

In publishing the annual reports of the Treasurer and Auditor for the past year, the Boston Advertiser says:—

"The whole aggregate of ordinary expenses for the year was but $990,975, or about one million of dollars. Thus, for an average expense of a dollar for each soul—men, women and children,—a population of a million inhabitants, living in this commonwealth of Massachusetts, have enjoyed the privilege of the best government on the face of the earth.

"This expenditure of $990,975 pays the whole 'civil list' of salaries of governor, counsellors, judges, legislators, and State officers of every kind; it includes the large sum of $110,000 paid to the county treasurers, being two-thirds of the costs of criminal prosecutions; it includes another large item of about $200,000 for the support of paupers and the maintenance of almshouses, and more than $40,000 paid for the relief of the unfortunate, the insane, the blind, the deaf and dumb, &c.; it includes $45,200 for the State Reform School for boys; it includes between $60,000 and $70,000 paid under different heads for the maintenance of the militia; and it includes more than $10,000 paid in bounties to agricultural societies. Besides this, the sum of $72,000 was disbursed during the year in aid of common schools."

It is a pity that this cheap government does not carry its economy a little further. In the enumeration of expenditures we find $60,000 or more allotted to the support of the militia; a sum not far below that allotted to education. But what comparison will the militia bear to the value of education? Of the importance of the latter, the people of Massachusetts certainly do not need to be informed. But can any one suppose that a service for which sixty or seventy thousand dollars ought to be paid, is rendered to the State by the militia system?

A few years ago, a set of queries, connected with military affairs, was addressed by the Secretary of War, in a circular, to numerous military officers in various parts of the United States. One of the queries was in these words:—

"From your experience, are frequent musters advantageous to the great body of the militia?"

To this query, Col. T. Pickering, of Massachusetts, replied:—

"Of the utter inefficiency of two, three, or four days of training in a year, every observer, possessing any military knowledge, is competent

to pronounce. I have ever considered the militia musters as a waste of time for those who actually assemble, while thousands are taxed by fines for non-appearance, and vexed in their collection."

Answers of a similar purport were received from military officers residing in various parts of the Union.

In nearly all these answers, militia musters are represented either as positively injurious, or, at best, of questionable utility. From this testimony, derived from military men themselves, as well as from what is universally known respecting the militia system, we may safely conclude the people of the Bay State may yet deduct sixty thousand dollars, at least, from their annual expenditures, not only without injury, but with positive advantage to the commonwealth.

PRISON TO LET.

It is no uncommon thing, even in a very busy and thriving city, to see the sign hung out, "This house to let." But in this wicked day and generation, that there should be a prison tenantless and "to let," is surely a novelty. Yet the Norwich (Conn.) *Examiner* assures us that the prison for males in the city of New London, in that State, on the first day of this year, was without an inhabitant. Over this extraordinary event, the *Examiner* rejoices in this wise:

"Contrast this prison now, with what it was on New Year's morning, 1854, when *fourteen* men sat in those cells, 'solitary and alone,' bowed down under the weight of accumulated guilt and crime purchased of the rumseller at three cents a glass. Think of the sorrow and grief they felt, as their thoughts at dawning day turned toward the place they once called home, when forsaken wives and pitiful children were gathering around their scanty meal, brooding over the hard lot, made infinitely harder by the ruthless hand of avarice. Ah! think you *that* was a happy New Year to such under such circumstances? But how was it this year? instead of a prison-house of sorrow and grief, and fearful forebodings, joy and gladness were beaming on the countenances of a score or two of (ladies and gentlemen) the good and true, who gathered not by due process of law, but by invitation of the worthy keeper and his most excellent lady, there to rejoice with them, that the temperance millennium had been ushered in, bringing deliverance to the captive, and brightening hopes to suffering humanity. How changed the scene! This hall once pregnant with thoughts that unmanned and crushed the very souls of its inmates, is thrown open, and place is given to a happy group whose jubilant songs filled every cell, and chased the last spectre of sorrow from its hiding place."

Account of ANTHONY STERRY, *of Southwark, London.*

Anthony Sterry, son of Joseph and Margaret Sterry, was born 8th mo. 28th, 1826. When about seven years old, he was sent to school at Epping, where he spent four years. He then went to Lewes, where he remained till 1842. Whilst there he maintained a character for strict veracity, so that his master would say of him that he could always depend upon having the truth from Anthony, let the consequences be what they might. He had, however, much to contend with in his natural disposition, but he seems early to have felt the convictions of the Holy Spirit in his conscience, and the necessity of a change of heart. His parents were anxious to train him up in the nurture and admonition of the Lord, and in the love of Christ his Saviour. He often spoke of the blessing which he had received from the tender care of his pious mother.

Some children are apt to speak freely of their thoughts and feelings, others find a difficulty in doing so, and hardly like any one to know what is passing in their minds. Such a boy was Anthony Sterry. The decease of his dear mother, to whom he clung with tender affection, took place in 1843, when he was of an age acutely to feel her loss. She continued, during her last illness, to manifest much concern for the best welfare of her child, and her example and counsel were greatly blessed to him. His religious impressions appear to have gradually deepened in observing her patient resignation during a long and suffering illness. After her death, he writes to a friend, "I believe I may say that I have loved my dear departed mother, not only as a tender, kind, and affectionate parent, but as a true *friend;* I have known her value, and I know my loss. I very often think of her, and with what comfort do I dwell upon her sweet prepared state of mind, when she said to dear father, about two weeks before her death, 'I have nothing to do now but to die, and though I do not know when the midnight cry may be heard, I believe I can put my trust in Him who has been my Saviour from the beginning; He will not forsake me.' And now, in thinking of her, the words arise, 'O that I may die the death of the righteous, and that my last end may be like hers.' I trust the message conveyed to me from her, will always be remembered by me."

There is reason to think that after an illness in 1844, which left him very delicate for many months, Anthony Sterry, with returning health, lost much of his sense of good, and that for a time he turned from the "reproof of instruction;" yet, as usual, a word in season from a valued friend was well received. It was not, however, until he was again laid on a bed of sickness, that the power of the Holy Spirit to

create anew in Christ Jesus was fully evident, and his mother's prayers on his behalf were answered. In the latter part of the Spring of 1846, he was attacked by the disease which terminated his life. Deprived of the sweet assurance of peace with God, through Jesus Christ, he passed through much conflict of spirit. He could not yet believe that this afflictive dispensation was to terminate in death, but received it as another call to repentance and a closer walk with God.

About this time, he writes, "I do hope, and believe, I have been benefitted by this illness, and have at times felt the presence of good; but I feel that much remains to be overcome, particularly now that I am getting better, and former inclinations return."

So closely did he cling to the hope of restoration, that even when told the opinion of his medical attendants, he still thought he should eventually recover; but on the unexpected rupture of a blood-vessel on the lungs some months after, he felt the serious nature of his disorder, and that his hopes had been fallacious. Until the latter part of his illness he seemed unable to give much expression to his feelings. To the friend above-mentioned, he thus writes, "When thou wast here, my desire was to satisfy thee on the subjects thou kindly wished to be acquainted with, but I could not find words. I have often thought on the text, 'He openeth and no man shutteth, He shutteth and no man openeth.'"

To ———, 8th mo. 1846, he wrote, "I have looked upon this illness as a peculiar dispensation for my good; and although at times rather low, under the feeling that I am making no progress, yet I trust that it may be sanctified to me; and my earnest desire is, that the Lord's hand may not spare till the work is accomplished; and I trust He will give me strength to bear it."

9th mo. 8th.—The same friend remarks that she found him in a depressed state of feeling; "Not able," he said, "to stay the mind on good things—no, not even while reading a chapter this morning—and I felt discouraged. I seem not to make progress." After a little pause he added, "Only the verse, 'Likewise the Spirit also helpeth our infirmities; for we know not what we should pray for as we ought, but the Spirit itself maketh intercession for us with groanings which cannot be uttered,' was something of a comfort, and fixed my attention for a time; but present and worldly things seem generally to employ all my thoughts." On his friend reminding him that notwithstanding this conflict of feeling, good things were the most precious to him; he quickly rejoined, "O yes, I think so; but if they *really* were, should I not think about them always? for where our treasure is, there will our heart be also." His attention was then directed to other parts of that remarkable chapter (8th Rom.), and it was to both a sweet and affecting conversation.

10th mo. 6th.—In his private note-book he writes, "O my dear heavenly Father, do thou, for the sake of thy dear Son, be with me at this time; be near unto me, and help me! O Lord, stay my thoughts and hopes on thee, and on thy dear Son. O show me thy face again, and grant me a measure of that love which has kept my thoughts on thee, many times during this illness; and if it should please thee again, O Lord, to bring me very low, be thou with me, and draw me nearer and nearer unto thee! Enable me day by day, to do that which is right in thy sight; and help me, Lord, by thy grace, to strive against my besetting sin."

"11th mo. 18th.—Since writing the above, some weeks have passed; the hand of the Lord has again been upon me, and I have been brought very low, under the weight of sickness, but am now somewhat restored. On the evening of my last entry, dear J. and M. Y. called, and were both engaged in ministering, much to my comfort; when they warned me to be prepared should further illness be my portion, and desired me not to be anxious as to the result, 'I little thought another stroke* was so near; that the next evening I was again to be laid on a bed of sickness. O Lord! how can I acknowledge all thy loving-kindness and tender mercies to me, whilst brought very low? in the hour of anguish thou wast near me, thy rod and thy staff helped me. O give thanks unto the Lord, for he is good: for his mercy endureth forever!"

"24th.—My spirit has been again bowed down before thee, O Lord, under a sense of my utter unworthiness of all thy mercies. Great are thy mercies to me, and that my soul knoweth right well. Thine, O Lord, have been the leading strings of love! O how gently hast thou dealt with me! my Saviour! my Rock! and my Redeemer! Why didst thou not cut me off in my sins!"

Soon after he wrote as follows, "There are times when my mind is permitted to feel a peaceful calm and holy joy: when I am lost in wonder and gratitude in contemplating the love of Him who died for me, and whom I trust I increasingly desire to love and serve; who has indeed dealt with me as a father that pitieth his children. When I think how many are called away at a moment's warning, and others with but a short time for preparation, whilst I have had months for contemplating his mercy and goodness towards me, I feel sometimes almost overpowered, and know not how to love him as I ought." "My cough increases, followed by exhaustion; indeed I do not now expect to get stronger; but should patience and grace be granted me, then I can rest in peace as to the event of this illness. I have been shown the emptiness of some of the things of this world; but I still cling to many of them. Much still

* Rupture of a blood-vessel.

remains to be overcome; my temper still tries me; *and patience with others I want much.*"

He often mentioned his fear that he did not love his Saviour enough, or feel sufficient sorrow for his sins; though, he added, "they have not been what the world calls gross sins."

A few days before his decease, as his father sat by him, anxiously enquiring into his state, he seemed to lose his former reserve and said, "I have a confident hope that all will be well. I have a firm belief that the Lord has indeed begun a good work in me; and I feel assured that He will in no wise cast out those who in humble trust come unto Him. It is all of his grace and mercy that we are saved. I have no wish to remain here; I have done with all these things. I trust we shall all meet again, and then it will make but little difference that some are taken a little earlier than others."

He continued gradually to sink, and on the morning of the 23rd of 1st mo. 1847, a short time before his close, he said in an impressive manner, "'Father, the chariot of Israel and the horsemen thereof.' What is all the world to me now? When I walk through the valley of the shadow of death, I will fear no evil, thou art with me, thy rod and thy staff they comfort me." On his father expressing the great comfort it afforded him to hear this, he added, "I do not know that I am going just now, but I have *a very precious feeling, if going through the dark valley,* and His arm is with me. All will be well." And after a short pause, "*He is with me. All is well.*"

After the expression of his love to all, he said, "It is hard work to die! but I have a sure sense given me that through the love and mercy of my Redeemer, a place of rest is prepared for me." He then took an affectionate leave of his sister and brothers, after which he embraced his dear father, and in about ten minutes quietly passed away, we humbly trust, to join the just of all generations, in ascribing glory and honor to the Lord God and to the Lamb.—*Youthful Pilgrims.*

EDUCATION IN MISSOURI AND CALIFORNIA.

The St. Louis Intelligencer gives the following abstract of the annual report of the Superintendent of Common Schools of Missouri.

Within the sixty-five counties included in this report there are about 200,000 children between five and twenty years of age; of this number 67,000 were taught within the past year, at an aggregate cost of $240,000—the average number, however, attending school the whole time being only 20,000. In St. Louis county, particularly, the whole number taught the past year was 8500; but the average attendance during the whole term only 865. Mr. Henry, looking at the general result, finds nothing therein "very gratifying to the friends of education."

The Report draws a sad picture of the "district school houses," describing them as "10 by 12 log cabins, with one oblong window."

The Report of Paul K. Hubbs, Superintendent of Public Instruction in California states:

"That the number of schools increased the past year from 51 to 168; the number of teachers from 57 to 214; number of children reported, from 10,953 to 20,075; and the expenditures paid for public school purposes by the State fund, taxation and private donation, from $54,231 in 1853, to $272,829.82 in 1854. During this time the average attendance at the schools has increased from 2,020 in 1853, to 5,751 in 1854; exhibiting, nevertheless, the fact that nearly *three fourths of the children of the State are growing up devoid of learning to read and write.* California, however, deserves a great deal of credit for her efforts at public instruction, and the State will soon reap the advantages of having an intelligent and educated population."

From these statements we may safely infer that the prospects of the rising generation, so far as education is concerned, are much more flattering in California than in Missouri. The condition of the latter, indeed, appears extremely discouraging. Only about one third of the population between five and twenty years of age appear to be receiving instruction at all, and of this number less than one third, or about a tenth of the whole, are reported as attending school throughout the year. From the description of the school-houses we are authorised to conclude that the state of education there is nearly, if not quite stationary. Retrograding, it can hardly be. Yet Missouri has been a State about thirty-five years.

The State of California, on the other hand, has not been five years a member of our Union, and many of the emigrants are men without families, who have gone there to seek their fortunes, with very little prospect of making it their permanent residence. Yet even there, schools have more than trebled and the scholars more than doubled in the course of a single year. The sum expended upon education in California exceeds the amount similarly employed in Missouri by more than $30,000. We have no means of knowing the comparative population of the two States at the present time. In 1850, when the census was taken, the white population of Missouri was to that of California nearly in the ratio of three to one. During the time that has since elapsed, the relative numbers have, no

doubt, been approaching, though far from yet reaching, equality. This may naturally excite an inquiry to what cause we are to attribute this glaring difference in that essential element of national advancement, the education of the youth. The inquiry is easily and concisely, though impressively answered. California is a free, and Missouri a slave State.

FRIENDS' REVIEW.

PHILADELPHIA, THIRD MONTH 10, 1855.

At the present day, when all the nations of Christendom are, either directly or indirectly, suffering from the devastations of war, well may we adopt the pathetic enquiry, once addressed by one military commander to another: "Shall the sword devour for ever; knowest thou not that it will be bitterness in the latter end?" Bitter, indeed, from that time to this, have been the fruits of war. Among the sublime predictions of the Evangelical prophet, those which relate to the establishment of general and permanent peace hold a distinguished place. There are probably few, if any, professors of the Christian name, who would refuse to admit that these predictions must be eventually fulfilled. Well may we then enquire whether the dispensation which, more than eighteen hundred years ago, was ushered in by the angelic anthem of "Glory to God in the highest, on earth peace, good will to men," is not the dispensation by which those predictions must be verified. Do the professors of Christianity expect another revelation of the Divine will, different from that which has been offered to our acceptance? Can we imagine any system of doctrines more completely antagonistic to the spirit and maxims of war, than that which the New Testament unfolds.

Amidst the improvements by which the passing age is distinguished, may we not hope that means will be found for referring the decision of national controversies to more rational tribunals than the arbitrament of the sword? At different times, and among several nations, attempts have been made to establish tribunals by whose decisions national controversies might be settled without resort to violence or force. Of these, one of the most ancient on record was the Amphictyonic Council, instituted about fourteen centuries before the Christian era. This council was composed of deputies from ten or twelve of the Grecian States, appointed for the express purpose of watching over their common interests. It was empowered to decide all disputes between rival States, and to concert measures of defence against a common enemy. Its determinations were always received with respect by the Allied States, which usually enforced its decrees by treating as common enemies all who refused submission. Whilst this institution retained its power, its effects were very beneficial to the whole of Greece. One State dared not grossly violate the rights of another, lest, through the medium of this council, all the others should be combined against it; since it was well known that all complaints would be brought before an impartial tribunal, which would investigate the conduct of each party, and render justice. Foreign powers were also compelled to respect this body; and even the arms of Philip and Alexander made little progress in Greece till they had gained, by bribery or artifice, the control of this powerful assembly.*

Towards the close of the sixteenth century, a splendid project was conceived by Henry IV. of France, in which Elizabeth, Queen of England, appears to have concurred, and which, after considerable hesitation and demur, obtained the entire approbation of the Duke of Sully, Henry's principal minister. The object was to establish a general and permanent peace in Europe. With this view he proposed to unite the Christian powers of Europe in one body, which he meant to denominate *The Christian Republic.* This grand republic was to be divided into fifteen different States. A general council was to be established, consisting of about sixty commissioners, elected by the different States of the confederacy. This scheme seems to have been formed upon the model of the Amphictyonic Council, with such modifications as were supposed necessary to accommodate it to the condition of modern Europe. The Commissioners were to be constantly assembled as a senate, to deliberate on any affairs which might occur; to discuss the different interests, pacify the quarrels, and determine all the civil, political, and religious affairs of Europe, whether within itself or with its neighbors.†

This confederacy, though resting primarily upon a military basis, was evidently designed to establish a permanent peace among the constituent States, by bringing the power of the united body to bear upon any refractory members.

The scheme of Henry, though immeasurably inferior to the system which Christianity inculcates and enjoins, would probably, if it could have been carried into effect, have greatly diminished the frequency of those wars by which Europe has been desolated. The plan was, in principle, little more than the extension to the States of Europe of the regulations established among all civilized communities; namely, a reference to an impartial tribunal of all questions which the parties could

* Morell's Greece.
† Sully's Memoirs.

not satisfactorily settle between themselves. What might have been the success of the plan had Henry himself lived, cannot now be known. Unhappily, the initiatory measures involved a military expedition, on which Henry was about to embark, when his course was arrested by the hand of an assassin. We may readily perceive that the various complicated interests which it would have been necessary to reconcile must have presented obstacles to the accomplishment of the plan, which even the genius, the power, and the energy of Henry and his accomplished minister could scarcely have surmounted. There was, indeed, so large a mixture of military force, as to render extremely doubtful, if not absolutely hopeless, the prospect of establishing a permanent peace on such a foundation.

We have, however, seen, on the west of the Atlantic, a nation arise, under auspices incomparably more favorable to the establishment of general and permanent peace, than Europe affords even at the present day.

The situation of the United States is so peculiarly adapted to the establishment of a system of government, on an extensive scale, in which military preparations have no part, that we shall hardly incur the imputation of presumption, if we avow an opinion that an over-ruling Providence has designed this government to furnish the nations of the world an efficient plan for the prevention of war. If we recur to the early history of our nation, we find a number of colonial establishments, nearly independent of each other, but acknowledging a common authority, scattered along our extensive sea-coast. These colonies were, in great measure, peopled by persons who were driven from their native homes by religious persecution. It was chiefly to the intolerance of James I. and his son Charles, that the settlements in New England were owing; and many of the first emigrants to Pennsylvania sought, in that then wilderness land, an asylum from the persecutions which disgraced the reign of the second Charles.

When, during the reign of George III., the British parliament commenced a series of measures which were considered by the colonists as encroachments on their natural and chartered rights, those colonists were driven, by the force of circumstances rather than by the sagacity of their leaders, to a union, which, but for the contest with the metropolitan power, would, probably, not have been thought of. This union, as is well known, was not formed for the purpose of establishing an independent government, but to render available their resistance to the encroachments of the British Parliament. The Declaration of Independence was the result, not of an original design, but of the circumstance in which they found themselves placed. Even after hostilities had been commenced, the American Congress, in 1775, issued a declaration affirming, "We mean not to dissolve that union which has so long and so happily subsisted between us, and which we sincerely wish to see restored. *Necessity* has not yet driven us into that desperate measure; we have not raised armies with ambitious designs of *separating from Great Britain, and establishing independent States.*"

The union of the thirteen original States was formed for the purpose of military resistance; yet out of that power has grown up a government constituted of no fewer than thirty-one separate commonwealths, each possessing the power of local legislation, yet all acknowledging and uniting to support the authority of the Federal Government. The Congress of the United States unquestionably possesses a more efficient authority than was delegated to the Amphictyonic Council, and one better calculated for the preservation of permanent peace than the proposed Christian Republic of Henry the Great.

In contemplating the prospects of the Federal Union, one portentous cloud presents to our view. Though the people of the United States assumed their station among the nations of the earth on an avowed acknowledgment of the intrinsic equality of men, and solemnly declared that "all men are endowed by the Creator with certain inalienable rights, among which are life, liberty, and the pursuit of happiness," and that governments are instituted for the protection of those rights, yet, upwards of three millions of our population are systematically deprived of the enjoyment of those "inalienable rights."

It is a remarkable circumstance that nearly all the bickerings and jealousies by which the intercourse between the different sections of our Union is disturbed, and by which the legislation of the General Government is embarassed, have arisen from the existence of Slavery. From the contests which have arisen out of this anomaly in our State legislation, we may venture to predict that, if ever the Union of these United States shall be broken up or dissolved, the rupture will be produced by the influence of slavery. Since that slavery, which pervades nearly half the States of the Union, greatly obstructs the growth and prosperity of every community which supports it, and withal, seriously endangers the permanence of the Union—a Union which, if maintained upon just principles, appears more completely calculated than any other which the world has ever witnessed, to establish and perpetuate an extensive and inviolable peace—surely we are required, by every consideration of religion, hu-

manity, and the love of our race, to embrace every peaceful and Christian means in our power to put an end to this system of oppression, and to "proclaim liberty throughout the land, to all the inhabitants thereof."

MARRIED, at Walnut Ridge, Rush county, Indiana, on the 21st ult., JOSIAH C. BINFORD, to MARY ANN HILL, both members of Walnut Ridge Monthly Meeting.

——, at Oakland Meeting House, Grant co., Indiana, on the 21st ult., STEPHEN LAWRENCE, to JULIA, daughter of William and Miriam COX, all members of Back Creek Monthly Meeting.

——, at Cane Creek, Alamance county, N. C., on the 22d of Second month, STEPHEN HOBSON to DINAH, daughter of John and Elizabeth Thompson, all of Cane Creek Monthly Meeting.

DIED, on the 24th ult., ABRAHAM BARKER, of Tiverton, Rhode Island, aged sixty-eight years. The immediate cause of his sudden decease was spasmodic colic, which, occurring in connection with serious disease of the stomach, proved rapidly fatal. His death will be deeply regretted, not by his own relatives and friends merely, but by the community, in which he sustained a high reputation, and occupied an influential position. The Society of Friends is deprived of a worthy and valuable member, whose kind and courteous hospitalities have made him widely and favorably known. He was a steadfast friend, a discreet counsellor, a man of unswerving probity and honor.—*Fall River Paper.*

——, at Huntingdon, near Belleville, Canada West, Tenth month 18th, CHARLES HENRY BAKER, aged 13 years, son of Thomas and Harriet Baker of that place. In the illness and death of this dear child we see a striking exemplification of the declaration, "Out of the mouths of babes and sucklings hast thou perfected praise."

——, also, at the same place, on the third of 12th month last, in the 18th year of her age, SARAH JANE, daughter of Samuel and Lucy Ann Baker. She has left evidence behind her that she was not unprepared for the awful event. They were members of Westlake Monthly Meeting, and grandchildren of our aged friend, Samuel Baker.

——, of typhoid fever, at the residence of his brother, Shildes Kellum, Warren county, Iowa, on the 28th of Tenth month last, AMOS KELLUM, aged 24 years, son of Noah and Jane Kellum, a member of Fairfield Monthly Meeting of Friends, Indiana. He was favored to bear his affliction with great patience and resignation, and through his sickness he dropped many weighty expressions, evincing his love to his Redeemer. During the last day or two of his life he was much occupied in exhortation, prayer and praise. A short time before the close he exclaimed "Glory! glory to God! I am a happy man! I am going to a place that is brighter than the brightness of the noonday sun." Soon after, he reached forth his hand to bid his mother a final farewell, and quietly departed.

——, at the residence of her husband, Milton Brown, in Rush county, Indiana, on the 19th of First month last, after a lingering illness, which she bore with much patience and resignation, ANGELINA B. BROWN, in the 21st year of her age, a member of Walnut Ridge Monthly Meeting. This dear young friend was eminently clothed with the spirit of prayer.

——, very suddenly, at her residence, on the 29th of First month last, MARY, wife of Frederick Stover, in the 85th year of her age, a member of Norwich Monthly Meeting, Canada West. She had lived with her husband about 60 years, was a steady attender of our religious meetings and firmly attached to the principles of Friends. Her conspicuous example of integrity of heart will be long remembered by her numerous relations and friends, who have a well grounded hope that her end was peace.

FRIENDS' ASYLUM.

A stated Annual Meeting of "The Contributors to the Asylum for the Relief of Persons deprived of the use of their Reason," will be held on Fourth day, the 14th of Third month, 1855, at 3 o'clock, P. M., at Arch street Meeting House, Philadelphia.

WILLIAM BETTLE, *Clerk.*

3d mo. 3—2t.

CIRCULAR OF THE BIBLE ASSOCIATION OF FRIENDS IN AMERICA.

In again calling the attention of Auxiliaries to the Annual Queries to be answered previous to the general meeting of the Association in the Fourth month, the Corresponding Committee would press upon Friends who have been engaged in the distribution of the Holy Scriptures, the importance of furnishing full and accurate answers to *all* the Queries, and of forwarding their Reports *seasonably* to the Depository.

It may be recollected that in making donations to Auxiliaries, the Board are guided in deciding what number of Bibles and Testaments shall be sent to each, by the information given in its Report. Hence those Auxiliaries that do not report in time, are liable to be left out in the distribution.

Specific directions should be given in every case, how boxes should be marked and forwarded; *and their receipt should always be promptly acknowledged.*

Address John Richardson, No. 50, North Fourth street, Philadelphia.

THOMAS KIMBER,
CHARLES YARNALL,
SAMUEL BETTLE, JR.
Committee of Correspondence.

Philada., Second mo., 1855.

Queries.

1. What number of families or individuals have been gratuitously furnished with the Holy Scriptures by the Auxiliary during the past year?

2. What number of Bibles and Testaments have been sold by the Auxiliary within the past year?

3. How many members, male and female, are there belonging to the Auxiliary?

4. What number of families of Friends reside hin its limits?

5. Are there any *families* of Friends within ir limits not supplied with a copy of the Holy iptures in good clear type, and on fair paper; o, how many?

6. How many *members* of our Society, capable reading the Bible, do not own such a copy of Holy Scriptures?

7. How many Bibles and Testaments may bably be disposed of by sale within your its?

8. Is the income of the Auxiliary sufficient to ply those within its limits who are not duly nished with the Holy Scriptures?

9. What number of Bibles and Testaments uld it be necessary for the Bible Association urnish gratuitously, to enable the Auxiliary supply each family?

10. What number would be required in order urnish each member of our religious Society, able of reading, who is destitute of a copy, unable to purchase it?

11. How many Bibles and Testaments are on hand?

OLD HUMPHREY ON THE BED OF DEATH.

Most of the readers of the Sunday School rnal probably know that "Old Humphrey" the assumed name of a very popular writer the public press of London—whose real name *George Mogridge*.—He was born Feb. 17, 87, and quite early in life became a contribu- to the periodicals of the day. Among his lier productions was the "History of Thomas own" (in verse), which is among the oldest ks on the catalogue of the American Sunday ool Union, and was lately republished with ensive illustrations. In process of time Mr. became a voluminous writer of books, chiefly the young, and among the products of his are "*Amos Armfield*" and the three vol- es on *Learning to Think, Feel, and Act*— ich have all been republished by us.

Mr. M. died Nov. 1, 1854. The following ount of his last sickness is from the pen of widow, and will be read with interest by the ny (young and old) in our country, who have n entertained and edified by the quaint but king illustrations of truth with which his vol- inous writings abound.

'After an illness of ten months, in the sixty- enth year of his age, it has pleased God to move from me my beloved husband, and from ny others their cheerful and much valued end, Old Humphrey. It will rejoice the rts of many to know that in the midst of ch pain, and great bodily weakness, the poor ferer's hope, faith, and thankfulness were un- inished; and that, like David of old, he ld feelingly say, 'It is good for me that I ve been afflicted,' Psa. cxix. 71. His mind, during this trying season, seemed to attain a deeper solemnity than ever; and he saw more and more the beauty of holiness, and found in the precious promises of God's holy word all that was necessary to reconcile him to the merci- fuldealings of his Heavenly Father, and to enable him to say, 'I know, O Lord, that thy judg- ments are right,and that thou in faithfulness hast afflicted me.'—*S. S. Journal.*

From the Milwaukee Sentinel, Feb. 6

NARRATIVE OF THE GLOVER RESCUE TRIALS.

Decision of the State Supreme Court.

The decision of the Supreme Court of Wisconsin, discharging S. M. Booth and John Ryecraft, two citizens of this State, from the fine and imprisonment to which they had been sentenced by Judge Miller, after conviction, in the U. S. District Court, of alleged violation of the Fugitive Slave Act, is a matter of too deep and serious import to be lightly passed over, or dismissed without further remark. We have thought the present a proper occasion to lay before our readers a succinct narrative of the cause, the progress and the issue of the Glover Rescue Trials in this city.

Early in March last, a negro, bruised, bleeding and manacled, was brought to this city, in custody of Deputy U. S. Marshal Cotton, and lodged in our County jail. In spite of the efforts of the United States officers to keep their secret, the fact speedily transpired. The circumstances, too, attending the capture, came out. As the story flew from mouth to mouth, the waves of popular excitement began to rise; and gathering groups on every corner attested the public interest in this novel case. It was soon known that brutal and unnecessary violence had been used to arrest the man, upon the charge of being a slave, and it began to be suspected that foul play would be employed to complete what force had begun. Counsel were procured for the imprisoned fugitive, and a writ of habeas corpus applied for and obtained from the Judge of the County Court. The Sheriff made return to the writ that the prisoner was not in his custody. A second writ was then sued out against the U. S. Marshal. Meantime, the people assembled by thousands on the Court-House square; a meeting was organized, speeches made, resolutions adopted pledging all present to stand by the writ of habeas corpus and the right of trial by jury, and committees appointed to wait on the U. S. officers, and learn whether they intended to obey the second writ and produce their prisoner. While the excitement was at its height, a delegation, 100 strong, from Racine—whence the alleged slave had been forcibly abducted the previous night—arrived upon the ground, adding fuel to the fast-rising flame. At this critical juncture, too, came the report that the writ of habeas corpus would *not* be obeyed, and the suspicion was strengthened that the negro was to be carried back into slavery, as he had been brought to the

Milwaukee jail, by sheer force and without warrant of law. Then it was that, without concert or premeditation, a rush was made for the jail, the doors battered down, the prisoner released, placed in a wagon, and hurried beyond the reach of pursuit, amid the applauding shouts of sympathizing thousands. Such is the brief history of the *rescue* of the alleged fugitive slave Joshua Glover. The breaking of the jail and the forcible release of Glover, were offences in the eye of the law and in the estimation of the public. For these, as Mr. Tweedy well said, in his speech at Young's Hall, reparation was due to the State of Wisconsin, whose laws had been violated, and to the City of Milwaukee, whose peace had been broken; but it was not the province of the Federal Government to enforce that reparation. Our own Courts and authorities were competent to the task. The Officers of the Federal Government, however, assumed the initiative. Their first step was to procure the arrest of S. M. Booth, accused of being a ring-leader in the rescue, by a warrant from United States Commissioner Smith. An examination followed, and Mr. Booth was held to bail, to appear and answer the complaint at the next term of the United States Court. He gave bail, but shortly afterward was surrendered by his sureties, in order that a writ of habeas corpus might be sued out, in his behalf, before Judge Smith, of our State Supreme Court. The writ was granted, argument had upon it, and Mr. Booth discharged; the Judge holding that the commitment was insufficient, and the Fugitive Slave Act itself, under which the proceeding was had, unconstitutional. These points were enforced in an able and elaborate opinion, which was extensively circulated through the public press. From this decision the U. S. Officers took an appeal to the full bench of the Supreme Court. That Court *affirmed* the decision; all three Judges concurring in the order of discharge, though one of them, Judge Crawford, dissented as to that part of Judge Smith's opinion which held the Fugitive Slave Act to be unconstitutional.

Meantime, the U. S. District Court, Judge Miller presiding, commenced its summer term at Madison, and the Grand Jury found indictments against Messrs. Booth, Ryecraft and others, for their participation in the rescue of Glover. Upon those indictments, and by order of the Judge, Mr. Booth was again arrested. He went to jail, and his counsel once more invoked the interposition of our State Supreme Court. It was denied, mainly upon the ground that the jurisdiction of the U. S. Court had attached, and that comity required that the State Court should not interfere until the Federal Court had heard the case and pronounced its judgment. Thereupon Mr. Booth gave bail to appear and stand his trial. The fall term of the U. S. District Court came on. Mr. Booth was confined to his bed by severe illness, and his case went over. John Ryecraft, however, was tried under the indictment found against him in July, convicted, and sentence deferred. In January, the U. S. Court again convened. The Grand Jury, carefully selected, found new bills of indictment against Mr. Booth (the old one having been abandoned) and several others. An attempt was made to *quash* the indictment, on the ground that the Grand Jury was improperly and unfairly drawn. The motion for that purpose was overruled, and the prisoner put upon his trial. The feeble hands of the U. S. District Attorney were strengthened for the occasion by the employment of able counsel, whose zeal was stimulated by a liberal fee, as well as by personal and political antipathy toward the accused. Unusual pains were taken to get a Jury whose opinions of the Fugitive Slave Act would not stand in the way of a conviction. The presiding Judge threw his official weight into the scales against the prisoner.

The evidence showed that Mr. Booth had been among the most active in getting up the meeting at the Court-House Square, had been prominent in all the proceedings then and thereabout, and had been in close proximity to the wagon in which Glover was hurried out the city. There was, however, not a particle of proof to connect him with the *actual* jail-breaking and jail delivery, or to show that he was one whit more guilty than any other of the two or three thousand citizens who "countenanced" and applauded the escape. But the Judge held that enough and more than enough had been proved to convict the defendant *under the law*, and of that law it was for him, and not the Jury, to judge. The Jury, fettered by the positive directions of the Court, and the majority of them, as we believe, in the conscientious discharge of their supposed duty, found a verdict against the prisoner. Motions were made in arrest of judgment, and for a new trial. The form of the indictment was challenged, the sufficiency of the proof disputed, and strong evidence offered that one, at least, of the jurors had prejudged the case. But all in vain. The Judge overruled the motions, and hastened to pronounce sentence Mr. Booth was condemned to one month's imprisonment, $1,000 fine, and costs of prosecution—$451 01; Mr. Ryecraft to $200 fine and ten days' imprisonment. Immediately after sentence, both prisoners were conducted to our County jail, and there confined.

The news created a great sensation in this city, and, as it flew along the telegraph wires and sped through the mails, produced intense excitement throughout the State. A public meeting, hastily called, but most numerously and respectably attended, gave utterance to the outraged feeling of our city. The country responded promptly and universally. Meantime, the counsel of the prisoners once more appealed for help to the Supreme Court of the State, and this time not in vain. A writ of habeas corpus was

granted, and, in obedience to the summons, escorted by 2,000 of their fellow-citizens, the prisoners, in charge of the Sheriff, proceeded, on Monday week, to the Rail-road Depot, to take the cars for Madison. On Saturday last, they returned FREE MEN! the Supreme Court having discharged them from confinement. Two of the Judges, Whiton and Smith, reiterated the opinions expressed by them in July last, as to the unconstitutionality of the Fugitive Slave Act. The third, Crawford, adhering to his previous view of that question, concurred in the order of discharge, on the ground that no offence, under that act, was charged in the indictment. The decision of the Court, therefore, was unanimous.

OYER AND TERMINER—Judges Allison and Kelley.—*Presentment of the Grand Jury*—The Grand Jury this morning submitted the following Presentment:

To the Honorable the Judges of the Court of Quarter Sessions and Oyer and Terminer, for the County of Philadelphia:

The Grand Inquest, inquiring for the December term, 1854, present:

We cannot refrain from expressing the conviction, from facts brought to our notice in the investigations in which we have been engaged, that Intemperance is the chief cause of crime and pauperism in our large and populous city. It overflows our prisons with criminals and our alms-houses with paupers, and much the largest portion of business that occupies the time of our criminal courts and grand juries, is furnished from the same source, the traffic in intoxicating liquors, as it is carried on in our city at present. The indiscriminate granting of licenses, for comparatively a mere trifle, is producing serious evils, increasing taxation, and opening wide the gates of temptation and destruction to all classes of society. Not only are men of mature years making these places their resort and starting place to ruin and disgrace, but youth and even mere children have been supplied, in many cases, with that which has produced beastly intoxication.

We do not presume to express an opinion as to the remedy, but call upon our legislators to look seriously into the subject and apply the remedy, and on our executive officers to enforce the laws already in existence, made to restrain within proper bounds this traffic.

The destructive fires that have occurred during our term, one of which was in the immediate vicinity of where we hold our sessions, (and which endangered the public buildings, with their valuable records,) have brought to our notice the very insecure manner in which many of our large buildings are erected, occasioning, in case of fire, much greater destruction than would otherwise occur, if the houses were substantially built. This, with the inadequacy of the present fire department, composed, as it is, of the elements of discord and dissention, leading to riot and bloodshed (as recent occurrences abundantly testify) call loudly upon the proper authorities to take the matter in hand, and propose and carry out, at as early a day as possible, some remedy for these crying evils.

January 30, 1855.

W. H. ALBURGER. Foreman.

SAMUEL C. WILLITS, } Secretaries.
JOSEPH M. BURK, }

A COLUMN FOR CHILDREN.

"WHAT'S THE USE."

"Where's Sam?" said Joe Dennet, coming into Mr. Powers' yard, and seeing Mr. Powers at the door. "Up in his study," answered Sam's mother. "And where's that?" asked Joe; "I did not know that Sam had a study." Sam's mother smiled, and told him to go into the garden, and may-be he would find it. He did so, and shouted "Sam, where are you?" "Hallo!" said a voice from above. Joe looked up, and saw his friend perched in the crotch of an apple-tree, with slate and book in hand.

"Come," said Joe, "the boys are going a-boating, and want you to go." "Can't," answered Sam; "I am trying to master this algebra; we all missed to-day." "Why, it is Wednesday afternoon, and that is *our* time. I would not study, I am sure: what's the use?" asked Joe. "Well, for my part, I am bound to get this lesson the first thing I do," said Sam. "Pooh! it's too hot to study; beside, I hate algebra; what's the use of puzzling your brains over x plus y?" "I think it is of use to get our lessons," said Sam. "What are you going to do after that?" asked Joe. "I am going to weed the onion beds." "Oh! it's too pleasant to work; what's the use of tieing yourself up here all the afternoon? I know I would not," said Joe Dennet. "Well, I think its of use to do what needs to be done," was Sam's answer.

This was a fair sample of Sam Powers and Joseph Dennet, two boys who lived in the same neighborhood. It is twenty-five years, or more, since this kind of talk took place, and the boys are now men. Sam Powers is called a man of "iron will," because he lays plans and carries them out with a patience and energy which never gives up. He is one of the first business men in the State, and a truly pious man, too. How is it with Joe? He goes through life a man, just as he did a boy. If there is any extra exertion to be made in his business, he asks "What's the use?" and goes to it with so little heart that he is sure to fail. He is always complaining of hard times, and wondering how people get ahead so. As for his religion, he does not live as if it were of much use to him or any one else.

There are some boys who, when they have anything to do, or are called upon to do a little

more than usual, try to shirk off by asking, "Oh! what's the use?" The fact is, boys, there *is use* in doing, like a man, what you have to do. There *is use* in getting your lessons, and getting them well, and making extra exertions to get them, if they are difficult. There *is use* in weeding the garden, chopping at the wood-pile, finding the cows, cultivating a taste for reading, and in doing what your parents ask of you. Whenever I hear a boy trying to excuse himself from duty, by asking, fretfully, "Oh, what's the use?" I mark him as a lazy, shirking, shuffling boy, who will be very likely to be good for nothing when he grows up. You must have a hearty interest in your work, and always feel very suspicious of yourself if you find an inclination to *dodge* a duty with this meaningless excuse.—*Child's Paper.*

TOBACCO.

The following extracts upon the effects of tobacco, we copy from an address recently delivered by Dr. Ozier, before the Chester County Medical Society.

In 1840, there were employed in the culture and manufacture of the article in the United States 1,500,000 persons—nearly one-tenth of the whole population.

It is said that in the City of New York more money is paid annually for this article than for bread. The consumption in the States, in 1840, was $20,000,000. This amount consumed by a population of 17,000,000, then, would make the amount used now, in 1852, by a population of about 25,000,000,—considering its evident proportional increase—to be, probably, not less than $30,000,000, annually.

The name Tobacco, it has been supposed, is derived from the province of Tobasco, in Yucatan, where it was first known to the Spaniards; others suggest the name of the instrument or reed used to smoke it,—tabaco.

Tobacco, according to analysis made by several chemists, contains at least two active principles, an acrid alkaloid and an essential oil; both these products are prompt and powerful poisons, though differing in their action. The alkaloid is said to act particularly on the heart, destroying its action; the essential oil acting chiefly on the brain, producing coma and convulsions.

A diversity of opinion exists as to which of the several modes of using tobacco is the most injurious. Under ordinary circumstances, probably, smoking might be said to be the least hurtful, simply because, men engaged in the various occupations of life, cannot indulge so constantly in smoking as in chewing or snuffing. But where it is carried to excess, it is probably more injurious than excess in either of the other forms, because we have the poison more concentrated. If the oil obtained from the combustion of a single segar, were swallowed by even a smoker, death would undoubtedly quickly follow.

Death has not unfrequently followed its use in the ordinary way; many cases are related in the books. Its effects on the uninitiated are so well known as scarcely to require notice, except to wonder at the singular and unparalleled perseverance with which a practice so disgusting is pursued.—*Independent Herald.*

A NEW CAR BRAKE.

The N. Y. *Tribune* of Monday, contains the account of a trial recently made with "Creamer's Patent Spring Brake," which merits the attention of our railroad men. The *Tribune* says that four passenger cars constituted the train, and that each car was furnished with one of the spring brakes, which consists merely of a powerful spring inclosed in a box, that may remain wound up for months, always ready for use, until some extraordinary necessity demands its application, when the engineer or conductor has but to pull a cord and stop the train almost instantaneously."

The result of the trial is thus given:

The day was very foggy, and the rails so wet that the power of the brake was not so fully and satisfactorily exhibited as it would have been upon a dry rail. The experiments, however, fully demonstrated its value as a preservative of life and property. While the train was going at a speed of twenty-five miles an hour, the brakes stopped it within a distance of 345 feet. Another trial, at a speed of thirty miles an hour, brought the train to a full stop in the distance of 350 feet. Upon a dry rail, the effect of an application of the brakes would have been even more marvellous. As a contrast, the hand-brakes were tried, while going at the rate of thirty miles an hour, and from the point at which the engineer whistled "down with the brakes" to the stopping of the train, was a distance of 1,500 feet. The distances were measured in each case by Mr. Elliott, Superintendent of the road, who expressed himself, as did every gentleman upon the train, perfectly satisfied with its great utility.—*Indiana State Journal.*

LIGHT, THE SHADOW OF GOD.—Light makes some things invisible. Were it not for darkness, and the shadow of the earth, the noblest part of creation had remained unseen, and the stars of heaven as invisible as on the fourth day, when they were created above the horizon with the sun, and there was not an eye to behold them. The greatest mystery of religion is expressed by admiration, and in the noblest part of Jewish types we find the cherubim shadowing the mercy seat. Life itself is but the shadow of death, and souls departed but the shadow of the living. All things fall under this name. The sun itself is but the dark Simulachrune, and light but the shadow of God.—*Sir T. Browne.*

LETTER FROM KANZAS.

We have been favored with the perusal of a Kanzas letter, from Mr. Edwin Bond, of Watertown. Mr. Bond is the man who so bravely faced the Missourians at the time the latter threatened to drive the Yankees from their location at Lawrence city. The letter is dated at Lawrence, Dec. 13th. He says: "Our new city goes on bravely, buildings being erected at a rapid rate. Such is the demand for a location here, that members of our Association can easily sell out their interest for $500, as buyers are plenty. Mr. A. Lawrence, of Boston, has given notice that he will erect a college building here in the spring, and a school building, to prepare young men to enter his College, is now going up. Proposals are now being received for the erection of a three story brick building, 80 feet by 50, to be occupied as a hotel. Three newspapers are about to start, the publishers being in the street erecting their offices. There are seven ministers, two doctors and five lawyers in the city. We have now in operation a large saw mill, a grist mill and a sash and blind and planing mill. The two storekeepers have as much business as they can attend to, one of them employing fourteen teams to keep him supplied with goods. There is good prospect that Lawrence will be made the capital of the Territory, as emigrants are pressing into its vicinity from all quarters, and every claim within twenty miles is taken up."

The writer extols the climate, saying that they had no snow yet, nor even a day's cold weather; they have no stagnant water and consequently but very little fever and ague. To use his own words, "the most healthful winds blow here that ever was felt." He recommends the Territory as a good place for an active business man, and says that he intends to remain there permanently. —*Traveller.*

WE ARE GROWING OLD.

BY FRANCES BROWN.

We are growing old—how the thought will rise
When a glance is backward cast,
On some long-remembered spot that lies
In the silence of the past!
It may be the shrine of our early vows,
Or the tomb of early tears;
But it seems like a far-off isle to us,
In the stormy sea of years.

Oh, wide and wild are the waves that part
Our steps from its greenness now,
And we miss the joy of many a heart,
And the light of many a brow!
For deep o'er many a stately bark
Have the whelming billows rolled,
That steered with us from that early mart—
Oh, friends, we are growing old!

Old in the dimness and the dust
Of our daily toils and cares;
Old in the wrecks of love and trust
Which our burdened memory bears.
Each form may wear to the passing gaze
The bloom of life's freshness yet,
And beams may brighten our latter days
Which the morning never met.

But, oh, the changes we have seen,
In the far and wandering way!
The graves in our path that have grown green,
And the locks that have grown gray!
The winters still on our own may spare
The sable or the gold;
But we saw their snow upon brighter hair,
And, friends, we are growing old!

We have gained the world's cold wisdom now,
We have learned to pause and fear;
But where are the living founts whose flow
Was a joy of heart to hear?
We have won the wealth of many a clime,
And the lore of many a page;
But where is the hope that saw in time
But its boundless heritage?

Will it come again, when the violet wakes,
And the woods their youth renew?
We have stood in the light of sunny brakes,
Where the bloom was deep and blue;
And our souls might joy in the spring time then,
But the joy was faint and cold;
For it ne'er could give us the youth again,
Of hearts that are growing old.

NAMES THAT LIVE.

How few names live after the grave closes over the body. Not one in a million is remembered fifty years after death. Yet thousands are striving for immortality—to emblazon their names high on the record of fame. Unwise ambition! Better have your name written in the corner of the last page of the book of life, than on the walls of palaces, and trumpeted through the width of creation.

SUMMARY OF NEWS.

FOREIGN INTELLIGENCE.—The U. S. mail steamship St. Louis arrived at New York, and the Canada at Halifax, on the 1st inst., bringing English dates respectively to the 15th and 17th ult.

Parliament re-assembled on the 16th ult. Lord J. Russell had left London to assume the part of Plenipotentiary of the British Government in the Conference at Vienna. All the five Powers have signified their intention to participate in the Conference, which was to meet on the 26th ult.

Much distress existed at Liverpool from want of employment. Admiral Dundas has been appointed to the command of the fleet in the Baltic.

The army estimates for the current year have been published. The total number of men, including the force in India, is 194,000, and the expenses are £13,500,000. Last year the expenses were £7,000,000. It is proposed to add 36,000 to the present number.

Accounts from the Crimea report that the weather was becoming milder, but the nights were still severely cold.

The operations of the siege had gradually assumed a more decisive character, and it was expected that the attack upon the town would soon be renewed. The firing was kept up on both

sides, and the Russians had recommenced their night sorties. The Allies were in daily expectation of an attack in force. The two sons of Nicholas were at Sebastopol. The French army is to be divided into two bodies, the command of one being given to Gen. Pelisser and of the other to Gen. Bosquet. It is rumored that Lord Raglan has been recalled.

Naples has agreed to join the alliance with the Western Powers, France undertaking to prevent a revolution in Italy.

FRANCE.—A camp of 10,000 men is to be formed near Metz.

All the Spanish Carlist refugees in France have been placed under surveillance. Forty-seven bales of cotton from Algeria, resembling the Sea Island cotton, have been sold at Havre.

SWITZERLAND.—The Swiss Federal Government continues to preserve its neutrality, and to forbid the enlistment of soldiers for foreign service.

SARDINIA.—The Sardinian Parliament having recently passed several bills abridging the power of the clergy and rendering them amenable to the general civil laws of the realm, the Pope has published an "allocation" declaring null and void all acts of this nature passed by Sardinia since 1848, and threatening to lay the kingdom under an interdict if such policy is persevered in.

SPAIN.—The Government of Spain refuses to permit the raising of troops for the Crimea.

AUSTRIA, &c.—Negotiations are on foot for an Austrian loan of £15,000,000 in the English market. Military preparations are going on with undiminished vigor, in Austria, the smaller German States and Sweden. Strenuous efforts have been made, both by Russia and the Allies, to obtain the assistance of Denmark in the war, but that government persists in maintaining its neutrality. The Emperor of Russia proposes to send 300,000 men into the Crimea.

EGYPT.—The railway between Alexandria, and Cairo, a distance of 130 miles, is now complete, with the exception of three bridges; one over each of the two branches of the Nile, and one over the Delta Canal.

INDIA.—The first division of the reinforcements from India for the English army in the Crimea, left Bombay on the 10th of 1st month. A battle between the Arabs and Persians had taken place at Bunder Abbas. The Arabs were overpowered and fled to their boats. The communication by electric telegraph is now complete between the three presidencies, the Northwest provinces and Lahore.

CHINA.—The presence of a strong British and American naval force has prevented any active demonstration by the insurgents, against Canton; but some desultory fighting has been going on in the vicinity of the city and on the river. The British and American Plenipotentiaries have returned from their ineffecrual attempt to visit Pekin.

PERU.—The government forces under President Echineque have been routed by the revolutionists under Gen. Castilla. Echineque has arrived in this country, and Castilla been made Provisional President. He has issued a decree giving liberty to the slaves, the government pledging itself to pay the owners in five years from the publication of the decree.

CUBA.—The news from Havana is to the 27th ult. The blockade of the ports of Cuba is still continued, but the arrival and departure of steamships are not retarded. No new arrests have taken place, but the extensive military preparations are still going on.

DOMESTIC. CONGRESSIONAL.—The bill to reduce and define the boundaries of the military reserve at St. Peter's river, Minnesota Territory, a bill to provide for a more efficient discipline in the Navy, and the Ocean Mail Steam Appropriation bill, passed the Senate on the 28th ult. The resolutions of the last session, recommending that in our future treaties, we should secure to our citizens in foreign countries the right of worship and sepulture, were passed on the 1st inst. On the 2d, the House amendments to the bounty land bill were considered, the amendments concurred in, and the bill was passed. The report of the Conference Committee of the two Houses on the Indian Appropriation bill was concurred in, and the House bill, to carry into effect the decision of the Convention on Claims between the United States and England was passed. The Civil and Diplomatic Appropriation bill, the Navy Appropriation bill, the Fortification bill, and others of less importance, were passed on the 3d and 4th insts., and at 11.50 A.M., the Senate adjourned, *sine die*.

HOUSE OF REPRESENTATIVES.—On the 28th ult, the bills granting lands to the soldiers who have served in any of the wars of the country, on land or sea, since 1790, or to their heirs, was passed finally. In the course of the debate, T. H. Benton stated that more than 200,000,000 acres of land were involved in this bill. The Senate's amemdments to the Army Appropriation bill were discussed on the 1st inst. On the 2d, the House concurred in the Senate's amendments to the Post Office Appropriation bill, authorizing the Postmaster General to contract for and put in operation a semi-monthly mail by sea, from San Francisco to certain points in California and in Oregon and Washington Territories. The Senate's amendments to the Emigrant Passenger bill was also concurred in. On the 3d, the Ocean Mail Steamer Bill was returned by the President, with his objections. On the 4th the amendments of the Senate to the bill requiring the prepayment of postage in all cases after the end of the present year were concurred in by the House. The reports of the Committees of Conference on the Navy Appropriation bill and the Civil and Diplomatic Appropriation bill, were also concurred in, and at 10 minutes before 12, M., the House adjourned, *sine die*.

LEGISLATURE OF PENNSYLVANIA.—The bill proposing certain amendments to the Constitution passed second reading in the Senate on the 2d inst.

A bill supplementary to the act relative to insolvents was passed on the 6th. The resolution respecting amendments to the Constitution of the United States was further debated and postponed.

In the House of Representatives the bill to revive and continue in force the law graduating the price of public lands on which purchase money is dne the Commonwealth, passed on the 2d inst., and the bill to repeal the tavern license laws, and that to define and punish bribery, were discussed and postponed.

A number of bills of a local character were passed on the 6th.

FRIENDS' REVIEW.

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MEMOIRS OF JOSEPH JOHN GURNEY.

(Continued from page 404.)

The winter was spent by Joseph John Gurney mostly at home, in the enjoyment of the company of his children. During this recess from more active labors, a prospect of extensive service in a distant land gradually opened before him with increasing clearness. The following extracts will enable the reader to trace the course of his mind in relation to this important subject.

After a short visit to London, where he was detained a few days by a heavy fall of snow, at the house of his brother Samuel Gurney, he writes:—

1*st mo.* 5*th*, 1837. The commencement of the new year was felt with a sort of melancholy solemnity; but the Lord afterwards seemed very graciously to lift up the light of his countenance upon me. My situation just now in the church is one of considerable humiliation, which I think I am content to bear, if so be the precious cause of eternal truth may not suffer through me. A calming influence is cheeringly spread over my own mind this morning, in the humble belief that the Lord will provide.

1*st mo.* 14*th*. I could hardly have believed it possible that four or five days should have witnessed so remarkable a change in my condition of mind, prospects, intentions, feelings, &c, as has been the case since my last entry. For several months past I have been suffering from time to time under a state of conflict, and a weight of sorrow, for which I was wholly unable to account; though at no time, that I remember, have I quite lost either faith, hope or patience, or quite slipped from my footing on the rock—Christ Jesus. It seems to have been permitted for my humiliation; for the breaking of me down—yea, for the grinding of me into dust—before the Lord; and a thick veil of darkness was spread over the future, which it was impossible to penetrate. I often seemed to myself as one cast out and trodden on, who could be of little farther use in the church of my Redeemer.

During the continuance of this condition, I may gratefully acknowledge that the anointing of God's Holy Spirit was from season to season bestowed in a measure for my refreshment; especially through the exercise of the ministry. But if the cloud broke away for a time, that time was but very short, and the hand of the Lord still appeared to be very heavy upon me. Seldom, if ever, have I suffered more in this way, than during last first-day night; a time of tempest-tossing indeed! Notwithstanding some relief in the morning of second day, I went heavy laden and broken to call on ——. A few words of ministry, which were then addressed to me, seem to have been the appointed means of breaking the spell; and as I was afterwards riding to Thickthorn, my conflict fled away, and I was left in a calm but decided possession of the most important religious prospect which has yet fallen to my lot—a prospect which has been floating before me for about twenty years, and now seems to be quickly gathering to its focus. Delightful tranquillity was my portion during the remainder of the day and the whole of the next day.

To his brother, Samuel Gurney.

Fakenham, 1st mo. 20th, 1837.

I believe that I ought not longer to delay informing thee of my present condition of mind in reference to religious service. Our dear sister Fry is more aware than you are of the remarkable measure of mental conflict under which I have suffered for several months past.

About ten days ago, this conflict was wonderfully removed in the view of quietly submitting, without much further delay, to a prospect which has been more or less floating before me for nearly twenty years, of no less magnitude than that of *crossing the Atlantic, and visiting Friends and others in America.*

Ever since something like a surrender at discretion on this subject, I have, with few inter-

missions, felt much more at ease in mind, cheerful and happy, and preserved from anxiety about the future; though at times, of course, a tide of fears and doubts sets in upon me; but it is my increasing apprehension that the Lord is condescending to require the sacrifice of me.

Until within a short time, I permitted myself to believe that some future year would prove to be the right time. My present apprehension is, that there ought not to be any delay beyond the present year; and that, if nothing providential forbids, it may probably devolve upon me to mention the subject at our ensuing Monthly Meeting, that is, on fifth day, the 9th of next month.

Still my mind is by no means fully settled on that point; and I am, of course, open to your counsel. I know I shall have your fervent petitions on my account, and your tenderest sympathy.

I am quite tranquil, and feel a hope that if this matter is required, the Lord will not be wanting in giving me the *double evidence* which such a service seems to demand.

1*st mo.* 24*th.* We had an excellent meeting last Fifth day morning; William Forster's ministry most delightful; on being brought *through* the fire. Dearest Catharine, Rachel, my aunt, and my own children, have now been informed of my condition of mind, and I have written to my brother Samuel, &c. Under the trial necessarily occasioned by this development, I feel wonderfully tranquil and quiet; and in some degree of the breaking down of my own will before the Lord, only desire to be favored, on a calm and deliberate view of the case, with sufficiently clear evidence as to the real path of duty. I feel, in the meantime, happily able to attend to the calls, and even the pleasures of the day.

2*nd mo.* 5*th.* [Referring to a visit from two of his brothers.] I believe they have both left me with the feeling that this sacrifice, affecting as it evidently is to them and all the family, as well as to myself, must, unless providentially impeded, be quietly submitted to. I have been favored with unbroken tranquillity; although at times, lowness, as well as some anxiety about my bodily state, have been my portion. On the whole, it is impossible not to perceive, that the way towards this prospect has been so far wonderfully made for me. Oh! that I may continue under the constant and settled impression that I can do nothing well of myself, and that so far as I am enabled to go forward steadily in the path of apprehended duty, it is entirely of the grace and goodness of the Lord!

According to the Christian order which has been long established in the Society of Friends, it was necessary, before Joseph John Gurney could go forth in the extensive service now before him, that he should obtain, not only the concurrence of the Friends of his own neighborhood and county, testified by the "certificates" of the Monthly and Quarterly Meetings of which he was a member, but also that of the Yearly Meeting of ministers and elders, consisting of representatives and others from the various meetings of Friends in those stations in Great Britain and Ireland. On the morning of the day on which he was about to lay the subject before the Friends of his own Monthly Meeting, he received the unlooked for intelligence of the death of his sister-in-law Lady Harriet Gurney.

He afterwards writes:

2*nd. mo.* 14*th. Third day.* Oh! the importance, and, in some respects, awfulness of the past week! During the former part, my mind continued tranquil, but fixed without change on the prospect before me. At my request, our visitors left us on Fourth-day morning, that I might have that day quietly to myself at home, in order afresh to ponder all my ways. * * *

The meeting for worship was refreshing, and yet deeply searching. Frances Page spoke excellently on the case of Elijah at Mount Horeb; and I was led to vindicate the certainty of the Divine guidance by the voice of the Spirit; obedience to it being the only safe path either for time or eternity. The women were requested to keep their seats for the Monthly Meeting; and, after a solemn pause, I fully unfolded my weighty concern for America, not feeling that the duty of so doing was in the least degree affected by the trial of the morning. The subject was well considered under deep solemnity, and very full unity and sympathy were expressed by large numbers, so that a certificate was ordered. Dear Frances Page thought that a ram might possibly still be caught in the thicket; if so, how entirely willing shall I be to accept it; but if not, may I have grace to go simply forward.

4*th mo.* 4*th.* The Quarterly Meeting, on Fifth-day last, was well attended, and a very solemn season. In the consideration of my certificate much unity was expressed, and, I believe, felt generally; and the certificate of the Monthly Meeting was finally completed by an excellent endorsement.

4*th mo.* 10*th.* As America opens before me, and the way to that vast field of service seems gradually clearing, my soul is bowed in reverent prostration before the Lord, with the earnest desire that he may be pleased to preserve me and my darling children, whom I am to leave behind, from falling into any of the snares of the enemy; and that we may meet again in peace, if it may be, on this earth; but, above all, and far beyond every other consideration, before his mercy-seat, in glory: there to unite, with many tenderly beloved ones, in endless songs of thanksgiving and praise to the Lord God and to the Lamb.

Previously to the Yearly Meeting in London, he this year also attended the Yearly Meeting of Friends in Ireland. On his return from these engagements he writes:—

6*th mo.* 11*th.* Returned home last evening, with my sister Rachel [Fowler] and Anna, from Upton, after nearly seven weeks' absence; a period of deep interest and importance, in the retrospect of which I can feel my own weakness and unworthiness, and praise the Lord for his great and unmerited goodness. . . . . .

Our fifth week commenced with a First-day morning at Stoke Newington, which was very satisfactory. The two following days were occupied by the Yearly Meeting of ministers and elders. On Third-day morning I brought forward my American prospect; it was most carefully sifted and deliberated on, and ended with a clear decision for my liberation. The principal question raised had respect to time. That the concern itself was of the Lord, and that the present is the right time, may be said to have been the conclusion of the meeting; though perhaps some on both sides might fairly be considered to be in opposition to the prospect. I have not regretted the shape which the matter thus assumed, and though the ordeal was exercising, I was well satisfied with the meeting. At the adjournment, the certificate, drawn up to my entire satisfaction, was passed and signed without alteration.

The following copy of the document furnished to Joseph John Gurney on this occasion will not be without its interest to the general reader:

TO FRIENDS IN NORTH AMERICA.

DEAR FRIENDS,—Our beloved friend Joseph John Gurney, a minister in unity, and well approved among us, has, with much weight, informed us of an apprehension of religious duty, which for some years, at times, has impressed his mind, to pay a visit, in the love of the Gospel of our Lord and Savionr Jesus Christ, to Friends in North America; he also informed us that he had a prospect of holding meetings with the people at large, in some places in the course of his travels, and that he has an apprehension that he may find it laid upon him, to visit one or more of the West India Islands, on his return home. He has produced a certificate from his Monthly Meeting, endorsed by his Quarterly Meeting, expressive of their unity with him in his concern, and we think it right to add our testimony to theirs, that his life and conversation are consistent with his Christian profession.

This important and extensive concern has obtained our very serious and attentive deliberation; after the expression of much unity and sympathy, this meeting concurs with his prospect, and liberates him for the service before him. In granting him our certificate, we commend our dear friend to the tender care of our Almighty Father in heaven. We feel a very strong desire that he may be kept in a state of humble, reverent watchfulness before the Lord, relying, day by day, with holy faith and child-like simplicity, no the all-sufficiency of his grace; then should the enemy be permitted sorely to buffet him, we trust that neither in heights nor in depths, will anything be permitted to harm him; but that wherever he may be led in the service of his Lord, he may, both in public and in private, out of a good conversation, show forth his works with the meekness of wisdom. Desiring that it may please the great Head of the church to prosper his labors among you, and at their conclusion grant him a safe and peaceful return to his family and friends, and that he may obtain your kind and tender sympathy,

With the salutation of Christian love,

We are your friends.

Signed by desire and on behalf of the Yearly Meeting of Ministers and Elders, held in London; by adjournments, the 22nd and 23rd of the 5th, and the 3d of the 6th month, 1837.

WILLIAM ALLEN, Clerk.

6*th mo.* 20*th.* I have to record with humble gratitude, that though it has been through considerable conflict, we are much advanced towards a quiet and satisfactory settlement of the various points, connected with the Earlham arrangements in my absence. I have not been very well or strong, and sometimes a little oppressed in spirits; but, through all, I have been mercifully favored with great calmness; and no doubts or misgivings respecting the main object before me have been permitted to intercept my path, even with the alternative before me, that it may be either for life or for death. My brother Samuel has been most acceptably with us for a few days; and William Forster, my most effective friend and helper in the needful hour.

7*th mo.* 4*th.* I leave home to-day in much quietness and peace. We had a very interesting leave-taking with my Norwich friends and associates on First-day evening. I have been favored to clear away all matters of business, and to leave things in such order, that if my life should drop, no one would be put to any difficulty about my affairs. Quietness and peace are permitted to reign over my mind. We had a solemn time with the servants this morning after reading. May the grace of our Lord Jesus Christ be abundantly with us all!

Joseph John Gurney embarked from Liverpool in the Philadelphia packet, Monongahela, Captain Miercken, on the 8th of the 7th month, 1837. Owing to a succession of head winds, and occasional calms, the voyage occupied seven weeks.

7*th mo.*, 8*th.* *On board the Monongahela, Seventh-day night.* My circumstances are so new, so strange to my natural feelings, that it is no wonder that I can as yet hardly understand myself. But I *can* understand that the Lord has condescended, in an astonishing manner, to hear the broken and feeble petitions of one of the very weakest of his children; so that, through infinite mercy, even I am not a castaway, but graciously protected by the wing of his love, and sent forth,

under a measure of his own anointing, for his own service. Our parting from the little circle at Earlham last Third-day; our journey to Liverpool, our short sojourn there at the pleasant abode of our dear hospitable friends, I. and T. Hadwen, the precious meetings which we have enjoyed in that dearly beloved family party, have all bespoken the loving-kindness and tender mercy of the Lord; and not least, our parting religious opportunity on board the vessel, when my dear sister Fry once more raised her voice in solemn supplication. What am I, that the Lord should permit so many of his servants to be my helpers, and to utter blessed words for my encouragement—words full of hope and confidence, and flowing with a Saviour's love? Bow, O my soul, in reverent gratitude before the God of thy life, who has so richly provided for thy needs, cleared away every obstruction, and is now making a path for his servant through the mighty deep. The feeling of being on the bosom of the ocean for so long a voyage, is touching and sublime; and might lay painful hold of my nervous nature, were it not for some happy sense of the sustaining and protecting arm of omnipotent love. William Forster's last words in ministry to me, were for the purpose of reminding me of our blessed Saviour's declaration, "Behold I am with you alway, even unto the end of the world." Here is my security, here is my comfort, here let me take my rest on the bosom of the mighty deep.

The intervals of leisure afforded by the voyage were employed by Joseph John Gurney in several minor literary undertakings. Besides the tribute to the memory of Jonathan Hutchinson, subsequently published, it was now that he wrote, at the request of one of his nephews, the little volume of Autobiography, of which so many extracts have been laid before the reader. Meanwhile, his fellow-passengers were not forgotten.

7th mo., 16*th*. The wind is clean contrary, which is somewhat of a trial to my easily-discouraged mind; but I am thankful to have a little faith given me according to my need. We have enjoyed two very solemn meetings, in the cabin and on the deck, attended by about fifty, the captain, passengers, sailors, &c. I trust the glorious gospel was not preached in vain; the sailors, especially, appearing very thoughtful and attentive.

Sixth-day morning, lat. 47 *deg., long.* 45.—We have been in the midst of a great fog since yesterday morning; and the bell at the head of the vessel was ringing ever and anon during the night, to warn any wandering vessel of our near approach. This sort of weather is very common in the neighborhood of the banks of Newfoundland, and seems rather trying to the captain and most on board. It is calculated to make us especially feel the value of the guiding eye as well as the protecting arm of our God. The solemn sound of the bell during the night kept me awake for many hours. I felt both the singularity and the seriousness of my position, but, I trust, I was not mistaken in the belief, that the Master whose I am, and whom I desire to serve, quieted me with the gentle voice of his Spirit; giving me to believe that, as I had borne testimony to him, in the cities of my native land, so I shall have to do the same at Philadelphia. May I be bold, discreet, and faithful therein, seeking to be as wise as the serpent, and harmless as the dove; above all seeking after the steadfastness and integrity which are in Christ.

8*th mo.* 25*th*. We reached Philadelphia last night, at nine o'clock, after an interesting voyage up the bay and river of the Delaware. The first introduction to America has been fraught with lively interest; and my arrival at my peaceful abode, at John and Hannah Paul's, was marked by much comfort and tranquillity; my dear friend Stephen Grellet being there to receive me.

8*th mo.* 27*th*. *First-day afternoon.* It is more interesting to me than I know how to set forth, to be at length engaged in the work in this land. My way has been rather remarkably made so far; and a general meeting for Friends is appointed for this evening at Arch street meeting House. The meeting of the northern district, attended this morning, was large, and favored with much solemnity. I trust some hearts were touched. After meeting, "a brook by the way" was most graciously bestowed at Samuel and Jane Bettle's. Oh! the privilege of living, gospel fellowship with the Lord's children. I cannot express how thankful I am to find that, after all my conflicts and temptations, it is yet mine. Lord, what can I render?

After three days spent in Philadelphia, Joseph John Gurney's course was directed to Ohio and Indiana, where he was desirous of attending the ensuing Yearly Meetings of Friends in those parts.

At Mount Pleasant he writes in his Journal,

First-day evening, 9*th mo.* 3*d*. After a voyage of uncommon interest, as to the grandeur of the scenery, but rendered trying by a variety of accidents and detentions, we arrived at Wheeling by a row-boat, (in the dark the last four miles,) about eleven o'clock on Sixth-day night; and, by a romantic road through the forest, came to this place while the meeting of ministers and elders was sitting. We entered while our beloved friend Stephen Grellet was engaged in prayer. I felt much sweet peace in the arrival, and met a warm reception from Friends. The meeting this morning was, to the view of an Englishman, very large; a very mixed company; the scene highly novel and interesting; carriages of various kinds, and numerous horses thronging, first to, and afterwards round the meeting house. It was an exercising and very solemn time.

A public meeting in the large house is appointed for the evening. The Lord has wonderfully condescended to me in the work, for which

I trust I can bow in reverent thankfulness. May he pour forth his Spirit on the present occasion!

Second-day morning. I am thankful to say that this desire was remarkably fulfilled. We had a blessed meeting last evening, in which baptism into the name of the Father, the Son, and the Holy Spirit was, I trust, unfolded. It is pleasant to be in good unity with Friends; but peculiarly needful to dwell deep.

Smithfield, Ohio, 9th month 9th. Yesterday, Friends gave me their return certificate, couched in full terms of approbation and unity; the current of feeling and expression was as full as on any occasion I ever witnessed. Very interesting conference in company with my beloved Stephen Grellet, who has been throughout a kind friend and father to me.

This morning we had a good concluding sitting, men and women being together; a weighty and dignified close. Surely the Lord in his infinite compassion has been eminently with us! In coming forward to this sweet spot this evening, I have much peace, being comfortably housed in my "Prophet's Chamber," at Benjamin W. Ladd's, the window overlooking a lovely scene.

To be continued.

Account of RALPH DIXON, *of Staindrop, an Elder, who died Third month 20th, 1854, aged 68 years.*

From memoranda left behind, this dear friend seems to have been early visited by the convictions of the Holy Spirit. His father had married out of our Society, but his mother was a serious woman. Speaking of her, he says,—"One day (it is amongst the earliest of my recollections) she addressed me very seriously; and, among other cautions, warned me against using improper language. It immediately occurred to me that I had once offended in this respect, and convictions seized me so strongly, that I was almost frantic with grief. Seeing my distress of mind, she kneeled down and supplicated the throne of grace on my behalf; after which, my feelings subsided. I was not more than four years of age at this time, but my infant years did not exempt me from the temptations of the enemy of souls. When six years of age, I was accused of a fault which, though guilty, I denied; but I had no sooner uttered the falsehood than a dark cloud came over my mind, and I felt awfully condemned. I relate these circumstances to shew, that the Almighty does not leave himself without a witness, even in the hearts of children, condemning the evil and approving the good."

He seems to have suffered much in his boyhood from evil communications. His parents, from reverses in business, were much reduced in their circumstances, and in order to lessen their expenses, bound him apprentice to a shoemaker in his native village of Staindrop, when he was only twelve years of age. He says, "the morals of my master's workmen were very loose indeed, and although they were often changed, yet, with the exception of one man, who only remained in the shop a few days, I do not recollect, during the whole of my apprenticeship, one serious person being amongst them. I am sorry to say, I was too ready a learner in this school of vice and immorality; and though followed by an accusing conscience, yet I turned a deaf ear to its admonitions. I well remember, about this period of my life, being brought into very great distress at my awfully lost condition. I passed a sleepless night, and resolved in future to live more circumspectly; but these resolutions, being made in my own strength, were soon forgotten, and I plunged again into folly."

At the expiration of his apprenticeship, he visited Leeds for improvement in his business; but trade being greatly depressed in consequence of the war, he found great difficulty in obtaining regular employment. Speaking of this period of his life, he says, "The war with France at this time was very hot, and the government was forming an 'army of reserve,' and to induce young men to join it, were offering large bounties. My fellow-traveller and myself, being under great discouragement, owing to the difficulty of obtaining work, determined to enlist. We had no sooner put our resolution into effect, than I became very much distressed at the rash act which I had committed; but finding I could not retrace my steps, I determined to make the best of my new situation."

He afterwards volunteered into the 31st regiment of foot for regular service. He states in the narrative, "It was very evident that this 'army of reserve,' and 'army of defence,' as they were called, were nothing more than decoys, into which, under the expectation of not having to leave their native country, young men were induced to enlist; and afterwards, either tempted by bounties, or forced by ill usage, to volunteer into the regular service."

The 31st regiment was sent into Ireland. During his sojourn in this island, he married the daughter of a soldier—the dear friend who yet survives him. They had not been long married before they sailed from the Cove of Cork for actual service in Spain and Portugal, and landed at Lisbon. The soldiers' wives being found a great encumbrance, were all sent back to England. The 31st soon joined the army under Sir Arthur Wellesley, and met the French at Talavera. A most sanguinary battle ensued, in which our dear friend was severely wounded; a bullet having passed through his left shoulder, and one through the middle finger of his right hand; his cap was either shot from his head or lost off, and a bullet passed through his haversack. Although he was able to walk, yet, in consequence of the great loss of blood, it was with difficulty he got

from the battle-field to the hospital at Lisbon. A few days after his arrival, the wound in his shoulder mortified, and the medical men considered his case hopeless; but a gracious Providence had better things in store for him. To the great surprise of all, the mortified part sloughed out, bringing away with it splinters of bone, after which, the wound so far healed as to enable him to undertake the voyage back to his native country. Twelve months after his arrival, he was discharged an out-pensioner of Chelsea hospital, with one shilling per day; and returned, with his wife and infant son, to his native village, to the great pleasure of his parents, especially of his dear mother, who loved him most tenderly, and whose petitions at the throne of grace for his preservation had been many and fervent. For the maintenance of himself and family, he turned his attention again to shoemaking; but in consequence of the weakness of his wounded shoulder, the loss of a finger, and want of practice, he only made poor wages, which compelled him to work long hours to make up deficiencies. Finding his health giving way under such close application, he opened a little shop for the sale of provisions and drugs, which he gradually extended, and which soon required his undivided attention. His sufferings in the army had so undermined his constitution, that he seldom enjoyed good health, and repeated attacks of hemorrhage from the lungs rendered him an infirm man for the rest of his life.

But to return to his own simple narrative. "Soon after I had settled down in my native village, my mind took a serious turn, and I was pretty punctual in attending a place of worship of some kind. My youngest and surviving brother had joined the Methodists, and often preached amongst them. He was a schoolmaster, and being very intelligent, it was pleasant to me to have his company. One day he gave me an outline of a sermon he had just preached from the text, 'The wicked shall be turned into hell, and all the nations that forget God.' The words of the text took great hold on my mind, and I saw that although I was not outwardly wicked, I was among those that were forgetting God. My convictions gradually deepened, but I was not brought to that state of distress which some experience, and I often sorrowed because I thought I was not sufficiently sorrowful. One First-day, feeling my mind more than usually burdened, I retired to a private place, and kneeling down, opened my Bible, when this passage caught my eye: 'What God hath cleansed, that call not thou common or unclean.' The cloud dispersed, and my contrite heart was favored to feel a measure of peace.

"About this time I joined the Methodists. My wife, becoming serious, joined them a little after. I attended class-meetings regularly, but with them I was very much dissatisfied; finding that some gave evasive answers to the interrogations of their leader, and others made an ostentatious display of their experience; errors into which I was insensibly falling myself. I was zealous in attending prayer-meetings, and prayed with my family morning and evening. About this time I had a little book put into my hands, called, 'A Guide to True Peace, or, How to attain Inward and Spiritual Prayer:' from perusing which I was led to see, what I had often felt, that my lifeless performances only tended to poverty of spirit, and came under the condemnation of 'vain repetitions,' against which the blessed Redeemer warned his followers. My mind was now turned to the Society of Friends. I read several of their books; and, a minister of their persuasion holding a public meeting at Staindrop, I attended it. The opportunity was a very favored one; and doctrinal points were so far explained to my satisfaction, that I said in my heart—'This people shall be my people, and their God my God.'

I soon left the Methodist society, and became a regular attender of Friends' meetings, both First-days and week-days. The more I examined their principles, the more congenial they appeared to my own mind and feelings, and in accordance with the Scriptures of truth. I had nothing but love to the Methodists. The greatest trial was the displeasure of my brother. My wife continued to attend the Methodists' meetings, and I did what I could to promote her doing so; but getting uneasy with many of their ceremonies, without any persuasion of mine, she left them, and attended the meetings of Friends. I found it required of me, if I wished to be faithful to what I felt in my own mind to be in accordance with truth, to adopt the address and dress of Friends; the latter cost me no sacrifice, but to use the plain language was a great mortification. My views respecting war were now changed, and my pension became a subject of serious consideration, as it stood in the way of my being received into membership. I could not, however, see my way clear to give it up. I had to appear before a magistrate half-yearly, and swear before him that I was the person mentioned in the instructions given me from Chelsea hospital, before I could obtain my pension. This brought me into a very strait place, for I was fully convinced that the taking of an oath was contrary to the command of our Saviour. I therefore determined, the next time I appeared before a magistrate, to offer him my affirmation. The magistrate who generally signed my affidavits was a clergyman. On the road to his house, a distance of four miles, I was much cast down, and earnest were my cries to the Lord, that he would give me strength to be faithful. On my arrival at his house, I offered him my affirmation, which he accepted, and took no offence, either at my hat or plain language. I returned home, thankful in having thus far succeeded. My pension still burdened my mind;

but in reading Sewel's history of Friends, I found William Penn had received from James II. a large tract of land partly in lieu of wages due his father, Admiral Penn. I looked upon this as a parallel case, and thought I had just as much right to my pension as William Penn had to receive his father's wages for warfare. But the unflattering witness in my own breast showed me, that if I would be faithful to this unerring guide, I must make the sacrifice. Friends were very tender over me, seldom mentioning the subject, believing, no doubt, that in time, faith would gain the victory.

"My appearing before the collector of excise, dressed as a Friend, and with my hat on, to receive my pension, appeared strange, no doubt, to many. On one occasion, an exciseman came towards me in a hasty manner, intending to take off my hat; but another officer who knew me, said, 'Let him alone, he is a Quaker.' He immediately replied, 'If he is a Quaker, what business has he with a pension?' I keenly felt this rebuke, and it was indeed a word in season. I now saw more clearly the inconsistency between my profession and practice, besides depriving myself and family of many religious privileges. I began to be more in earnest in a matter of such great importance. Taking a walk one day in the fields, with a heavy burden upon my mind, I earnestly besought the Lord to show me, in some particular way, his will in respect to my pension, and I would obey it. In great condescension to my weakness, he answered my prayer; for, a day or two afterwards, Jonathan and Hannah Backhouse came to our week-day meeting very unexpectedly, having been with us only a few days before; and what they had to say, the one in testimony and the other in supplication, was in such a remarkable manner applicable to my case, that I could no longer doubt."—*Annual Monitor.*

[To be continued.]

MYRTILLA MINER'S SCHOOL FOR COLORED CHILDREN IN THE CITY OF WASHINGTON.

Last week we visited this school with the sincerest satisfaction. Through the beneficence of friends in Philadelphia and elsewhere, a valuable lot of land was purchased last year, lying on the summit of the ridge half way between Pennsylvania avenue and the hills which bound the city on the north. The house standing upon it was fitted up for a school; the upper part is the home of Miss Miner and her assistant.

As we rode to the gate, the children were playing in the open air, within the high fence which encloses the ground on all sides. It was the hour of recess. On entering the school rooms, we were cordially met by Miss Miner and her assistant, to whom we introduced the lady by whom we were accompanied. The rooms showed the usual furniture, maps on the walls, a large globe in the centre of the school room, and some manuscript diagrams of the heavens, the gift of Mr. Johnson to the school.

On the ringing of the bell, the scholars, with beaming looks, came in and took their seats. The average attendance is thirty-five. They range from seven to seventeen years of age, and show all the varieties of complexion and mingling of races common to the colored population of our cities.

They read to us; recited their lessons for the day, in grammar, history, and philosophy. They sang for us, and then chanted the constellations by the diagram, and then the anatomy of the human frame. In order to test what this was worth to them, we took the wand from the pupil who led the exercise, and asked the names of the several stars we pointed out, and the constellations to which they belonged, all of which they answered correctly; next we gave the names of bones, without any of their connections, and they told us their names, assigning to each their proper place.

What we regard as the distinguishing feature of Miss Miner's instruction, is her analytical method of teaching, making her scholars, from the youngest to the oldest, know why the facts are as they are, in grammar, philosophy and arithmetic. We would be most happy to believe that teachers, in the highest of our seminaries for young ladies, (those which are regarded as pre-eminent,) were as competent and as faithful as Miss Miner, and that their classes could as well bear the scrutiny of a review, where the *why* was to be given for the various facts affirmed in the school books. These recitations were long, and very carefully made.

The lady by whom we were accompanied had had long experience in teaching, and, as we were walking to our carriage, she remarked, "Did you not observe the bright look of the eye, and the mien and bearing of these girls? They may be considered as new creations, rather than of the same class of children we meet with in the streets. You will better understand my remark," she added, "if I relate to you an anecdote. Mr. Bakewell, the father of the geologist, was a breeder of sheep, known the world over as *Bakewell's Merinos*; when his son, the geologist, was presented to the mother of the present Duchess of Sutherland, who had been immensely enriched by breeding these sheep on her vast estates, lying along the highlands of Scotland, she, attracted and interested by the name, eagerly asked him, 'Are you *the inventor* of sheep, Mr. Bakewell?'"

It was so. We had ourselves remarked the bright, gay, intelligent look of these children, with great satisfaction; and it is our belief, that this school is, next to the preaching of the gospel, the most efficient agency now in being in this city, for the elevation of colored females, rendering them the objects of respect and confidence. It is impossible that these girls should

not be more useful to themselves and to society, for all the sacrifices made by the patrons of the school, and for the devoted labors of Miss Miner and her beautiful assistant. Indeed, we regard these ladies as *missionaries*, and as worthy of all honor and support, as if they were laboring on the coast of Africa, or at the Cape of Good Hope, instead of the open spaces bordering on our great city. Nor do we deem this saying enough; for we doubt not that it is a work of more sacrifice, of greater self-denial, requiring stronger faith, to labor for the creation of a superior class of colored females in the city of Washington, than it is to be a teacher among Hottentots or Hindoos, from the fact that there is none of that *halo* of public sentiment, investing efforts made *at home*, which attends like labors made in foreign lands. —*Nat. Era.*

FRIENDS' REVIEW.

PHILADELPHIA, THIRD MONTH 17, 1855.

In the notice respecting Ralph Dixon, a part of which is copied from the Annual Monitor into our present number, we find that this conscientious Friend, when he became scrupulous of receiving his pension for military services, was somewhat staggered by the account given in Sewell's history, respecting the grant of a charter for Pennsylvania, which that historian, in common with the generality of the biographers of William Penn, represents as a liquidation of a debt due from the Crown to his father, Admiral Penn, on account of his services in the navy.

The editor of this paper has been led to believe that biographers and historians have fallen into an error in relation to the principle on which the charter for Pennsylvania was granted to William Penn. The reason for this opinion was given, at some length, in the first volume of Friends' Review. As the subject is an interesting one, so far as the character of William Penn and the consistency of his conduct with his religious profession are concerned; and as a large portion of our present subscribers have commenced taking the journal since that volume was published, the following extract from the article referred to is submitted to our present readers:

"In the first place it may be observed, that of all the previous charters granted by the Kings or Queens of England for the unsettled lands in America, there is not a solitary instance in which it is pretended that the patent was given in payment of a debt, or in consideration of a pecuniary equivalent. The extension of the British empire, the advancement of commercial enterprise, and the profits expected from the fifth part of the gold and silver ore to be discovered in the country, were the objects of these donations. This reservation of ore was contained in Elizabeth's patent to Sir Humphrey Gilbert, and thence copied into all the subsequent ones; including the charter of Pennsylvania.

In the second place, it must be remembered, there was no national debt in England until after the accession of William and Mary, in 1688. Previous to that time, subsidies were granted to the monarch to meet the expenses of government, civil and military; but no specific appropriations were made by the parliament. The debts which were created and left unpaid, in supporting the army and navy, became, of course, the debts of the monarch and not of the nation. Whatever advances and arrearages of pay remained due to Admiral Penn, were the debts of Charles Stuart. The unoccupied lands in that part of America were claimed, either on the plea of prior discovery, or of conquest. In either case, they did not become the private property of the King, to be applied to the discharge of his personal debts. They could, at best, only be considered the property of the English nation; and the power of granting an exclusive privilege to plant and improve any of them, which the king was understood to possess, was held, not as a personal right, but as a part of the royal prerogative. That prerogative was not then, if it ever was, well defined. The royal revenue was, in theory, at least, designed to enable the monarch to defray the expenses of the government. This was unquestionably the purpose for which the fifth of the gold and the silver ore was reserved. For the king to appropriate this territory to the payment of his personal debts, without an act of parliament, would have been to adopt a measure irreconcileable with the theory of the government.

Thirdly. We have seen William Penn, near the time when he applied for a patent, uniting in a remonstrance, if, indeed, he was not the author of it, in which it is explicitly asserted that the land in West Jersey did not belong to the Duke of York, but to the natives; and the same argument was applicable to the lands in Pennsylvania, which no more belonged to the King than those in West Jersey did to the Duke. Did William Penn, then, purchase, at the cost of sixteen thousand pounds, the privilege of buying the Indian lands, and exercising a government in the new colony, more dependent upon the crown than those which his predecessors had been permitted to establish for a nominal return?

Fourthly. If the province was actually sold to William Penn, or conveyed as a liquidation of a debt, we should expect to find some expression in the charter indicating an exchange of equivalents. But the charter is in the usual form; with the nominal payment of two beaver skins annually, as Lord Baltimore was to pay two In-

dian arrows, and the reservation of one fifth of the gold and silver ore.

Lastly. In one of his letters, written after the accession of James II., William Penn speaks of sixteen thousand pounds, which he says the late king owed him, in terms perfectly irreconcileable with the idea that this debt had ever been paid.

In one of his letters, written after the charter was obtained, he says, "I have been these thirteen years the servant of Truth and Friends, and for my testimony's sake, have lost much; not only of the greatness and preferment of this world, but sixteen thousand pounds of my estate, which, had I not been what I am, I had long ago obtained. But I murmur not, the Lord is good to me, and the interest his truth has given me with his people *may more than repair it;* for many are drawn forth to be concerned with me, and perhaps this way of satisfaction hath more of the hand of God in it, than a downright payment."†

From this letter it appears that William Penn's religious principles either stood in the way of receiving this debt, or prevented the use of means by which it might have been recovered; and that he viewed the grant of Pennsylvania as a probable remuneration from the Divine hand, for the loss which his religion had occasioned, and not as a payment from the king.

It is not strange that Besse, who wrote his biography of William Penn, during the reign of George I., when a national debt had become familiar to the people of Great Britain, should overlook the distinction between the debts of the king and those of the nation. And that, finding two unquestionable facts, a debt due from Charles II. to Admiral Penn, and a grant of Pennsylvania from the same king to the Admiral's heir, he should suppose the grant to be in liquidation of the debt."

It is a remarkable circumstance, of which William Penn could not have been ignorant, that grants of the crown to individuals, so far from being objects of purchase, had, in several instances, proved nearly, if not entirely ruinous to the grantees.

PROHIBITORY LIQUOR LAW IN DELAWARE.

"An act for the suppression of intemperance" has been recently passed by the Legislature of the State of Delaware, the leading provisions of which may be compendiously stated as follows:

The manufacture of any intoxicating liquor, except as hereinafter specified, is prohibited, under a penalty of one hundred dollars and costs, for the first offence, and of two hundred dollars fine and four months imprisonment for any subsequent offence. The sale of such liquor renders the offender liable to a fine of twenty dollars and costs for the first offence, and for any subsequent offence, to a fine of fifty dollars and costs, with imprisonment for not less than ten, nor more than sixty days. It is made unlawful "to give or in anywise dispose of any intoxicating liquor to any free negro or mulatto, or to any intoxicated person, or person of known intemperate habits, for use as a beverage," under a penalty of from ten to fifty dollars, besides costs. Owning or keeping any intoxicating liquor, with intent to sell the same, in violation of this act, is made punishable by a fine of twenty dollars and costs, for the first offence, and for every subsequent offence fifty dollars fine, besides costs, and imprisonment not less than ten nor more than thirty days. The possession of the liquor is, in most cases, made prima facie evidence of illegal intent. No right of search is, however, given. One person may be licensed in each county, to manufacture intoxicating liquors, and to sell the same to such persons only as are authorized to retail them. A number of persons, not exceeding three in any one hundred, or five in the city of Wilmington, may be authorized to purchase and sell such liquors "for mechanical, chemical, and medicinal purposes only, and pure wine for sacramental use." Each of said persons must keep a detailed account of all his sales, and file the same in the office of the Clerk of the Peace of the County. Such account, is, moreover to be always open in business hours, to the inspection of any Judge, Justice of the Peace, or Grand Juror of the county. Each of said retailers shall be bound in an obligation in the sum of five hundred dollars, for the observance of the provisions of the act, and on a violation of the said provisions, the whole penalty of the obligation may be sued for and recovered, one half for the use of the person suing, the other for the use of the State. Intoxicated persons may be kept in custody until sober, and then examined as to the person from whom the liquor was obtained.

Importers of foreign liquors under the authority of the Federal laws are exempted from the penalties of the act, the liquor remaining in the original casks or packages. The making of cider or wine from fruit grown in the State by the

* This letter is dated at London, in 1689, about four years after the death of Charles II. In it, speaking of the losses he had sustained, he observes, "had I pressed my own debts with King James, that his brother owed me, there had been sixteen thousand pounds." This is one of the original letters recently published. Vide "*The Friend*," vol. vii. p. 67.

†Clarkson.

manufacturer, is not prohibited, but not less than twenty gallons of wine can be sold by one person at one time.

The "intoxicating liquors," whose manufacture and sale are prohibited or restricted by the act, are declared to embrace "ale porter, lager beer, cider, and all wines, alcohol, all distilled and malt liquors, all drugged liquors and mixed liquors, part of which is alcohol distilled of malt liquors, and all liquors that can intoxicate and are adapted to use as a beverage."

Licenses for the sale of liquor heretofore granted, are to continue in force until the expiration of the period for which they were granted, but no new ones are to be issued, except as provided for by this act. The law takes effect on the first of Sixth month next.

In reference to the Haverford School Circular it may be stated that the school is open for the admission of Friends, the children of Friends, and of professors with Friends, who may desire their children to be educated in conformity with the principles and testimonies of our religious Society.

DIED,—On the 27th ult., at his residence in Monroe Co., Pa., JASPER COTANT, in the 62d year of his age, a member of Stroudsburg Preparative Meeting.

It was the portion of this dear friend to suffer much from a protracted sickness, by which the outward man was greatly wasted; but being favored to bear his affliction with patience and resignation to the Divine will, he was, we reverently believe, prepared for the solemn close.

HAVERFORD SCHOOL.

The Managers of Haverford School desire to call the attention of Friends to the increased facilities for a sound, liberal and guarded education which the Institution now offers.

The difficulty of procuring for the sons of Friends thorough *elementary instruction* in those branches which compose the course at Haverford, has deterred some from seeking admission, while others have felt the disadvantage of entering upon that course with very inadequate preliminary training. To afford to such students the opportunity of careful tuition in those subjects in which they may be deficient,—to have the foundation of a liberal education well laid in accordance with a carefully digested system, and thus to supply a want which has been embarrassing to parents, and relieve the school from the derangement of the regular classes consequent upon the unequal preparation of those who enter them, the Managers have established an Academical Department. A Friend has been selected for this charge who is believed to be fully competent for its responsible duties, and who will enter upon them after several years' experience as a Teacher, and with the advantage of a recent personal examination of the plans of instruction introduced into many of the schools and academies in this country. His time will be exclusively devoted to the instruction of the students in the English studies requisite for admission into the third Junior Class, including, when necessary, all the elementary subjects connected with those studies. The Latin and Greek languages will be studied under the able and efficient Teacher of the Classical Department. The facilities thus afforded for preparing students to enter upon the full course of study, will, it is believed, be as great as those which any similar institution can furnish.

It has been the especial desire of the Managers in arranging this Department, that the susceptible minds of the young persons who enter it should be brought under the influence of a teacher who, from a sense of the responsibility of his profession, will earnestly endeavor to promote the moral and religious improvement of his charge. They desire that early impressions should be made upon them favorable to the Christian principles and testimonies of our religious Society, and that in this, as in the other departments, assiduous efforts should be made for this end.

The students in the Academical Department will share in all the privileges of the others, and their health and comfort will be carefully attended to by the Superintendent and Matron.

In other respects, the facilities for instruction have been recently increased. The study of Linear and Perspective Drawing has been introduced under the care of an accomplished teacher. The progress of the students in this art has been very satisfactory. Mechanical Drawing has principally occupied their attention, and the facility in drafting and copying machinery which has been acquired by some of the students, will doubtless prove of lasting benefit to them. No reasonable expense will be spared to add to the usefulness of this branch of study.

The new Laboratory has afforded the means of practical instruction in Chemistry. The interest of the students in this important science has been much increased, while the knowledge acquired will be of more permanent character than was possible under the former arrangements.

Students who are sufficiently advanced have access to the excellent Observatory, with its great Equatorial Telescope, Magnetic Register and other astronomical apparatus. The benefits derived from this costly addition to our educational means have equalled the anticipation of the Managers.

The Library has been increased during the present term by the purchase of a number of works of much value, both for reading and reference, and by the donation of some expensive volumes by friends of the School.

With these added facilities, and with a Board of able Teachers devoted to their several departments of study, and the superintendence of a Friend and his wife who have the entire confidence of the Managers, the school is recommended to Friends with as much assurance in reference both to morals and literary training as at any former period.

The arrangement above referred to cannot be supported without great expense, and the managers confidently appeal to the friends of a sound and liberal education under the control of members of our own religious society, to sustain them in

the efforts which they are making to provide these advantages for their fellow members, at a cost to parents considerably less than the necessary outlay of the Institution.

The charge for board and tuition is $250 per annum. Students are not admitted for a shorter period than one year. The Summer Term will open on Fourth-day, the 9th of Fifth month next. Applications for admittance may be made to Jonathan Richards, Superintendent, West Haverford, Delaware County, Penna., or to the undersigned. By direction of the Managers.

Charles Yarnall, Secretary,
No. 39 Market St., Philadelphia.

Third mo. 9, 1855.

OFFICERS.

Jonathan Richards, Superintendent.
Margaret Richards, Matron.

Paul Swift, M.D., Teacher of English Literature and Natural Science.

Joseph G. Harlan, Teacher of Mathematics and Natural Philosophy.

William Augustus Reynolds, B. A. Teacher of Latin and Greek Language and Ancient Literature.

Timothy Nicholson, Teacher of the Academical Department.

Henry Schell, Teacher of Drawing.

CIRCULAR.

Friends' Boarding School, near Richmond, Ind.

To Monthly Meetings and Friends individually:

Dear Friends:—The Summer Session of the Boarding School will open on Third day, the 10th of Fourth month, and close on Seventh day, the 8th of Ninth month, 1855. It is the judgment of the Committee that on account of the finishing of the new building it will be best to confine the Summer Session exclusively to a Girls' School, and it is confidently believed that if the East Wing can be furnished, it will be ready for the accommodation of the Male Department by Yearly Meeting.

The price of Tuition, Board and Washing, for the session, will be $50 for each Scholar, payable in advance.

Applications for the admission of Scholars should be addressed, postpaid, to the Superintendent of Friends' Boarding School, Richmond, Ind.

Applicants will secure precedence in the order in which payment is made. Scholars will be received at any time, when the School is not full, and charges made from the time of entry. No deduction to be made for absence after admission, except on account of sickness.

Parents and Guardians are earnestly requested to see that the clothing of scholars be becoming the appearance of consistent Friends, having respect to decency and usefulness, avoiding imitations of the changing fashions of the world. The clothing to be of plain colors, and if any objectionable articles are brought to the School, they will be taken in charge by the Superintendents, and either kept to the end of the session, or sent home, or altered, as they may judge best. Each article must be marked with the owner's name.

(The inconsistent appearance in dress, &c., of many of the Scholars that have come to this Institution, has been cause of much regret to the Committee and Officers, and it is hoped that parents will take the necessary care in this respect before sending, as the Committee believe they will be justified in refusing admittance to those who will not comply.)

It is also desired that parents or guardians avoid bringing or taking away pupils on the first day of the week; and all unnecessary visiting at the School is advised against.

The Students will be instructed in all the usual branches of a good and thorough English education.

The School is furnished with apparatus suited to the illustration of many of the Sciences, also with a Library embracing about 900 volumes of well selected books, which places the Institution in a capacity, with proper care, to be a benefit to our members, not only in the acquirement of Science and Literature, but also in diffusing a more thorough knowledge of the principles of Friends, and the truths of the Gospel.

Books and Stationery will be sold to Scholars at wholesale prices. Each pupil must come provided with wash-bowl and towels.

William Haughton, Superintendent,
and to assist in teaching, if necessary.
Sarah Cox, Matron.
Charles H. Moore, Clerk.

2d mo. 27th, 1855.

Copy of a Letter to Daniel Wheeler, *from his son William's partner in Russia, soon after his decease.*

My Beloved Friend,—Ever since you have engaged in that most important work to which you have been called, I did not venture to trespass on your time in taking up your attention by letters, but there is a time to be silent and a time to speak. It would be suppressing every feeling of sympathy were I now to be silent, were I not to attempt to express to you how much I consider myself sharing your grief, feeling deeply the great bereavement we have suffered. Yes, my dear friend, great as your loss is, I can also sincerely say, I have lost a friend, such as I have no other. And I feel the bereavement as keenly as if one of the nearest kindred—a father or brother, had been taken from me. Nay, in proportion as the bonds of the Spirit are stronger, and surpass every natural tie, those to whom we feel ourselves united in spirit are endeared to us, in a way that cannot be compared to the common relation that kindred stand in one to another.

For the last five or six years, dear William was particularly near to me, and our attachment seemed to increase with every season we had communion together; and truly I can say I looked up to him as a counsellor, as a parental friend, seeing the rapid advances he made in true wisdom, leaving behind him those who had been roused to a sense of duty long before him. You will be acquainted with all the circumstances that had of late still more intimately connected us; and what happy *prospects* I enjoyed of seeing him join me in this place, to be co-workers in a field of labor which Providence seemed to have allotted to us. The thought of it was my greatest

comfort amongst the many difficulties I have had to strive with, and we both so fully anticipated it, that the sudden account I received of his being no more a sojourner in this vale of tears, seemed almost incredible, and I scarcely could realize the idea of having lost him. Great as the shock was, yet, after having been informed of all the particulars concerning his latter days, of his peaceful end, and of the favor of divine blessing having been showered upon him so abundantly and so strikingly, I could not but praise the Lord for his signal mercy vouchsafed to dear William. Nay, the feelings of sorrow and pain were for a time so completely hushed, that it seemed almost as if some distant sensation of the eternal, the incomprehensible, the unspeakable bliss he now enjoys were in a measure participated by me. If it has been so with me, how much more will it be the case with you, his dearly-beloved father, and dear Charles. May we not with perfect confidence give way to the hope, that, that gracious Father, who doeth all things well, will, through the power of his Spirit, whenever the distressing account reaches you, support you, comfort you, nay even make you triumphantly to overcome the pangs that human nature feels on such an occasion, and enable you to praise that holy name, through whose mercy your first-born is now an heir of glory, of eternal bliss. I have no doubt about it, and these lines therefore have not the intention to *mourn* with you over the death of our dearest William, but to join you in *thanksgiving*, in *praising* the Lord, for the great and mighty work he has done in bringing a youthful mind so soon to maturity, to fit him, by so short a course of Christian warfare for the heavenly state, where nothing that is impure can enter. Oh! my beloved friend, was there in all your life a greater cause for glorifying God than this striking instance of divine favor evinced to you.

You will receive the testimony of Friends about your son, which you will have cause to value more than all I can say. This testimony will tell you what a scholar the departed has been in the school of Christ. It cannot but be gratifying to the feelings of a father, to see that his anxious cares, his earnest prayers, his exhortations, his pious desires have not been in vain, —have been so evidently accepted, yea, the utmost he could desire has been granted, and will cause your every feeling to exclaim, "What shall I render unto the Lord for all his goodness?"

To the natural eye it may appear gloomy, that, after such a dedication as you have evinced in the service you are engaged in, such distressing accounts must reach you, perhaps in distant regions; perhaps in reaching the native shore, in joyful expectation of meeting the endeared object, after so painful a separation. But to your spiritual eye it will have a different appearance. There is no cause for gloominess, no cause for lamentation; in the dispensation it is all glorious. The more you examine into all the particulars, the more you will see the Divine hand leading and preparing, caring and protecting, and finishing in a way that cannot be mistaken; that is so striking, so altogether lovely that I, at least, never saw the like. Who can search out the depths of wisdom in His decrees? Who can foresee all the glorious results that may yet follow, out of this event? His ways are past finding out; and there is not, I doubt, half yet revealed what mercy is yet in store, in this very dispensation. What He now doeth, (what the whole meaning of it is) we know not, but we shall know hereafter. It is enough now to know that your William has entered into glory. That is a theme which, to a Christian father is not a mournful one.

I trust dear Charles will share the same feeling. He no doubt will feel the shock, coming so unexpectedly, so unlooked for, as keenly as we all have felt it, though he has, through long separation, in a measure been weaned from that endearing intercourse with the departed, which those dear relatives enjoyed who had the happiness of being his immediate companions; but even to them, strength has been vouchsafed to submit to the Divine will, and to praise the Lord for his loving kindness manifested to dear William; they have felt wonderfully supported, particularly Sarah, who we must all say lost most. You will receive their letters; they will give you all particulars. I have no more to say about it. It is the Lord's doings. Before you close your eyes I trust you will have cause to exclaim, "Lord, here am I, and the children which thou hast given me." I rather think your further steps will be directed homewards, and in that prospect I refrain from saying anything about the undertaking at this place. Perhaps I may have the happiness of seeing you here; if not, we can converse by letter about it. Farewell, my honored friend. My kindest love to Charles.

OPPRESSIVE.

The Keeper of the Connecticut State Prison is a victim of the Maine Law. Not that he has been overcome with strong drink, and found himself on the wrong side of the grated doors—not that the "search, seizure and confiscation" principle has invaded "the sacredness of his domicil"—but the poor man, having contracted with certain parties to furnish a given number of laborers for specified purposes, from those committed to his keeping, finds himself hard pushed to fulfil his contract, from a lack of men. "For," says he, and his remark is worth more than volumes of rhetoric, "we have a good many going out from time to time, and almost nothing coming in." Thus the Connecticut law is "blighting the prosperity" of the State Prison: reducing the number of convicts: embarrassing contractors; and throwing work into the hands

of the law-abiding, which has hitherto been performed by convicted criminals. Unless something is speedily done to arrest this tendency, the office of Warden will become a sinecure, and Wethersfield lose its principal attraction.

We give below the New Postage Law, to which the attention of our correspondents is respectfully invited. Letter postage must be prepaid on and after the first of next month.

THE NEW POSTAGE LAW.

Be it enacted by the Senate and House of Representatives of the United States of America in Congress assembled, That in lieu of the rates of postage now established by law, there shall be charged the following rates, to wit:

For every single letter in manuscript, or paper of any kind in which information shall be asked for or communicated in writing, or by marks or signs, conveyed in the mail for any distance between places in the United States not exceeding three thousand miles, three cents; and for any distance exceeding three thousand miles, ten cents.

And for a double letter there shall be charged double the rate above specified; and for a treble letter, treble those rates; and for a quadruple letter, quadruple those rates; and every letter or parcel not exceeding half an ounce in weight shall be deemed a single letter; and every additional weight of half an ounce, or additional weight of less than half an ounce, shall be charged with an additional single postage; and upon all letters passing through or in the mail of the United States, excepting such as are to or from a foreign country, the postages as above specified shall be prepaid, except upon letters and packages addressed to officers of the government on official business, which shall be so marked on the envelope. And from and after the first day of January, eighteen hundred and fifty-six, the Postmaster General may require postmasters to place postage stamps upon all prepaid letters upon which such stamps may not have been placed by the writers.

And all drop letters, or letters placed in any post office, not for transmission through the mail, but for delivery only, shall be charged with postage at the rate of one cent each; and all letters which shall hereafter be advertised as remaining over, or uncalled for, in any post office, shall be charged with one cent each, in addition to the regular postage, both to be accounted for as other postages now are.

Sect. 2. And be it further enacted, That it shall not be lawful for any postmaster or other person to sell any postage stamp or stamped envelope for any larger sum than that indicated upon the face of such postage stamp, or for a larger sum than that charged therefor by the Post Office Department; and any person who shall violate this provision shall be deemed guilty of a misdemeanor, and, on conviction thereof, shall be fined in any sum not less than ten, nor more than five hundred dollars. This act to take effect and be in force from and after the commencement of the next fiscal quarter after its passage. Provided, That nothing herein contained shall be so construed as to alter the laws in relation to the franking privilege.

Sect. 3. And be it further enacted, That, for the greater security of valuable letters posted for transmission in the mails of the United States, the Postmaster General be, and hereby is, authorized to establish a uniform plan for the registration of such letters, on application of parties posting the same, and to require the prepayment of the postage, as well as a registration fee of five cents on every such letter or packet, to be accounted for by Postmasters receiving the same in such manner as the Postmaster General shall direct: Provided, however, That such registration shall not be compulsory; and it shall not render the Post-office Department or its revenue liable for the loss of such letters or packets, or the contents thereof.

Approved March 3, 1855.

THE BLACK HAWK WAR.

In the debate in the United States Senate, the other day, when Senator Houston had affirmed that the Indians were rarely the first to assail the whites, it was tauntingly asked, as if there was no possibility of replying in the negative, "then who began the Black Hawk war?" If the orator who put this query had been more familiar with the truth of history, he would hardly have been so self-confident. As the war in question, though comparatively recent, happened before the time of thousands of our readers, we will give a hasty narrative of its origin, and thus answer the honorable Senator's inquiry.

The Sacs and Foxes, at the beginning of this century, occupied the northern part of Illinois. By a series of treaties, however, the last of which was ratified in 1816, they surrendered the soil there to the United States, but with a reservation that they should have a right to hunt, as usual, over the ceded territory, until the federal government should sell the land to actual settlers. As long as the United States fulfilled its part of the contract the Indians kept theirs Until 1827, there were no disturbances. But, in the spring of that year, and while the Indians were temporarily absent from their village at Rock River, a party of intruding squatters, who had no right whatever to locate in the neighborhood, burned down the hamlet, and so began the series of annoyances and aggressions, which eventually led to what has been called the Black Hawk war.

This first outrage was speedily followed up by

fresh ones. The Indians, forbearing to seek revenge for the destruction of their cabins, quietly rebuilt the village, hoping that they would hereafter be left in peace. But, in the spring of 1828, six or seven white families settled near the town, turned loose their cattle to prey upon the unfenced corn fields of the Indians, and otherwise exasperated the unoffending red men. By 1831, the forbearance of the savages began to be worn out. All this time, it must be remembered, the whites were without any title to the land on which they had squatted, the federal government not having put the soil in the market or even surveyed it, and consequently the reserved right of occupancy still belonged to the Sacs and Foxes.

In some instances the squatters carried their aggressions so far as to enclose lands which the Indians had ploughed. At last, in 1831, one of these illegal settlers, having built a fence across an accustomed path of the Indians, the squaws tore it down. At once the cry was raised of an Indian war. The governor of Illinois called out the militia, and serious consequences might have resulted, if Gen. Gaines had not happened to be in that region. This officer called a council of the savages, in which the Indians, yielding to circumstances, agreed to abandon the district and waive their rights.

So far, it is plain, the wrong was all on the side of the whites. In 1832, however, a party of Indians, headed by Black Hawk, re-entered the abandoned territory. They averred that they had come to visit the Potawatamies, and their behaviour certainly favored this conclusion, for they assailed no one, although there were isolated farms scattered all along their route, and travellers continually passing. But Black Hawk was known to be averse to the removal, and was said to be in the habit of frequently visiting the British posts. The people of Illinois placed no faith in his assertions, therefore, and the mounted militia being called out, a party fell upon a smaller body of Indians, approaching them with signs of peace, and massacred all but two. Black Hawk, when he heard of this outrage, was celebrating a dog feast; but he instantly planned an ambush, and cut off about fourteen of the militia. And so the war broke out.

These facts are detailed at length in Col. Kinney's great work on "The American Indians," and of some of them, the author, we believe, was personally cognizant.

Except in the single circumstance of returning to the ceded territory, the Indians committed no act of aggression; and this, however imprudent, was not a warlike demonstration. Not only, in the Black Hawk war did the whites strike the first actual blow, but the exasperation of the Indians, which induced them so quickly to revenge that blow, was the result of a long series of aggressions on the part of our people.—*Public Ledger.*

THE OLD STATE HOUSE BELL, PHILAD'A.

The subjoined history of this bell may not prove uninteresting. The copies of the annexed letters, addressed to Robert Charles of London, in 1751 and 1753, by Isaac Norris and others, on the subject, explain themselves, and that the inscription on the bell was ordered to be cast twenty-five years before the Declaration of Independence was signed:—

November 1, 1751.

"Respected Friend, Robert Charles:—The Assembly having ordered us (the Superintendents of the State House) to procure a bell from England, to be purchased for their use, we take the liberty to apply ourselves to thee to get a good bell of about two thousand pounds weight, the cost of which we presume may amount to about one hundred pounds sterling, or perhaps with the charges something more, and accordingly we have enclosed a first bill of exchange by John Porsins & Son on Thomas Flowerden & Co. for £100 sterling. We would have chosen to remit a larger bill at this time, but will take care to furnish more as soon as we can be informed how much may be wanted.

We hope and rely on thy care and assistance in this affair, and that thou wilt procure and forward it by the first good opportunity, as our workmen inform us it will be much less trouble to hang the bell before the scaffolds are struck from the building where we intend to place it, which will not be done till the end of next summer or beginning of the fall. Let the bell be cast by the best workmen, and examined carefully before it is shipped, with the following words, well shaped, in large letters around it, viz: "By order of the Assembly of the Province of Pennsylvania, for the State House in the City of Philadelphia, 1752," and underneath, "Proclaim Liberty through all the land, to all the inhabitants thereof." Levit. xxv. 10.

As we have experienced thy readiness to serve this Province on all occasions, we desire it may be our excuse for this additional trouble from

Thy assured Friends,
ISAAC NORRIS,
THOMAS LEECH,
EDWARD WARNER."

March 10, 1753.

"In a previous letter I gave information that our bell was generally liked and approved of, but in a few days after my writing I had the mortification to hear that it was cracked by a stroke of the clapper without any other violence, as it was hung up to try the sound; though this was not very agreeable to us, we concluded to send it back by Capt. Budden, but he could not take it on board; upon which, two ingenious workmen undertook to cast it here, and I am just informed that they have this day opened the mould, and have got a good bell, which, I confess, pleases me much, that we should first ven-

ture upon and succeed in the greatest bell cast, for aught I know, in English America. The mould was finished in a very masterly manner, and the letters, I am told, are better than in the old one. When we broke up the metal, our judges here generally agreed it was too high and brittle, and cast several little bells of it to try the sound, and fixed upon a mixture of an ounce and a half of copper to one pound of the old bell, and in this proportion we now have it."

In the Pennsylvania Packet of June 7, 1753, the following notice appeared : "Last week was raised and fixed in the State House steeple, the new great bell, cast here by Pass and Stow, weighing 2080 pounds, with this motto :—Proclaim Liberty through all the land, to all the inhabitants thereof."

From the above it will be perceived that the bell now in the Hall is the one which announced the Declaration of Independence, and the first bell of any magnitude cast on this continent. It was cast by Pass & Stow, whose names appear on it, and is composed, in part, of the original bell ordered by Mr. Norris. In 1777 this bell, with those of Christ Church and others, was removed from the city and buried in the Delaware river, opposite Trenton, in order to prevent their destruction by the British army, which at that period occupied the city.

MAINE—PROHIBITION.

We last week looked down into Maine, which enjoys the proud distinction of having been the first American State—perhaps the first fully organized political community—to abolish and absolutely prohibit the traffic in Intoxicating Drinks. This important step was taken nearly four years ago, amid the sanguine predictions of adversaries and the croaking of timid friends of Total Abstinence that they were "going too fast," "running the thing into the ground," and "ruining the Temperance cause." These doleful prognostications were not deferred to, for Neal Dow led the forces arrayed against the destructive sway of Alcohol. An act of Prohibition was passed, which in due time went into effect, and has now been over three years a rule of conduct for the People of that Eastern State. Of course, it has, like other laws, been violated, under the influence of Appetite or Avarice; but though repeated and laboriously concerted efforts have been made to overthrow it, (the Governor and all the Members of the Legislature being annually chosen,) every such effort has met with signal discomfiture, and the Prohibitory principle has steadily increased in popularity until now, when along with the new Governor, both branches of the Legislature are heartily and almost unanimously advocates of not only maintaining but strengthening it, and a Committee is now engaged in perfecting the details of a bill calculated to give it the utmost possible efficiency.

Whether the public mind in any State is as yet sufficiently enlightened to approve and uphold legislation which utterly and absolutely outlaws *all* alcoholic potables, no matter how disguised or upon what pretext desired, we do not judge. If there is doubt in any case, it may be best to incline to the side of caution, and carry Prohibition no further than it is morally *certain* to be sustained. But there is no doubt that Maine is abundantly ready for a more stringent inhibition than the present, and that the present Legislature will enact accordingly. The penalties for illegal selling, and especially for the first offense will be enhanced, and the transporters of surreptitiously imported Liquors by Railroads and otherwise will be subjected to fine if not imprisonment.

The pretense that as much Liquor is sold now in Maine as in former years is false. We spent three days in travelling through the State without seeing a glass of it, or an individual who appeared to be under its influence ; and we were reliably assured that, at the Augusta House, where the Governor and most of the Legislature board, not only was no Liquor to be had, but even the use of Tobacco had almost entirely ceased. And all accounts agreed that in the State Capital the illicit sale of Liquors is greatly less now than it was even a year ago.

It must be borne in mind that Maine has nearly a thousand miles of boundary, and that all her neighbors authorize the Liquor Traffic, while her sea coast is frequently and deeply indented with bays and sounds, to and from which small craft, exporting lumber, lime, potatoes, &c., and bringing back goods and knick-knacks, are constantly plying. There is not another State in the Union which would labor under so great physical and geographical obstacles in enforcing Liquor Prohibition as Maine does. All honor, then, to her pioneer resolve and her immovable persistence !—*N. Y. Tribune.*

IRISH POTATO PEELINGS.

Some time in March last, a negro boy of ours was sent from the kitchen to the pig pen, to throw in some of the raw peelings of the Irish potato. The boy picked out those peelings containing eyes, and planted them in a fence corner. When the frost cut ours down, the little *nigger* chuckled at his *tater patch*—frost never touch him.

A few days since, we saw the little fellow staggering under a load of something in a large basket on his head; he approached, showing a set of ivory, and with a knowing look : "Just look here, massa Charles, what I'se made from dem tater skins ! beat your big taters all to smash." We looked in the basket, and to our astonishment saw near a bushel of as fine Irish potatoes as were ever raised in any country; they were of uncommon size and mealy as a boiled chestnut. "Master !" says little woolly, "ain't you going to put in the newspaper, how little

nigger make big taters from peelings in de fence corner, and beat de old master wid all his gwanner and gypsum ?" We promised to put it in the "noospaper," and here it is. "*White folks*" may take a lesson from the little negro's economy. There is many a fence corner that might produce a good crop of Irish potatoes.—*Soil of the South.*

THE CROSS.

Translated nearly word for word from the German.

BY J. J. GURNEY.

Greater the cross, the nearer heaven ;
Godless, to whom no cross is given !
The noisy world in masquerade
Forgets the grave, the worm, the shade ;
Blest is yon dearer child of God
On whom He lays the cross, the rod.

Best, by whom most the cross is known ;
God whets us on His grinding stone ;
Full many a garden 's dressed in vain,
Where tears of sorrow never rain.
In fiercest flames the gold is tried,
In griefs the Christian 's purified.

'Midst crosses, faith her triumph knows,
The palm tree pressed more vigorous grows ;
Go tread the grapes beneath thy feet,
The stream that flows is full and sweet.
In trouble, virtues grow and shine,
Like pearls beneath the ocean brine.

Crosses abound, love seeks the skies ;
Blow the rude winds, the flames arise ;
When hopeless gloom the welkin shrouds,
The sun comes laughing through the clouds ;
The cross makes pure affection glow,
Like oil that on the fire we throw.

Who wears the cross prays oft and well,
Bruised herbs send forth the sweetest smell ;
Were ships ne'er tossed by stormy wind,
The pole star who would care to find ?
Had David spent no darksome hours,
His sweetest songs had ne'er been ours.

From trouble springs the longing hope ;
From the deep vale we mount the slope ;
Who treads the desert's dreariest way,
For Canaan most will long and pray ;
Here finds the trembling dove no rest,
Flies to the ark and builds her nest.

Heavy the cross, e'en death is dear ;
The sufferer sings—his end is near ;
From sin and pain he bursts away,
Trouble shall die that very day !
The cross yon silent grave adorning,
Bespeaks a bright, triumphant morning.

Greater the cross, the lovelier rays
The crown prepared of God displays ;
Treasure by many a conqueror worn,
Who wears it now before the throne,
Oh think upon that jewel fair,
And heaviest griefs are light as air.

Dear Lamb of God, enhance thy cross,
More and yet more ! all else is dross.
Let ne'er a murmur mar my rest,
Plant thy own patience in my breast ;
To guard me, faith, hope, love, combine,
Until the glorious *Crown* be *mine.*

SUMMARY OF NEWS.

CALIFORNIA.—The steamer Illinois, from Aspinwall, arrived at New York on the 12th inst., with California dates to the 16th ult.

There had been no rain of importance in the mining districts. The legislature was still balloting for a United States Senator, the fiftieth ballot having been taken on the 15th ult, in which Gwin, the present incumbent, received the highest number of votes, though but little more than one third of the whole.

Accounts from Honolulu to 1st mo. 27th, state that the annexation negotiations have been broken off by the new King.

DOMESTIC.—The U. S. Steamer Susquehanna, arrived at Philadelphia on the 10th inst., after an absence from the United States of about three years and nine months, during which she circumnavigated the globe, and steamed about sixty thousand miles. She was employed, during much of the time, as the flag ship of the China squadron, previous to, and during the Japan Expedition, having spent about two years and a half in the Chinese seas, and visited Japan three times during the course of the negotiations which threw that country open to commerce. The ship visited the Cape of Good Hope on the outward voyage, and returned by San Francisco and Cape Horn. She is said to be the first side-wheel steamer that ever doubled the Cape,—those which previously entered the Pacific having gone through the Straits of Magellan.

By the treaty with the Argentine Republic, which has been ratified by the Senate, and sent out to Paraguay for exchange of ratifications, that Confederation conceded the free navigations of the rivers Paraguay and Uraguay, wherever they belong to her, to vessels of all nations, subject to stipulated conditions. The island of Martin Garcia will not be permitted to be held by by any State of the river La Plata which shall not have given its adhesion to the principle of free navigation. In case of war in the province of the Plata, navigation remains unrestrained, excepting in what may relate to munitions of war, arms, &c. No immunities will be granted to other nations which may not be equally extended to the United States.

LEGISLATURE OF PENNSYLVANIA.—No business of general interest was transacted in the Senate on the 7th inst.

On the 8th, the consideration of the amendments to the Constitution was resumed, and the first proposition, to prevent the increase of the State debt, and the second, for the prevention of municipal subscriptions, were adopted. A bill to extend the jurisdiction of courts in cases of divorce, was passed on the 9th. The session of the 10th was principally devoted to the consideration of private bills. A bill relative to assignments for the benefit of creditors other than trustees, and some others of a local character, were passed on the 12th.

HOUSE OF REPRESENTATIVES.—The bill to define and punish bribery passed the House finally on the 7th inst. On the 8th, the bill was passed to erect the new county of Penn out of the upper wards of Philadelphia. The bill to repeal the Tavern License Laws was discussed on the 9th, and various amendments proposed by its opponents. These, however, with the motion to exempt some of the counties of the State from the operations of the bill, were voted down, and the bill passed the second reading. A number of private bills were passed on the 12th.

The steamer Pacific arrived at New York on the 14th from Liverpool with dates to 27th ult. Cotton and Flour had declined.

FRIENDS' REVIEW.

A RELIGIOUS, LITERARY AND MISCELLANEOUS JOURNAL.

. VIII. PHILADELPHIA, THIRD MONTH 24, 1855. No 28.

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MEMOIRS OF JOSEPH JOHN GURNEY.

(Continued from page 421.)

ichmond, Indiana, 10th mo. 2nd. The rly Meeting, in its larger assembly, meets morning. A week has passed since I made last entry, and I am still well and in peace. journey hither from Zanesville very interest- in parts; the great Western road, almost vded with movers in that direction. Immigra- seems the order of the day. The country ded and flat, interspersed with natural prai-

At Columbus, the seat of government for o, we held meetings with 370 prisoners at state prison, and at the Lunatic Asylum, on building of which 100 of them were at work. silent discipline at the prison appeared ied to its highest pitch. I doubt its effects, igh in some respects it is very good; the loyments capitally arranged. Public meetings the road at Jefferson, and Springfield, at ch last place we were kindly entertained by emiah Warder and family. We arrived here he peaceful abode of Elijah Coffin, on sixth

On seventh day, the meeting of ministers elders was large. The committee on Indian irs, in the afternoon, very interesting. terday, after deep and searching exercise of d in private, was a day highly favored of the d. We had a vast assembly in the morning, a public meeting, by my appointment, in evening. I humbly trust, a good impression made. It is a comfort indeed to be again h my beloved friend S. Grellet.

10th mo. 5th. I am thankful in feeling quiet calm this morning. Oh! how graciously descending is my dear Lord and Master to great natural weakness. I cannot be grateful ugh to him; and may I patiently wait and quietly hope for the clearing away of clouds and difficulties, in the hour of His own appointment! In the meantime, watchfulness, faithfulness, meekness, may they be mine! And may the Lord in his tender mercy grant, that whatever provocation to nature may fall to my lot, I may be so preserved in the meekness of wisdom, yea, in the very truth, and in the life and innocency thereof, as not to offend one of the little ones. I preach to others rather loudly of the necessity of getting rid of the idolatry of self, may I do it myself! Lord help me in this work, I reverently beseech thee.

10th mo., 7th. All difficulties and clouds cleared away, and the Yearly Meeting ended with great solemnity, a time of unusual favor; solemn fervent prayer fell to my lot at the close. Friends have given me a good minute of acknowledgment. Thus I have abundant cause to set up my Ebenezer, to praise the Lord for his goodness, and to trust in him for the future.

From Indiana, Joseph John Gurney proceeded to North Carolina; an arduous journey of six hundred miles across a region in parts but little settled or cultivated. It appeared at first, difficult to obtain a conveyance suitable for such a journey. "It so happened, however," he writes in one of his letters, "that a worthy member of the Society was employed to drive me to a neighboring meeting, with a pair of horses which he used in his business, and in a carriage borrowed from one of his neighbors. The animals were diverse in color, but admirably matched in pace and quality; doubtless it was because of their suitability to each other that they bore the names of David and Jonathan. I soon perceived that this was the man, and these the horses, which were to convey me from Indiana to Carolina; and had afterwards much reason to acknowledge that this was one of the many instances of a kind providence, by which my course in America was wonderfully facilitated. My friend and his horses suited me exactly, and continued to be my helpers through a much greater extent of country, than I then contemplated. I bought a humble, but convenient wagon, on wooden springs; an active young man accompanied us on horseback as our guide; and, our party being joined by three other Friends bound in the same direction, we set off on our journey in good health and spirits, at the rate of about four miles

an hour, a rate which, though a slow one, was often exchanged for one still slower."

Having arrived in North Carolina, he writes in his Journal:—

11*th mo.* 2*nd.* We have journeyed along quietly to-day forty-five miles, and are come this evening to a very comfortable house. My mind is graciously kept in a state of much quietness; and in the review of this interesting journey of nearly 600 miles, I can indeed gratefully acknowledge the goodness and loving-kindness of the Lord. Some trials of faith and patience have fallen to my lot; but I know not that the three weeks which the transit has occupied, could have been more desirably spent elsewhere. I feel the prospect of the Yearly Meeting for North Carolina, but humbly trust I may again be mercifully helped in the hour of need.

To his Children.

New Garden, North Carolina, 11th mo. 8th, 1837.

It is an inexpressible pleasure to me thus to communicate with you, my tenderly beloved children; need I say, that you are the perpetual subject of my thoughts and prayers; my fervent desire being, that you may have abundant grace given you to serve the Lord in the beauty of holiness. * * *

You have heard of Nathan Hunt. He is now in his 80th year, brought up in humble life as a blacksmith, I believe, but a thorough gentleman in his manners, and his face shining with the "heavenly oil." It is delightful to be with the dear old man, to receive his unqualified tokens of hearty unity, and to hear his *outpourings* in the ministry. Perhaps about the best meeting I ever attended, was a public one held by appointment of the Yearly Meeting yesterday. I had been prepared for my share of it, by much lowness and trial of mind, and have seldom felt the same power in preaching the glorious gospel. Nathan Hunt's prayer at the close of the meeting, was an extraordinary effusion indeed.

I am staying at the boarding-school, an institution which promises well for the Society in these parts. It is under the superintendence of two valuable ministers; Nathan Hunt's daughter Asenath, and her husband Dougan Clark. The house is lately built, in a very picturesque situation in the forest, near the old Meeting-house. This latter is simplicity itself, and looks like a large old barn, but the woods around it are highly beautiful. The trees are more *spreading* here than in the far west, where they grow to a very great height, and have insignificant tops. The burial ground is quite beautiful. A vast spreading oak adorns its centre. Here rest the remains of many poor British soldiers, who died of their wounds after Lord Cornwallis's victory at Guilford, in the first American war; the meeting-house having then served as a hospital. It is a real pleasure and satisfaction to be among Friends in these parts; and I think it probable that I may have to visit the subordinate meetings of this State, before I attempt returning to Philadelphia. If so, I shall be journeying about in my humble, but comfortable, conveyance for some weeks. I wish you could take a peep at me and my carriage, driven by my honest, serious companion, William Kenworthy, and drawn by those homely, lively, faithful "creatures," David and Jonathan, the former bay, the latter white. I cannot imagine a more suitable *set out.* Elizabeth Coggeshall, who visited England many years ago, is here, to my great comfort. She is a cheerful, pleasing Friend. I cannot picture to myself a more *wholesome* form of religion than she presents. Indeed, I may truly say, that abundant have been the confirmations which I have received since my lot has been cast in America, of the truth of those religious principles on which I am desirous of acting, and which, I trust, are increasingly precious to you. When the Lord's anointing is allowed its free course, without let, hindrance, or prejudice, fervent evangelical love of the Saviour prevailing in connexion with it, the effect is delightful. May you and I prize it more and more!

In another letter he says:—

After the Yearly Meeting was concluded, I set off with my kind friend William Kenworthy, and our excellent horses, with a young man on horseback for our guide, on a visit to a round of meetings in Guilford and Randolph counties. Our journey, which lasted nearly a month, though somewhat laborious, was to me fraught with interest. The people at whose houses we lodged from night to night, were in great simplicity in their mode of living; but the rough accommodation which often fell to our lot was amply compensated by unvarying kindness. I could not be otherwise than surprised and delighted by the flocking together of the people to the meetings which were held, one after another, in the midst of these woods. On some occasions the numbers collected were so large, that, although it was now late in the eleventh month, we were obliged to hold our meetings in the open air. This circumstance, however, occasioned no material difficulty, as the weather was delightful, and the sky without a cloud.

"I have no wish for any more intimate companion," he writes to his children; "and enjoy my frequent and deep solitude. I wish you could see me walking alone in the woods, meditating on my darling children; and I hope also communing, in some measure, with the glorious Fountain of light and life."

In his Journal he continues:—

11*th mo.* 21*st.* I have been remarkably low every morning before the approaching exercise of my gift; but I believe this experience is needful to prepare for a purer and more powerful

service than would otherwise be attained to. I cannot express how kind and liberal the Lord has been to me in bestowing his own blessed anointing. Never did I so fully feel its value; and never was I more alive to the comfort, as well as safety, of keeping under it; dependent upon it, and within its limits. May this graciously continue to be experienced! I am remarkably little disposed to any kind of subordinate service, just now; my simple business seems to be to preach the everlasting gospel of my Holy Redeemer, to the sinful, the weary and the faint.

Having returned to New Garden, North Carolina, he spent a few days at the boarding school for Friends' children at that place; with the view of encouraging the pursuit of scriptural knowledge upon the principles which had been so beneficially acted on at Ackworth. Thence he proceeded on a visit to the southern and eastern parts of the State, intending afterwards to go northwards to Richmond in Virginia. This journey by the same mode of conveyance occupied another month.

Thomas Thompson's, Eno. Fifth day evening, 12th mo. 7th. We have arrived at this comfortable shelter after nightfall; our journey from Greensborough, over very indifferent roads in part, having been thirty-eight miles. I have enjoyed and prized the quietness of this day, passed in travelling; the Bible and Comstock's familiar work on Philosophy having been (in addition to William Kenworthy, and Horace Cannon) my acceptable companions. Yesterday was a favored one. After holding a very solemn farewell meeting, we cleared off happily from New Garden. Tranquil were our feelings, though the parting from our beloved aged prophet* may be regarded as final. We proceeded to Greensboro', where we were favored with a good public meeting; the academy and their "professors" being present.

12th mo. 9th. A drive of thirteen miles this morning brought us to Chapel Hill, the seat of the North Carolina University. In the afternoon we held a meeting with the students: more than 100 out of 140 were present, besides two of the Professors, and the President, Governor Swaine. It was to me a very relieving time, the internal evidence of Christianity opening before me with great force and clearness, and utterance, and at last, I think, entrance being graciously given.

12th mo. 12th. Our time at Raleigh was unusually productive and interesting. The meeting on first day large, and much favoured; both white and black present. Yesterday social and religious visits to many rather interesting people in their families—Judge Saunders, Judge Cameron (to tea,) Freeman (the Episcopal Minister,) Lacey (the Presbyterian,) Wadsworth the Methodist,) and in the evening we held another very solemn meeting in the Presbyterian Meeting House; parting in much peace from the inhabitants. The subjects of slavery, and the internal slave trade, which abound here, have deeply oppressed and affected my mind; but I have felt quite clear in restricting my public labors to the faithful preaching of the full gospel.

12th mo. 31st. The last day of 1837! A precious solitude is now permitted in my comfortable chamber at John Hare's, Somerton Meeting House, Virginia.

I have now done with North Carolina, perhaps for ever; and look back on the eight weeks spent in that State, with a remarkably peaceful and unclouded sense of the goodness of the Lord, who has led me along safely, guided my steps, put his word into my mouth, and at times poured forth his anointing in a remarkable manner. "What shall I render unto the Lord for all his benefits towards me? I will take the cup of salvation and call upon the name of the Lord; I will pay my vows unto the Lord, now in the presence of all his people." On a calm review of this period, ought I not, above all, to thank him for those very low states which have been so frequent during its course, and which have never failed to lead the way to a fresh supply of his unction and grace?

In commencing with Virginia, and in looking forward to arduous service at Richmond, Washington, Baltimore &c., I trust I am made deeply sensible of my own unworthiness and unfitness for the work. O Lord, in the plenitude of thy mercies, undertake for me, and let thy own glorious works abundantly praise thee!

It is a solemn thing to me to close the present year; and a cause of unutterable thankfulness, in looking back upon past conflicts, that I am permitted to close it in peace. Never, I believe, while memory lasts, shall I forget the "ringing in" of this year, by the West Ham bells, as I lay on my bed, in the midnight hour at Upton; it seemed almost like the knell of death to me; but surely America was at the bottom of it, though I then knew not the cause of my suffering. Praise the Lord, O my soul, and all that is within me bless and hallow his glorious name!

After spending rather more than two weeks in Virginia, part of which was occupied in a visit to Richmond, the principal city of that State, Joseph John Gurney proceeded to Washington.

"During a week's journey from Richmond to Washington," he writes in one of his letters, "we came to a considerable settlement of Friends at Cedar Creek. One of the principal of them, a person of high respectability, had been distributing some time before an excellent address against slavery, which had been issued by the Yearly Meeting of Philadelphia. This was an offence, which, by the law of Virginia, was punishable with two years imprisonment and

*Nathan Hunt.

hard labor in the penitentiary. The case was brought before a court of justice, and our friend was certainly in great peril. But his known respectability called forth the better feelings of the gentlemen of the district, with many of whom he was familiar; and, greatly to their credit, the grand jury ignored the bill. I believe that his influence and labors in relation to this subject, were by no means fruitless; improving sentiments respecting it were diffusing themselves in the neighborhood; and in our public meetings for worship, at Cedar Creek, some close practical remarks, which were fully understood as applying to the evils of slavery, were listened to with great attention." * * *

After holding a meeting at Fredericksburgh, a considerable town, pleasantly situated on the Rappahannock, we took the steamer the next morning on the river Potomac, and enjoyed a delightful voyage of sixty miles, to the city of Washington.

The principal object which I now had in view, in visiting Washington, was the holding of a meeting for worship with the officers of government and members of Congress. My mind was attracted towards these public men, under a feeling of religious interest; and far beyond my expectation did my way open for accomplishing the purpose. Colonel Polk, the speaker of the representative assembly, granted me the use of the legislative hall; the chaplain of the house (a respectable Wesleyan minister) kindly surrendered his accustomed service for our accommodation; public invitation was given in the newspapers; and when we entered the hall, on the following First day morning, we found it crowded with the members of Congress, their ladies, and many other persons. The President and other officers of the government were also of the company. It was to me a serious and critical occasion. One of my friends sat down with me in the speaker's rostrum; a feeling of calmness was graciously bestowed upon us; and a silent solemnity overspread the whole meeting. After a time, my mind became deeply impressed with the words of our blessed Redeemer, "I am the way, the truth, and the life." Speaking from this text, I was led to describe the main features of orthodox Christianity; to declare that these doctrines had been faithfully held by the Society of Friends from their first rise to the present day; to dwell on the evidences, both historical and internal, which form the credentials of the gospel, considered as a message to mankind from the King of heaven and earth; to urge the claims of that message on the world at large, on America in particular, a country so remarkably blessed by Divine Providence, and, above all, on her statesmen and her legislators; to advise the devotional duties of the closet, as a guard against the dangers and temptations of politics; to dwell on the peaceable government of Christ by his spirit; and finally to insist on the perfect law of righteousness, as applying to nations, as well as individuals, to the whole of the affairs of men, both private and public. A solemn silence again prevailed at the close of the meeting; and after it was concluded, we received the warm greetings of Henry Clay, John Quincy Adams, and many other members, of whom we took our leave in the flowing of mutual kindness. Thus was I set free from the heavy burden which had been pressing upon me. In the evening we met a large assembly in the Methodist Chapel, in Georgetown, a populous place almost adjoining Washington; and the next morning pursued our journey forward to a small settlement of Friends, in the State of Maryland.

To be continued.

Account of RALPH DIXON, *of Staindrop, an Elder who died Third month, 20th,* 1845, *aged* 68.

(Continued from page 423.)

About this time he addressed the following letter to the Duke of Wellington:

"*To the Duke of Wellington.*

RESPECTED FRIEND,—I was formerly in the 31st regiment of foot; but in consequence of wounds which I received at the battle of Talavera, (namely, shot through the left shoulder, and wounded in the right hand,) was discharged with a pension of one shilling per day, which I have received ever since. But having been long convinced that all war is anti-Christian, I have felt at times uneasy under a persuasion that the receiving of a pension was inconsistent with that belief; besides being a burden to the public in these times of distress, I have often felt painfully. So that, notwithstanding that I have a large family to maintain, and not in any great circumstances, I have found it my duty to resign again into the hands of government the pension which was kindly given me, and for which I return thanks.

"Next to Divine Providence, my thanks are due to thee, O Duke! for the great care that was taken of the sick and wounded in the Peninsula, otherwise my life could not have been preserved; a grateful remembrance of which, with the foregoing reason, is the cause of my taking the great liberty of troubling thee with this letter. Desiring thy present and everlasting welfare, I remain,

Thy friend, RALPH DIXON.

Staindrop, Durham County, 6mo. 27, 1830.

To this letter he received the following reply:—

"Royal Hospital, Chelsea, 27th July, 1830.

"*To Ralph Dixon.*

"I laid before the lords and other commissioners of this hospital, at their late meeting, your letter of the 1st instant, addressed to the Duke of Wellington, which has been referred to

this department; when their lordships, upon considering the same, directed me to acquaint you, that so long as you may think proper to discontinue to transmit the usual quarterly affidavits, no pension can be issued on your account; but, in consideration of your wife and family, their lordships have desired that in the event of your making application for your pension at any future period, the same is to be paid to you as heretofore. RICHARD NEAVE,

Secretary and Registrar.

He thus continues:—"I had no sooner given up my pension, than the enemy of souls was permitted to come in like a flood, and lead me to query the correctness of Friends' principles. Thus every inch of the ground was disputed. In this tried state of mind, with desires for right direction, I took the Bible in one hand and Barclay's Apology in the other; and after careful and prayerful investigation, I was favored again to see and believe that the views of Friends were the principles of Christianity, and in accordance with the Scriptures of truth. After passing through this fiery ordeal, I made application to Darlington Monthly Meeting, for my wife, six children, and myself, to be received into membership. We met the committee appointed to visit us, in the meeting house at Staindrop. The opportunity was to me a highly favored one. The Monthly Meeting kindly acceded to our wishes.

"Fresh trials now awaited me. To purchase the premises in which I was carrying on my business, I had borrowed a sum of money, which I was paying off by instalments. By repaying it too rapidly, I had crippled myself for capital in my business. I had lost my pension, and 20*l.* being required for the admission of two of my children at Ackworth School, besides their outfit and travelling expenses, led me to fear I should not be able to meet my pecuniary engagements. In order to lessen the expenses of my journey to Ackworth, I concluded to take my children by wagon to York; but on making inquiry at the office of the owner, I was informed they did not take passengers. It was intimated to me by one of the men, that if I walked a little way out of the town, the wagoner would take us up on the road. I did not feel satisfied to act in this underhand way. At our week-day meeting, the enemy suggested to me that I was too particular, and that there could be no great harm in my going with the wagon. After a little struggle, truth prevailed, and I determined to go by coach. A holy calm spread over me; and my mind became peaceful the remainder of the meeting. A few minutes after, a kind friend called, and put 10*l.* into my hands towards sending my children to Ackworth. I could not look upon this in any other light than the interposition of a kind Providence."

The narrative, from which the above is chiefly taken, was written a few years before his death, at the request of one of his dearest friends. It is to be regretted that he did not bring it down to a later period of his life. After he was received into membership, those who knew him best can testify that, as he grew in years he grew in grace; his feelings, once too sensitive, became remarkably calm and peaceful. The following lines from his own pen were doubtless descriptive of them:—

> "As deeper—deeper still—the river grows,
> More calm, serene, and peacefully it flows;
> But loudly, and more loudly still, it roars,
> As shallower runs the stream upon the shores;
> Thus man, as deepened in grace, doth grow,
> More quiet and profound his peace doth flow."

His increasing bodily infirmities very much deprived him of the pleasure of assembling with his Friends to transact the business of the Church at Quarterly and Monthly Meetings. When his health permitted, he was very regular in attending those for worship, both on first and week days, and his serious deportment therein evinced the deep exercise of his soul before the Lord. He sometimes alluded to them, though generally held in silence, as highly favored seasons, and times of spiritual refreshment to him.

He was not unfrequently called upon to explain to others the principles and peculiarities of Friends—a work for which he was peculiarly qualified; and it was instructive to hear how clearly he proved them in accordance with the Scriptures, and generally satisfied the inquirer of their soundness. He used to say, "It is easy to convince; but the cross—the narrow, self-denying path, is the great stumbling-stone."

He loved to peruse the sacred page, alluring his children to the practice, by narrating to them the most striking parts of Scripture history. Very precious is the remembrance of some of the daily Scripture readings. The heavenly wing of Ancient Goodness was sometimes so remarkably spread over the family that all were in tears.

He had, for some time, a depository of Friends' tracts in his shop, and used to lend them out to any of his customers who wished to be informed of our views. From an account which he kept, it appears that, for a long time, a large number were put in circulation in this way. At one time, he established a drapery business in connection with his provision and drug trade; but having to recommend to others articles of apparel which he could not allow his own children to wear, was such a burden to his tender conscience, that he gave it up. After advising with his friends, and obtaining their approval of his plans, he erected a small steam corn mill, which gave additional and profitable employment to his numerous family. Lest he should fail in performing his pecuniary engagements, he was very particular in inspecting the state of his affairs. That his annual savings should increase, notwithstanding

the loss of his pension, made his heart overflow with gratitude to his Heavenly Father. The assurance which had been given him that he should be able to bring up his family without it, was strikingly realized; for his youngest son finished his apprenticeship about the time of his father's death.

The poor always found in him a kind and sympathizing friend; and to the utmost of his ability he administered to their wants. His skill in medicine often enabled him, from his own little stock of drugs, to alleviate their bodily sufferings. His neighbors frequently sought his advice when difficulties and perplexities overtook them, and on the bed of sickness he often directed them to the only true source of help.

The following memorandum, written on the 41st anniversary of the day on which he was wounded, was found in his pocket book:

"Seventh month, 28th, 1850. Forty-one years to-day since I was wounded at the battle of Talavera. What a mercy that I was not then cut off! Although utterly unworthy, truly I may say, the Lord was my salvation. He covered my head in the day of battle. Notwithstanding the many hardships and troubles I have since passed through, goodness and mercy have followed me all the days of my life. To-morrow, if all be well, my wife and I intend setting out for Ayton, and it is not without some pleasure that I look forward to our visit. Yet I am not without solicitude for those we leave behind. It will be forty-two years to-morrow since we were married—one year and a day from the time of our marriage to the day on which I was wounded."

The lingering illness and death of several of his children had a chastening effect upon his spirit. He felt these bereavements; yet it was instructive to those around him, to witness the Christian fortitude with which he bore them. He believed that, in inscrutable wisdom, they had been taken whilst in comparative innocence; and firm was his belief that, through the redeeming love and mercy of God, in Christ Jesus, they were in a better and happier world.

He had for many years been afflicted with a cough; and in the spring of the present year, he was seized with an influenza cold, which very much prostrated his strength. His breathing became laborious, and he felt the end rapidly approaching. The accuser of the brethren was again permitted to come in like a flood; but He who had brought him through so many perils, enabled him again to triumph.

He addressed his family individually as opportunities occurred, giving them suitable admonition, and committing them to the Lord. To one of his sons, who arrived a few hours before his death, he said, "I have had to come down very low, but I have not been forsaken; my sufferings have been great, but I have desired patience, and it has been mercifully granted. Blessed be his holy Name; 'He giveth to all liberally and upbraideth not,'" raising his voice, and looking at his son with great earnestness, he reiterated, "No upbraiding." All his family were now around him, and it was evident to them that life was fast ebbing. He was perfectly sensible, and took leave of an invalid daughter who addressed him very sweetly. Her desire that he might have a short and easy passage was remarkably granted. All was now peace and serenity. His breathing became gradually shorter, and in a few minutes his purified spirit took its flight, doubtless to join the Church triumphant in heaven, and swell the ranks of those, "who have come out of much tribulation, and have washed their robes and made them white in the blood of the Lamb."—*Annual Monitor.*

For Friends' Review.

AN EVENING IN AN ASTRONOMICAL OBSERVATORY.

To those accustomed to view the heavens, with unassisted vision, there are many objects of interest and wonder, furnishing to the reflecting mind, abundant food for contemplation. The daily marches of the sun, "who knoweth his moment, when to sink and when to rise,"—the chastened radiance of the moon, in her various changes, from crescent to full; and the majestic spectacle of the diurnal movements of the stellar heavens, are all matters of such prominence and beauty, as cannot fail to arrest the attention, of even the most careless observer. The glories of the heavens with their multitude of twinkling points, diversified into every grade of hue and brilliancy, have ever been objects of thought and song. In them, the philosopher is furnished with a boundless field for the exercise of his higher faculties; and there also, may the Poet revel with impunity, in the brightest imagery of song.

But it is for him, who with aided faculties is enabled to pierce into the outer depths of the universe, that some of the most wonderful displays of creative power and goodness, are reserved. He is at once assured that this stupendous fabric, discernible to the naked eye, and rolling in its daily course with so much majesty and grandeur, is but a small part of the whole; that far out beyond what he beholds, are beauties innumerable and indescribable, filling, as it were, all space, and limited apparently in extent and multitude, by that alone, which limits our ability to bring them within human ken. Having been entrusted for some time past, with the charge of an excellent astronomical observatory, among the instruments of which is a large refracting telescope, I have thought it might not be amiss to note down for those who might feel an interest therein, some of the views, with their attendant reflections, which it has contributed to unfold. "An evening in the observatory,"

is therefore, not an inappropriate title; and reverting then to this, the original intention, let us direct our telescope upon the moon, just past her quadrature, and see what it reveals.

At a distance from us of only 240,000 miles, an ordinary power is sufficient to disclose to us, the unevenness and mountainous character of many parts of its surface. Upon a brilliant, silvery ground-work, are visible numerous individual spots, circular in their form, and irregular in their distribution.*

The *thoughtful* gazer will soon see more than he at first imagined: a dark and well defined shadow, thrown in upon one side, leads him to suspect the spot to be a circular valley, and little by little, his imagination rising from familiar things, to those fields of majesty and beauty, he becomes absorbed in the beauty and grandeur of the spectacle. In the middle of each circular valley, he perceives a little cone-shaped hill, upon the top of which, in many instances, are seen the miniature craters of extinct volcanoes.

Long tapering shadows, with outlines as distinct as if they were solid blackness, betray the craggy and precipitous character of the mountains by which they are cast.

If we direct our attention more particularly to the rough and jagged border, which separates the dark from the enlightened portion of the moon, we observe still more striking and beautiful appearances. But a little distance from the edge upon the enlightened part, may be discerned a beautiful mountain range, enclosing in a semi-circular form, a smooth unbroken plain, far down into which are thrown the jet black shadows of the peaks beyond; while far off upon the right, and isolated as it were, in a sea of blackness, numerous little points are visible, presenting almost every variety of brilliancy and color.

These are the tops of other mountains, just catching the beams of sunlight, and if we watch them for a few hours, we find them to increase in size and number, and in the course of a single evening, the vale of darkness, between them and the enlightened part, will have disappeared. The gem-like peaks have given place to others beyond them, while adown their sides, and in the ravines at their feet, the risen sun is pouring his full beams. Thus "mountain tops from distant mountains catch the flying joy," and month by month "they roll the rapturous hosanna round."

A most interesting phenomenon, as well as an important one in its results, is that of an occultation of a fixed star. The moon, in her journey round the earth, in every period of 27 days, necessarily passes between us and such of the stars as may be in her path. We will suppose the telescope directed to one of these, of the first or second magnitude in brightness, which the moon is soon to obscure. We can but admire its beauty, as it pours into the assisted eye, its rich beams of radiance, and we watch the insidious approaches of the moon's dark edge with a feeling of almost painful interest. Little by little the advance is made, nearer and still nearer do they come, when instantaneously, without warning, without suspicion of its quickness, the star has disappeared. No refraction of the rays, which would take place *had the moon an atmosphere*, forewarns us by the diminishing brilliancy, that it is so near; but in a twinkling, aye, with a rapidity that has no parallel except in thought, it is gone. And so it is with the *emersion*, supposing it to take place from the dark edge, which can only be the case, when the moon is on the wane.

The eye of the observer is eagerly bent upon the place where the star will appear. He becomes almost nervous with expectancy, and when at last, with more than lightning-flash rapidity, it comes, he starts involuntarily, as if a gun had been fired unexpectedly by his ear. H.

[To be continued.]

* The appearance presented by these has been compared by different persons to different natural objects; by some, to the peculiar appearance of soup; by others, to a white-washed spotted wall; and by others again, to a frozen pond, covered with slush, in which had been thrown snow-balls and stones.

A CHILD'S FAITH.

An intelligent and sparkling-eyed boy of ten summers sat upon the steps of his father's dwelling, deeply absorbed with a highly embellished and pernicious book, calculated to poison and deprave the young mind. His father approaching, at a glance discovered the character of the book.

"George, what have you there?"

The little fellow, looking up with a confused air, as though his young mind had already been tainted with tales of romance and fiction, promptly gave the author of his dangerous companion. The father gently remonstrated, and pointed out to him the dangers of reading such books; and having some confidence in the effect of early culture upon the mind of his child, left him with the book closed by his side.

In a few moments the father discovered a light in an adjoining room, and on inquiring the cause, it was ascertained that the little fellow had consigned the pernicious book to the flames.

"My son, what have you done?"

"Burned that book, papa."

"How came you to do that, George?"

"Because, papa, I believed you knew better than I what was for my good."

"But would it not have been better to save the leaves for other purposes, rather than destroy them?"

"Papa, might not others have read and been injured by them?"

Here is a *threefold act of faith*, a trust in his father's word, evincing *love* and *obedience*, and *care for the good of others*. If this child exer-

cised such faith in his earthly parent, how much more should we, like little children, exercise a simple, true-hearted, implicit faith in our heavenly Father, who has said, "He that believeth shall be saved."—*American Messenger.*

FRIENDS' REVIEW.

PHILADELPHIA, THIRD MONTH 24, 1855.

Within a few days a communication in pamphlet form has been received at this office, addressed "to the Monthly Meetings and Members" of Ohio Yearly Meeting, signed by Joseph Edgerton.

As it is the design of this periodical to furnish our readers with a correct account of such transactions as are likely to prove interesting to our members in general, we give that Address a place in our columns. Of the spirit which breathes through this communication, and of the correctness of its statements, our readers, of course, will judge for themselves. In the 20th number of the present volume, an exposition was given of what the editor believed to be the course and causes of the late separation in the Yearly Meeting of Ohio; and he can perceive nothing in the present address which, in any degree, invalidates the statements there made. It is not perceived that any thing has been, or can be, adduced to prove that our Friends of New England Yearly Meeting, either in their united or individual capacity, have ever manifested any dereliction from the principles and doctrines which the Society of Friends have always professed and maintained; nor have we any reason to believe that the Friends composing that Yearly Meeting are less zealously concerned to support those doctrines in all their fulness and spirituality, than those who assail them. The writers of the Address prudently decline "to enter into any argument to prove that the greater portion of the difficulties, into which our beloved Society has been brought, has had its origin, mainly, in the dissemination of works containing views on some of the important principles and testimonies which we, as a religious society, were raised up to support, that are incompatible with the faith ever professed by Friends." As the history of the transactions in New England, from which the difficulties there arose, and of their extension into other Yearly Meetings, clearly proves that they originated in a very different cause, an argument such as is above alluded to must have been unavailing. The truth of the proposition was therefore assumed, without proof or evidence to support it. Some of our readers, however, may be at a loss to understand how it has happened, that the peace of Society within the limits of Ohio Yearly Meeting "has been greatly disturbed" by the circulation among them of writings which that Yearly Meeting, in 1846, "without a dissenting voice," agreed to condemn. It must also appear an extraordinary circumstance, that writings which have been extant at least twenty years, should have produced the result attributed to them without effecting any visible change in the doctrines preached or professed by any class of our members.

One important point, however, is clearly established by the Address in question, to wit, that the *immediate cause* of the separation in Ohio Yearly Meeting, was the desire of one party to recognize as members of the religious Society of Friends, those who were considered by the other party as seceders, and who were well known to have been disowned by the Yearly Meeting of New England, or to have voluntarily withdrawn from its communion. The appointment of Jonathan Binns as Clerk of Ohio Yearly Meeting, was explained and vindicated at large in the 20th number of this periodical, already alluded to. From that vindication there is now no disposition to recede; but it may be remarked, that the *manner* in which the separation was effected is of less importance than the subject in dispute, and the ground on which the separation arose. The Yearly Meeting of New England, sometimes styled the larger body, has been fully acknowledged, and a correspondence with it duly maintained up to the present time, by all the Yearly Meetings in the world, those of Philadelphia and Ohio excepted; while the seceders, often termed the smaller body, have not been recognized, or their communications responded to, by *any* acknowledged Yearly Meeting of the Society. The question, then, at issue, and on which, according to the testimony of this Address, the division in Ohio turned, was the acknowledgment or denial of the seceders in New England. We do not indeed find that, subsequent to the division, the body for which Benjamin Hoyle acted as Clerk, formally recognized the smaller body as a Yearly Meeting of Friends; yet, as, according to their own testimony, this was the *real* subject of dispute, it is

difficult to perceive how this body, or any other which may identify itself with it, if such there should be, can eventually avoid such recognition.

The issue now presented, in relation to the two bodies respectively claiming the name and character of Ohio Yearly Meeting, appears to involve the question, not simply which of those bodies shall be recognized in that capacity, but whether the ancient and long established Yearly Meeting of New England, or the company of seceders there claiming the appellation, shall be acknowledged as the genuine Yearly Meeting of New England. This question has been conclusively settled by all the Yearly Meetings in the world, with the two exceptions above alluded to; and Philadelphia Yearly Meeting has already admitted that "the manner in which the latter body was constituted, was not such as to furnish a safe precedent for the organization of a Yearly Meeting."

What action Philadelphia Yearly Meeting may take in relation to the division in Ohio, remains to be seen, and it is not the province of the Review to anticipate its conclusions.

We shall not attempt to explain upon what principles of discipline the meeting which issued the address in question has acted, in deciding, as it appears by its postscript to have done, that the members of Ohio Yearly Meeting who may remove to the westward, to what place soever they may go, shall still be considered as members of Stillwater Monthly Meeting; and that meetings for worship or discipline, hereafter established within the limits of Indiana Yearly Meeting, shall be placed under the care of the same Monthly Meeting. It has been heretofore understood, that one Yearly Meeting has no authority to set up or lay down a meeting for worship or discipline, within the limits of another Yearly Meeting; and if this cannot be done by a Yearly Meeting, it is certainly no easy matter to understand how it can be done by its representatives.

Our readers are presented this week, with the first of a series of essays, "*An evening in an Observatory*," which are expected to appear consecutively in our columns. It will not be uninteresting to be informed, that the observatory alluded to, is that connected with Haverford School, and that the articles are from the pen of the Professor of Mathematics in that institution.

Probably, few of our readers need be informed, how greatly the interest of the students of astronomy must be increased, by the possession of such a telescope as that at Haverford. Even the moon, our nearest neighbor, being removed to a distance of 240,000 miles, must present to our sight a surface very imperfectly seen, were this auxiliary to the human vision unknown. Among the sciences which have engaged the attention and exercised the ingenuity of man, astronomy, unquestionably, holds a conspicuous place. Though enough could be discovered by the unassisted eye, to excite the awe and admiration of beholders, yet a large part of what has now been rendered familiar to the amateurs of science, must, without the aid of the telescope, have remained forever unknown. Thousands of twinkling luminaries, at distances immeasurably remote, are brought within the sphere of our vision by this wonderful instrument; yet with all the magnifying powers which the largest telescope possesses, those shining orbs subtend no angle which skill or science has succeeded in measuring. The circumstance, mentioned in this first essay, that one of those stars, when its light is intercepted by the moon, instantly disappears, and afterwards as suddenly emerges into view, illustrates and confirms the fact that the star has no measurable magnitude. The light of the most brilliant fixed stars, as well as that of the faintest, seems to issue, not from different parts of a luminous surface, but from a single point. Hence, an obstacle which intercepts a part of the rays, intercepts them all.

It is said that when Copernicus announced his system of the Universe, it was objected, that if his theory was correct, the planet Venus ought to exhibit the varying phases of the moon, which no astronomer of that day had been able to perceive; but so confident was Copernicus of the truth of his doctrine, that he did not hesitate to predict that the time would come when that phenomenon would be perceptible; and when Galileo directed his newly invented telescope to that planet, he immediately announced to one of his friends, that Venus emulated the phases of the moon. This was one of the earliest contributions of the telescope to the science of astronomy. This was soon followed by the discovery of the satellites of Jupiter, from the eclipses of which was deduced, in a subsequent age, the

amazing discovery of the velocity of light. It is, in short, to the telescope that our modern astronomy is indebted for all its refinement and perfection.

The observatory at Haverford was constructed on the most approved plan, after a careful examination of the principal establishments in this country; particularly that at Cambridge and the National Institute at Washington. It has a revolving dome, adapted to observations on all quarters of the heavens.

The telescope is mounted equatorially, in the most careful manner, a foundation of solid masonry protecting it from all disturbing influences around. The diameter of the object glass is *eight and a quarter inches*, and the telescope ranks in size and power about the fourth in the United States; while in the perfection of its mounting, and of its adaptation to all the purposes of ordinary observation, it is pronounced by good judges inferior to none. The transit instrument is also an unusually fine one, and is connected with Bond's improved magnetic register; by means of which the observations are recorded with perfect accuracy.

MARRIED,—At Lee, N. H., on the 8th inst., JONATHAN CARTLAND to MARY JANE SMITH, both members of Dover Monthly Meeting.

DIED,—On the 27th of Second month, in the 37th year of her age, PHEBE C., wife of Dr. Richard H. Thomas, of Baltimore. She had very early in life yielded herself to the restraining influence of divine grace, and had long been earnestly concerned to live "as it becometh the Gospel of Christ," and had been permitted to enjoy at seasons the comforting assurance of the Lord's pardoning love. But when, about the first of Ninth month last, she was made acquainted with the incurable nature of her disease, she set herself resolutely to the work of her soul's salvation. It became the one object of her life; under many discouragements, and alternations of hope and fear, it went on, until about two months since she was favored to experience entire resignation, and blessed with a clear evidence, even to her diffident mind, of "acceptance in the Beloved." She was strengthened to give up all anxiety with regard to her husband and children, and to commit herself with them into the Lord's holy keeping. She was preserved in great patience and even cheerfulness, often expressing her gratitude for the many mercies bestowed upon her; enjoyed the society of her friends, and seemed wonderfully delivered from every care.

In a letter to a friend, written a few days only before the close, she thus expresses herself: "Ah! the deep and troubled waters, through which at times I have had to pass, can only be realized by those who have also been tried by the waves of affliction. My poor tossed spirit found no rest, until, in the riches of His mercy, He enabled me to cast all my care upon him. Then was He graciously pleased to show me, that while in my own strength I was weaker than a child, yet, that He could so smooth the ruggedness of the path, that my feet should not slip, and so extract the bitterness from the cup, that when put to my lips, I could humbly say, 'not my will, oh Lord! but thine be done.' If the very hairs of my children's heads are all numbered they could not need my care; and resting solely, I trust, on the merits of my Saviour, I had faith to believe that strength, according to my need, would be vouchsafed me, and I could quietly rest under the shadow of his wing."

DIED, At Manchester, Kennebec Co., Maine, on the 14th of First month, CHARLOTTE WINGATE, aged 60, a member and elder of Litchfield Monthly Meeting of Friends.

——, In Providence, on the 7th inst., suddenly, from the effects of a fall, ELIZABETH CONGDON, wife of Jonathan Congdon, aged 87 years, a beloved and useful member and elder of Providence Monthly Meeting of Friends.

——, At his residence in Palmyra, Wayne Co., N. Y., on the 11th of Second month, JESSE EDDY, a much esteemed member and an elder of Farmington Monthly Meeting, in the 86th year of his age.

WANTED.

A small family is wanted as tenants for a dwelling in this city, the rent of which will be taken out in board by a Friend. Enquire at the Office of the Review.

HAVERFORD SCHOOL.

The Summer Term will open on Fourth day, the 9th of Fifth month next.

The managers have made arrangements to open, under the direction of a Friend of much experience as a teacher, and who is believed to be fully competent for the station, an Academical Department, in which students who are not prepared for either of the regular classes will be carefully instructed in all the preparatory studies, except the elements of the Latin and Greek languages, which will be taught as heretofore by the teacher in the Classical Department. Students in the Academical Department will enjoy all the privileges of those in the regular classes, and the studies will be carefully arranged to meet their wants.

Applications for admission into the institution should be made to the Superintendent, JONATHAN RICHARDS, *West Haverford, Delaware County, Pa.*, or, if more convenient, may be registered with Charles Yarnall, Secretary of the Board, No. 39 Market street, Philada. The age of the applicant, his previous studies, and whether or not he is a member of the Society of Friends, should be clearly stated. Copies of the last Annual Report, with the terms, and the rules for the government of the students, will be forwarded on application to either of the above named.

2d mo., 1855.

Let not the rich man have it said to him that his house, his lands, are worth fifteen and thirty talents, and he himself not worth three oboli.—*St. Clement.*

DONATION FROM INDIANA FRIENDS.

The Treasurer of "Western Soup Society," Philadelphia, acknowledges with feelings of gratitude, the liberal donation of one hundred and fifty dollars and fifteen cents, received from Friends and others of Hamilton County, Indiana, as follows:

From Friends of Richland Monthly Meeting - - - - -	$96 30
From Friends of Westfield Monthly Meeting - - - - -	35 00
From Friends of Hinkle's Creek Monthly Meeting - - -	15 15
From Individuals not Friends -	3 70
	$150 15

Owing to the amount of suffering prevailing during the past winter, the demand for provisions has been unusually great, and the managers have had to rely upon the liberality of their friends to enable them to meet the expenses they have had to incur. Friends in various parts of the country have kindly aided us in our benevolent work, and although their donations have not been publicly acknowledged, they have been gratefully received. About three thousand dollars will be expended during the present season, and it is supposed upwards of 3000 persons have been furnished with *Soup* daily (except 1st day) and *Bread* twice a week.

WM. BIDDLE, Treasurer.

POSTHUMOUS INFLUENCE.

It was a striking remark of a dying man, whose life had been, alas! but poorly spent—"*Oh that my influence could be gathered up and buried with me.*" It could not be. That man's influence survives him. It still lives—is still working on, and will live and work for centuries to come. He could not when he came to die, and perceived how sad and deleterious his influence had been, put forth his dying hands and arrest that influence. It was too late. He had put in motion an agency which he was altogether powerless to arrest. His body could be shrouded and coffined and buried out of sight, but not his influence. For that, alas! corrupt and deadly as it is, there is no shroud, no burial. It walks the earth like a pestilence—like the angel of death—and will walk, till the hand of God arrests and chains it.

Let us be careful what influence we leave behind us. For good or evil, we shall and must live and act, on the earth, after our bodies have returned to dust. The grave, even so far as this world is concerned, is not the end of us. In the nature of things it cannot be. We are, every one of us, doing that every day, every hour, which will survive us, and which will affect, for good or for evil, those who come after us. There is nothing we are more prone to forget or disregard, than our influence upon others, yet there are few things we should more dread.—*Congregationalist.*

At a Meeting for Sufferings of Ohio Yearly Meeting, held at Mount Pleasant, on the 16th and 17th of the Second Month, 1855.

To the Monthly Meetings and members within our limits:—

DEAR FRIENDS,—Since this body was last convened, circumstances have occurred calculated to try closely the faith and patience of the members of our Yearly Meeting, and we have felt our minds drawn forth at this time in affectionate solicitude on your account, and a concern has been raised for the faithful support of the blessed cause of Truth and righteousness, not only by and among you, but throughout the limits of our widely extended Society. The three Yearly Meetings which have occurred since the adjournment of Ohio Yearly Meeting in the 9th month last, to which its epistles were addressed, giving a correct statement of the sorrowful secession that took place from it at that time, have declared their unity with those who separated themselves from their legitimate Yearly Meeting, and refused to remain subordinate to it. The ostensible reasons put forth by those meetings for the course they have pursued, have been widely circulated, and we cannot but believe that all of you who are acquainted with the concern and labor of our Yearly Meeting ever since our present difficulties commenced, must be fully convinced they are inapplicable to that concern and labor, and can in no wise justify the course pursued by them, or palliate the act of separation and insubordination which has produced such mournful disorder and suffering within our limits.

In addressing you, we feel it is not necessary to enter into any argument to prove, that, the greater portion of the difficulties into which our beloved Society has been brought, has had its origin, mainly, in the dissemination of works containing views on some of the important principles and testimonies which we, as a religious Society, were raised up to support, that are incompatible with the faith ever professed by Friends; and which, if allowed to gain an ascendancy among our members, must, we believe, lead them away from the spirituality and simplicity of our holy religion. As consistent Friends, we have felt ourselves conscientiously bound, in common with many other brethren, to bear a testimony against those views and their dissemination among the members of our religious Society, for no other reason than because we love the truths of the gospel, as revealed to our early Friends, and believed *in* by the faithful in the Society since its commencement, and because it rests on us as a duty, to transmit them in their purity to those who are to come after us.

In 1846 our Yearly Meeting, notwithstanding

that a contrariety of sentiment was manifested among some of its members on other points, united, without a dissenting voice, in informing Friends in England, that "the peace and harmony of this Yearly Meeting, in its several branches, as well as in its collective capacity, at the present season, have been greatly disturbed on account of the doctrinal writings of a member or members of [that] Yearly Meeting in circulation among us, which are not deemed by us to be in accordance with those on the same subjects, of our ancient approved authors."

Here, then, is the original source of the troubles into which, not only this Yearly Meeting, but Friends everywhere in this land find themselves introduced. We are aware that many, who have separated from this Yearly Meeting, and of those who have united with them, declare that they have not adopted and do not approve of the unsound views contained in those works, and we hope and trust that to a great extent it may be so; but yet it must be admitted that strong opposition has been manifested by them, to the church bearing its testimony fully and faithfully against those views, and warning its members not to imbibe or promulgate them.

Our beloved Society everywhere has been weakened and crippled by the inroads of a worldly spirit, and there is a strong disposition manifested by many, to leave the simplicity which its principles enjoin, to copy the manners of the world, and to go back into many things out of which our worthy predecessors were redeemed, and which faithful Friends in every generation, since their rise, have seen in the light of the Lord are contrary to his will concerning us as a people. We believe the unsound views to which we have alluded, adapt themselves to this weak and faltering state in the Society, and lead into a superficial, out-side religion, that takes the place of that thorough heart-changing work, which can be effected alone by the baptism of the Holy Ghost and of fire; so that, while there may be a show of creaturely performance in will-worship and in works of philanthropy and benevolence, flowing from it, there is lacking the stability in self-denial and righteousness which is the fruit of the Spirit. Believing this, our Yearly Meeting felt bound to testify against them. And, dear Friends, we think the signs of the times admonish us not to relax in contending for the faith once delivered to the saints, and in love and humility warning our brethren and sisters everywhere to beware of everything that may mar or weaken it.

The difficulties and division in New England, we have always believed, had their origin from the dissemination of, and opposition to, the spread of the unsound doctrines alluded to. Those who felt themselves bound to bear public testimony against them, were brought under the censure of the meetings to which they belonged —party feeling was, we fear, allowed to usurp the place of true judgment, and the unhappy division in that Yearly Meeting was the result. With the views and feelings prevailing in this Yearly Meeting, and the declarations it had repeatedly made, it could not consistently exclude from a seat in the meeting those members in New England who, it believed, were maintaining a testimony against error, similar with that which it had itself been called to uphold, pending, as the claims for the New England Yearly Meeting were before it. This is the position in which Ohio Yearly Meeting has been placed in reference to their brethren in New England, and here is where those who have now separated themselves from it, have refused to submit to its decisions, or to acquiesce in the course it has felt itself constrained to pursue. This insubordination on their part has been we believe, not a little promoted and increased by the unauthorized and uncalled for interference of some of the other Yearly Meetings and their members, who, having exercised their right to come to a judgment in relation to the New England difficulty, should have felt themselves restrained from attempting to influence or prejudice the judgment of this co-equal Yearly Meeting, whereby they have greatly contributed to the sorrowful separation of so many of its members from it. And when the separation took place, and those who seceded from the Yearly Meeting were first together by themselves, and it was proposed and urged by some of their members not to persevere in their undertaking, we have reliable testimony that those with minutes from other Yearly Meetings, who were with them, urged them not to abandon the course they had commenced, and encouraged them to believe they would be countenanced in it by their respective Yearly Meetings; and after thus identifying themselves with and promoting the separation in our Yearly Meeting, two of those Friends were on the committee that sat in judgment on the claims of Ohio Yearly Meeting and the body they had encouraged in seceding from it.

The appointment of Benjamin Hoyle as clerk of the Ohio Yearly Meeting, in the 9th month last, was in accordance with the deliberate conclusion of that meeting, come to in former years, and acted on repeatedly; and in the observance of which, those who have now separated from it insisted again and again; and moreover, it was fully united with by much the larger portion of those present at the time, as was manifested by the expression, and by the number withdrawing when the clerk read the minute of adjournment: while the nomination and appointment of the Friend who served the Separatists, was in all respects a revolutionary measure; and we cannot but foresee and lament that those meetings that have sanctioned it, have established for themselves a precedent that may, in a future day, afford a plea for insubordination and disorganization within their own borders.

In adverting to these painful circumstances at this time, in order to place the action of Ohio Yearly Meeting in its true light, and to repel the unkind charges that have been pressed against it, we sincerely desire to be preserved from making any unjust or uncharitable reflections on any of our brethren, or in any wise adding to the feelings of disunity and division existing among the members of our once peaceful and united Society. We are persuaded, that in the course pursued towards our Yearly meeting by the three bodies to which we have before alluded, a great wrong has been done, not merely to it, but to the blessed cause of Truth, which we trust is dear to us, and for and with which we desire patiently to suffer; leaving the event to the Lord, who, we reverently believe, will strengthen and comfort his humble and dedicated children, however set aside and contemned, and in his own time make a plain path for them to walk in.

It is our earnest desire that all our members may be brought to feel more and more deeply the responsibility that rests upon them individually, in making profession of those spiritual views of the gospel, for which the Society of Friends has been distinguished; and be led to seek, with earnest and sincere hearts, to learn of Him who is meek and lowly, that so they may be prepared to walk unblamably before men, and thus adorn the doctrines which we profess to love and uphold. This, dear Friends, will preserve you from indulging in hard or uncharitable feelings towards your brethren or sisters who differ from you; and while it strengthens you to maintain the truth with firmness, will lead you to treat them with Christian kindness, and earnestly to seek for the restoration of the fellowship of the gospel among all who profess our name. "The servant of the Lord must not strive, but be gentle unto all men, apt to teach, patient, in meekness instructing those who oppose themselves, if God peradventure will give them repentance to the acknowledging of the truth." Keep diligently to the attendance of all your meetings, both for worship and discipline, and when there, labor to have your minds gathered to the gift of God in yourselves, that so you may witness your assembling together to be in the name of Christ, and his blessed presence to be in the midst of you.

The discipline and organization of our religious Society had their origin from the same divine source from which have emanated the doctrines and testimonies given to us to uphold, and anything which tends to lay waste or weaken them, must have its origin out of the Truth, and tend to disorder and confusion. We cannot, therefore, view with approbation, or give countenance to any measures which violate the provisions of the discipline, or to proceedings subversive of the wholesome order established among us in the wisdom of Truth. The design of meetings for discipline, says our worthy elder George Fox, is to promote charity and piety. These being the objects, in order to attain to and promote them, it is needful for the members to be clothed upon with Christian love and humility, and in all their efforts to promote the cause of Truth, to seek unto Him who has promised to be a spirit of judgment to those that sit in judgment, and strength to them who turn the battle to the gate. Beware, then, we beseech you, lest you put forth the hand unbidden, from the promptings of your own will and wisdom, and carefully avoid everything like party spirit, which must always produce heats and spiritual blight. Finally, brethren, farewell. Be perfect, be of good comfort, be of one mind; live in peace; and the God of love and peace shall be with you.

Signed on behalf of the aforesaid meeting.

JOSEPH EDGERTON, Clerk.

P. S. Feeling concerned for the preservation and right settlement of all our members, we would tenderly and affectionately exhort them, not to give way improperly to that unsettlement which prevails so much in the community at large, in relation to the removal to the Western country; believing that the dissolving of old and the forming of new associations in life, often have an injurious effect, especially upon the young and rising generation: and when any may have their attention turned to so important a step—let the motive be ever so plausible—we would advise them to try it by the unerring Spirit of Truth, which, if in humility and reverence sought unto, will not fail to direct us safely; for agreeably to the Scripture testimony, the steps of a good man are ordered by the Lord. By this prudent and judicious course, Friends may be preserved from improper removals, which at all times is very desirable, and particularly at this juncture, wherein so much affliction and trouble prevails in our Society.

Should, however, any of our Friends, on such solid deliberation, fully believe that they have liberty in the Truth to take such an important step, we would propose to our Monthly Meetings, that all certificates issued for such members, be forwarded to Stillwater Monthly Meeting, a branch of Stillwater Quarterly Meeting, with information of their place of residence; which meetings shall have the oversight of such members, until the Yearly Meeting takes action on the subject; and any application for the establishment of a meeting for worship or discipline shall be made to those meetings, which shall exercise the needful care over them, according to discipline, either by writing or otherwise, and any expense so incurred shall be paid out of the treasury of the Yearly Meeting. This is a measure arising from the action of Indiana Yearly Meeting towards ours; and in order for the preservation of the rights and privileges of our members, it seems incumbent upon us to make some provision to meet the exigency of the case.

And meetings for worship or discipline so set up and established, are to be considered as a branch of Ohio Yearly Meeting.

THE TWO PLEDGES.

"Little Dennie" was the only son of a clergyman, who, some years since, lived on the shore of Lake George. This was before the commencement of the temperance reformation, when every family kept intoxicating liquors constantly on hand, and used them as an occasional, if not as a daily beverage. Taught by the example of the father and his guests, the little boy contracted a love for strong drinks, that gave his parents most painful apprehensions on his account, and was the subject of their frequent but unavailing remonstrance. At length, at a barn raising which he had been permitted to attend, and where he had free access to a keg of liquor, he became *dead drunk*, and was laid upon a board under a tree. The rest of the story we copy in the language of the author:

"About four o'clock his father called to accompany him home; not seeing him, he eagerly inquired for his child; they pointed him to the place where he lay. With a heart full of sorrow, he carried him home to his mother and sisters. Together his parents watched by his bed during the tedious night that followed, not knowing but the dreadful stupor would result in his death; but fully resolved, if he lived, not to leave untried any effort that might promise to save him.

"It was not until the evening of the second day that he was restored to perfect consciousness. His parents thought it best not to speak to him of the *cause* of his illness for some days, hoping his own reflections would do him much more good; but in this they were disappointed—he did not exhibit the first symptom of remorse or consciousness that he had done wrong.

"About a week after the event just related, his father invited him one pleasant morning to take a walk Their road lay along the shore of the lake, and was lined with stately trees on either side. For a time they walked on in silence.

"'Dennie,' said he, 'do you know what it was made you sick the other day?'

"'Why, I suppose I drank too much rum,' he artlessly replied.

"'Well, my son, do you know that I think you are in danger of becoming a drunkard?'

"'Why, father, I know you tell me so, but I am not afraid of it. You drink rum every day, and you are not a drunkard; and when I get old enough to know how much it will do for me to drink, then I can keep from being drunk too.'

"They both seated themselves on a rock near the shore, and most faithfully did his father speak of the evils of intemperance, then taking a small gold watch from his pocket, which Dennie had long desired to call his own, he said, 'Dennie, if you will promise me that you will never drink any more rum, I will give you this gold watch. Will you do it?'

"Rising from his seat, and looking his father full in the face, he replied, 'If it is wrong for me to drink rum, I *scorn* to be *hired not to drink it*. But I will tell you, sir, what I *will* do. If it is wrong for me to drink, it is wrong for you, and if you stop drinking, I will.'

"Had a flash of lightning burst from the cloudless sky above them, his father would not have been more startled. 'How could he preach or perform the laborious duties of a pastor without his daily glass of bitters? How could he get up in a cold winter's night, and go to pray by the bed of some dying parishioner, without a glass of something to prevent him taking cold? How could he attend the various ecclesiastical meetings of the church without something to help him bear the fatigues of the journey?' The sacrifice was indeed great, but the welfare of his child demanded it. And summoning all his resolution, with a faltering voice, he replied—'*I will do it, my son.*' And thus they pledged themselves to *Total Abstinence* there.

"The lake, the trees, and the pure blue sky, being their only witnesses, save only that Holy Being who is everywhere. As they retraced their steps, his father, taking the little watch from his pocket, gave it to Dennie, and said, 'My son, you have long wished that I would give you this watch. It is now yours as long as you keep your promise. Should that ever be broken, I shall expect you to return it to me; till then, let it be a token to you of this promise we have now made.'

"Years have passed, and the same little Dennie is now a distinguished clergyman in one of the most populous western cities. Four bright little boys call him father. The same little gold watch decorates his parlor wall, and often does he point to it and tell of his danger and his escape from the whirlpool of INTEMPERANCE."—*Montreal Life Boat.*

THE MOON.—INTERESTING AND IMPORTANT DISCOVERY.

At the meeting of the London Astronomical Society, on the 10th of November last, a letter was read from Prof. Hansen, an eminent German astronomer, to Prof. Airy, from which we extract the following passage, in which Professor H. makes mention of his recent discovery that the centre of gravity in the Moon does not coincide by several miles with the centre of its figure, and that, therefore, *although that side of the Moon which is always turned towards us presents the appearance of a parched, rugged and broken surface, the opposite side may be very different, and even according to our ideas*

suitable for the residence of beings similar to those on the Earth.

Our astronomers will recollect that for several years Prof. Hansen has been engaged by the British Government, in the construction of new tables of the Moon, which should be more correct than any now existing, but the completion of which has been delayed by political and other causes; they will therefore be glad to learn, that in another part of the same letter Prof. H. says: —"As regards the Lunar Tables, I am now so far advanced with their construction, as to be in possession of tables which represent the individual observations of the Moon with a great degree of accuracy, and leave hardly any greater outstanding differences than those which are usually met with in observations of the fixed stars."

"From the above it follows that the centre of the moon's figure lies about 32 geographical miles (reckoning 60 miles to a degree of the equator) nearer to us than the centre of gravity; and hence it follows, that between the two hemispheres of the moon, of which the one is directed towards the earth and the other is turned away in the opposite direction, there must exist a considerable difference with respect to level, climate, and all other circumstances depending thereon. Since the strata of homogeneous density must arrange themselves nearly in relation to the centre of gravity, it follows, if we suppose the figure of the moon to be a sphere, that the centre of the visible disk of the moon lies about 32 geographical miles above the mean level, and the centre of the opposite hemisphere almost as much under the same level; I say *almost*, since if, as we here must assume, the opposite hemisphere of the moon is more dense than the hemisphere towards us, it necessarily follows that the mean level of the former will be somewhat depressed, and the mean level of the latter somewhat elevated. If we suppose the moon to be an ellipsoid, the elongation of which lies in the direction of the earth, then the hemisphere of the moon which is next the earth will rise a little more above the mean level, and the opposite hemisphere will sink a little more beneath it. Nay, we may consider it as not impossible that the surface of the opposite hemisphere of the moon wholly or partially accommodates itself to one and the same level, in a similar way as we find to be the case with the earth.

"We need not, then, under these circumstances, wonder that the moon, when viewed from the earth, appears to be a barren region, deprived of an atmosphere, and of all animal and vegetable life, since if there existed upon earth a mountain proportionally high, and, consequently, having an elevation of 216,000 metres, or 116 geographical miles, there would not be recognisable upon its summit the slightest trace of an atmosphere, or of anything depending thereon. We must not, however, conclude that, on the opposite hemisphere of the moon, the same relations exist; but rather, we should expect, in consequence of the distance of the centre of figure from the centre of gravity, that an atmosphere and animal and vegetable life may there find place. Nearly at the moon's limbs the mean level must exist; consequently, we might reasonably expect to discover there some trace of an atmosphere.

"If we now inquire into the cause of this condition of the moon, I hold it to be not impossible that volcanic and other similar forces in the interior of that body may have met with far less opposition in one of the hemispheres than in the other, and may therefore have effected much greater upheavings of the surface in the former than in the latter. I am also disposed to think that the phenomena termed 'Rills,' which are perceptible on the moon's surface, and respecting which selenographers do not seem to have yet, on the whole, arrived at any satisfactory conclusion, are rents or splits, which have been occasioned by these enormous upheavings. I submit to the judgment of astronomers these considerations, which, strictly speaking, do not belong to the theory to which this letter is devoted, but which originate in the distance of the centre of gravity of the moon from its centre figure."

LIFE'S WIDE OCEAN.

'Tis well that life is called an ocean—well
That those wild waves should be a mirror, where
Man may behold his image in the swell
And rush of angry waters, as they bear
Proudly along, and furiously sweep
Wealth, Beauty, Strength, relentless to the deep.

Not in the windings of the silver stream,
Not in the icebergs gathered round the pole,
Not in the lake that glows in morning's beam,
Nor in the cataracts that dash and roll
Adown the steep, can man his image see,
As, mighty Ocean! it is seen in thee.

Now thou art calm, and on thy bosom rests
The quiet light of evening's holy star;
Soon thy wild billows raise their lofty crests,
And rings thy angry battle-cry afar:
Wild is the ravage for a little while,
Then all is calm again as infant's sweetest smile.

Such is the life of man: how sweetly bright
Oft shines the star of hope upon his path;
Yet quickly clouds obscure its cheering light,
And tempests roar around him in their wrath;
Wider and wider yawns the angry wave,
And threatens soon to sink him in the grave.

Yet sometimes pass the clouds of wo away,
And life's last hours are placid and serene;
While peace seraphic sings its soothing lay,
And radiant mercy shines o'er all the scene;
Life glides along in calmness to its close,
And sweetly sacred is the last repose.

O! lovely art thou, when the setting sun
Pours his declining rays upon thy breast;
But lovelier, when the storms of life are done,
And its last rays are sinking into rest,
Beams on the soul the dawning light of heaven,
To tell of peace with God, and sins forgiven.

SUMMARY OF NEWS.

FOREIGN INTELLIGENCE.—The steamship Pacific arrived at New York on the 14th inst., and the Africa at Halifax, on the 16th, bringing Liverpool dates respectively to the 27th ult. and the 3d inst. Telegraphic despatches were received by the Government on the 2d inst., from the British Ministers at the Hague and Berlin, announcing the death, at 1 o'clock that morning, of the Emperor of Russia. The report states that he died of a pulmonary disease, following a severe attack of influenza. He was born 7th mo. 7th, 1796, and ascended the throne 12th mo. 1st, 1825. He leaves four sons and three daughters.

Another crisis had occurred in the British Ministry, resulting in the resignation of Gladstone, Herbert and Graham. A new Cabinet had been formed, but no important changes made, except that Lord John Russell had been made Secretary for the Colonies. Riots had occurred at London and Liverpool, in consequence of the distress caused by the severity of the winter and the stagnation of trade.

Earl Carlisle has been appointed Lord Lieutenant of Ireland.

The Vienna Conference was to open on the 5th inst.

The news from the Crimea is unimportant.

The Turkish forces at Eupatoria, commanded by Omar Pacha, were attacked, on the 17th ult., by 40,000 Russians under General Osten Sacken. After an obstinate battle of four and a half hours, the Russians were repulsed with a loss of 500 men killed and a proportionate number wounded.

Lord Raglan is said to have resigned, to avoid being recalled.

Schouaib Karan, Schamyl's strongest fortress, is said to have been captured by the Russians.

A formidable insurrection has broken out in Kurdistan, the suppression of which will probably give full employment to all the Turkish forces now at Kars and Erzeroum.

FRANCE.—The French Emperor, it is said, intends soon to proceed, himself, to the seat of war. England and Austria have expostulated against his doing so. It is rumored that a number of arrests for political causes have been privately made in Paris. A French frigate, with 500 troops for the Crimea, has been wrecked in the Straits of Bonifacio, and all on board lost.

SARDINIA has decreed the suppression of the monasteries.

ITALY.—A Mazzinian conspiracy is said to have been discovered at Milan, and about forty persons have been arrested. Accounts from Rome state that Cardinal Antonelli has resigned, and that the Pope has accepted his resignation.

POLAND.—From the large quantities of provisions and military stores accumulating in the fortresses of Poland, it is inferred that that country is expected to become the theatre of a great war.

SPAIN.—The provinces were tranquil at the latest dates. An agent of an English company had arrived at Madrid, with propositions to the Government for the construction of the projected railways in Spain.

CHINA.—Dates from Hong Kong are to 1st mo. 15th. The insurgents were still besieging Canton. Their fleet had gained several victories over the Imperialists and had command of the whole river. In a fight at Whampoa anchorage, the foreign shipping was considerably damaged by the guns of the belligerents. The English and American Commissioners have drawn a line around the factories, and given notice that no hostilities will be permitted to take place within it.

The dates from Shanghai are to 1st mo. 1st. A difficulty had occurred between the insurgent authorities of Shanghai and the French, whereupon Admiral Laguerre bombarded the battery for two days, after which the fleet landed a party which spiked the guns in the battery. The object of this proceeding was to silence the battery, which was in such a position as to be dangerous to the foreign factories.

Despatches from Ceylon, of the 1st ult., announce that the people of Australia have risen and proclaimed their independence. Some troops, sent to put down the insurrection, had fought some sanguinary engagements. Melbourne was in a state of siege.

MEXICO.—It is reported that Santa Anna has defeated the insurgents under Moreno, and also compelled the main body of the rebel army, under Alvarez, to retire after a desperate battle, and had returned in triumph to the capital.

Brownsville dates to the 7th, state that a Mexican steamer was taking troops on board at the mouth of the Rio Grande for Vera Cruz or Tampico.

CALIFORNIA.—The steamship Northern Light, from San Juan, arrived at New York on the 19th inst., with California dates to the 26th ult. Intense excitement existed in San Francisco, on account of the suspension of five of the principal banking houses in that city, viz., Wells, Fargo & Co., Page, Bacon & Co., Adams & Co., Robinson & Co. and the Mineral bank. Page, Bacon & Co. had succeeded in making an arrangement with their creditors, which, it was thought, would enable the other leading houses to resume payment in a few days. The other bankers in the city had met the demand upon them, and the panic was subsiding.

But little gold had been taken from the mines during the previous fortnight, in consequence of the scarcity of water.

Business was completely prostrated. There had been no election of a United States Senator, and the convention had adjourned *sine die*. There had been large fires at Stockton and Nevada. Heavy rains commenced on the 25th ult., and still continued to the time of the sailing of the steamer.

The Indian troubles were on the increase. Ten white men and seventy Indians had been killed.

The Legislature of Oregon adjourned on the 18th ult.

Olympia has been fixed upon as the capital of Washington Territory.

In Central America, Chamorro continues to be successful. He has taken all the towns occupied by the revolutionists except Leon. The revolutionary leaders are quarrelling among themselves, and their men are rapidly deserting.

PENNSYLVANIA LEGISLATURE.—The business before the Senate during the past week has been of little general interest.

The bill for the sale of the main line of the Public Works was discussed in the House on the 14th and 16th inst.

The bill to repeal the license laws of the Commonwealth passed the House on the 16th.

Sallie Gilbert Germantown Pa. April 3rd 1882

FRIENDS' REVIEW.

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MEMOIRS OF JOSEPH JOHN GURNEY.

(Continued from page 436.)

From Baltimore, Joseph John Gurney proceeded to Philadelphia.

"The distance between the two cities," he observes, in one of his letters, "is about one hundred miles; and one circumstance on the journey is well calculated to interest a stranger. It is the conspicuousness of the line (though without any natural division) which separates the slave-wrought lands of Maryland from the free territory of Pennsylvania. The sudden transit from inferior to superior cultivation, and from impoverished soil to fertility, is extremely striking, especially at the more advanced seasons of the year; and certainly it speaks volumes for the instruction of statesmen, in proof of the impolicy of slavery. One can hardly imagine on what grounds this perpetual visible evidence can be long resisted."

Joseph John Gurney continued in Philadelphia and its neighborhood upwards of three months. The Society of Friends in that city is still a numerous and influential body. Besides attending the Quarterly and other Meetings of Friends there, and in some of the adjoining districts, as well as the Yearly Meeting, in usual course, he was closely engaged in paying religious visits to the families of Friends in three of the four "Monthly Meetings" into which the city is divided. A minister of the gospel, more especially one engaged as he was, must not expect to have a course free from difficulty. Great is the trial to the servant of Christ, of being misunderstood and misinterpreted by those who sincerely love and desire to serve the same blessed Redeemer; but he may surely be consoled by the reflection, that from age to age such has been the portion of many faithful believers. This, in a remarkable degree, was the case with the early Friends. Their views were misunderstood and misinterpreted by other professing Christians, and frequently were the motives and course of action of the more eminent amongst them not comprehended, even by the members of their own Society. Separated, as the human family is, by an almost endless variety of disposition and circumstances, and very imperfectly, if at all, acquainted with one another's motives, impressions are often received of the conduct of others, which further acquaintance and more exact investigation prove to be wholly unfounded, or greatly mistaken and exaggerated. It is possible that some of the readers of these pages have already discovered that their acquaintance with Joseph John Gurney (and perhaps, also, with their own hearts) was at this time too imperfect to enable them to form a just estimate of his character; and now, perhaps, in the cool of the day, they may be, at times, led to look back with some sadness, at the misconceptions which then, to a limited extent, prevailed.

"The dispensation, trying as it is," he writes, in one of his letters, in allusion to this subject, "has been, as to myself, seasonable; a wonderful defence against undue exaltation; bringing me, from time to time, low and prostrate before the Lord. I thank God for the wholesome discipline; and earnestly do I desire and pray that not a single unchristian feeling towards my opposers may enter into my heart. With all their mistakes, I give them credit for much sincere love to Christ."

The following are from his Journal of this period:—

2nd mo. 4th. The Quarterly Meeting of ministers and elders, yesterday morning, passed off quietly and well; various calls and interviews with Friends in the after part of the day. A long one with my dear friend ———, kindly intended to prepare me for conflict and impediment. I have felt it a good deal during the night; but I think my chief anxiety is, that the Society, and, above all, the cause of Truth, may not suffer; and I am mercifully favored with precious quietness of mind this morning. O Lord, I most earnestly and reverently beseech thee, that, surrounded as I am by some opposing

influences and some share of perplexity, I may be enabled, by thy grace, to keep a conscience void of offence in thy sight and; in the sight of my fellow men, avoiding even the appearance of evil. O for a holy integrity and independence in the truth, united with the wisdom of the serpent, the meekness of the lamb, and the harmlessness of the dove!

Third day, [2*d mo.* 6*th.*] Yesterday the Quarterly Meeting; a good time; the ministry which fell to my lot was close and searching; but it is evident that I have a course of some difficulty and tribulation before me. May I accept it with all cheerfulness and submission! To day, at the Northern Monthly Meeting, (dear Stephen Grellet present,) I laid before Friends my concern to visit the families; much unity, but some little opposition appeared. This was over-ruled, and I suppose that John Paul will commence the work with me to-morrow morning. May the Lord graciously sustain me in patient resignation!

2*nd mo.* 16*th.* The public meeting at the North Meeting House last Third-day evening, notwithstanding pouring rain, was large and very solemn and relieving. I was greatly comforted by it, and ended the day in peace.

22*nd.* To-day, Philadelphia Monthly Meeting at Arch Street. I laid my concern before Friends for visiting their families, which was acceded to. Only one opposing voice. Five family ittings since. I have felt much peace in having taken this further step with Friends; and it is evident that, through mercy, my way is opening among them.

Second-day Evening, 3*rd mo.* 5*th.* [After attending the Quarterly Meeting at Burlington.] The visit to Burlington was an occasion of encouragement and comfort. It is delightful to enlarge the boundaries of gospel fellowship. Rebecca Grellet, John Cox, Susan Smith and her children, Julia Clarke and Abigail Barker, with many others, were then added to my list of Friends known and loved. We returned as we came, by the rail-car and ice-boat, on Fourth-day morning, and pursued our family visits with quiet diligence during the remainder of the week. Yesterday was a favored day. Something like the closing of the commission at the North meeting in the morning; a very searching time, but I trust the power of the Lord accompanied the word. To-day, we have been again quietly pursuing our visits. My mind, through adorable mercy, is clothed with much peaceful quiet. Can I be too thankful?

3*rd mo.* 25*th.* On Fourth day I attended the Western Monthly Meeting. Many Friends, not of the district, were also there. It was a weighty time. I was much engaged in ministry. "There is a middle path which is the way of safety; and there is a middle path which is the way to death." My concern to visit the families was warmly united with.

4*th mo.* 16*th.* Since the last entry, I have been favored to realize divine help, from day to day, through no small variety and depth of exercise of mind. I have abundant cause for gratitude in the retrospect of the Western family visit. A large public meeting on Sixth-day evening, very relieving. The Yearly Meeting of ministers and elders, on 7th-day, a time of close exercise of mind. I am very thankful for close unity with such men as Stephen Grellet and John Cox. And under the difficulties and discouragements which still remain, I desire to be very meek, quiet, patient, fearless in the Lord. My mind is remarkably tranquil.

4*th mo.* 22*nd.* Great are thy mercies, O Lord; my soul desires to commemorate them with humble gratitude. The week has been passed through wonderfully; and I am at ease and peace, ready to praise my God and Saviour. The first sitting of the Yearly Meeting was very trying, from the manifestations of a hard, overbearing spirit; but, from that time, truth and liberty began to arise and spread. The several sittings were large—larger than known since the Hicksite separation, and increased towards the end. I was twice engaged in solemn prayer; and in the last sitting, particularly, was somewhat enlarged in preaching. I also clearly unfolded my views of American Slavery, and paid a visit to the women's meeting, where there was evidently a very open door for service.

5*th mo.* 12*th.* Fifth day, Abington Quarterly Meeting; larger than I expected. I was much engaged in the meeting for worship. In the subsequent meeting, leave to open the shutters (to unite men and women in a closing opportunity) was refused; the first instance of the actual obstruction of a religious service which has ever occurred to me. I have desired that, in the humiliation of self, it may operate beneficially.

After describing a round of country meetings, in which he was accompanied by his friend Israel W. Morris, and in one or two of which he met with some trial, he writes:—

5*th. mo.* 21*st.* . . Where influential persons are watching for one's halting, the *life* cannot arise in its fulness, unless the Lord be pleased to put forth pre-eminent power. These are rough things in my course, to which I am little accustomed. I never met with the like before, but I have no doubt they are permitted for good purposes; and I feel thankful for the humiliation thus allotted me. May I, through infinite mercy, be clothed upon with the integrity, patience, meekness, and quietness of Christ! I have been enjoying a solitary wander of an hour or more—O how deep the solitude of the fields and woods!—and was enabled to pour forth my heart in solemn, fervent prayer for myself and for my children. Much internal tranquillity is, through adorable mercy, my portion.

5*th mo.* 24*th.* We had an excellent Quarter-

ly Meeting at Concord, notwithstanding all discouragements; and my visit and services were recorded as satisfactory. Both Israel W. Morris and I feel that the Lord has dealt very graciously with us. I am on my return to Philadelphia, with the prospect of leaving it to-morrow in peac.

Whilst in Philadelphia and its neighborhood, Joseph John Gurney took the opportunity of visiting several of the hospitals, prisons, and other public institutions. He was particularly interested with the Eastern Penitentiary, in which he found the separate system of prison discipline "admirably conducted" under the care of Samuel Wood. In his letters he also alludes with much pleasure to his visits to the schools at West-town and Haverford.

"The former is situated," to use his own words, "in a healthy and picturesque part of Chester County. The landscape around it of woods, hills, valleys, and here and there a little stream, is beautiful. Here about 230 of the children of Friends, of both sexes, receive, under judicious care, a guarded and religious education, on a somewhat higher scale than in the public schools belonging to our body at Ackworth and Croydon. The Holy Scriptures are daily read, and the children instructed in their contents. I have every reason to believe that the moral and religious influence of this institution is at once powerful and extensive. . . . .

"A drive of fifteen miles from West-town, across a 'rolling' country of much picturesque beauty, brought us to Haverford, where there has been lately established an academy, or rather college, for the education of an older and more opulent class of lads. Repeatedly, and always with great pleasure, did I visit this institution. At this time there were seventy boys and young men accommodated in the house, which was built for the purpose, pursuing a course of classical and scientific study, under well-qualified teachers. Each of them is provided with a neat little chamber, in which may be found his Bible, a few other books of his own selection, and the requisite articles of furniture. This separate lodging I hold to be a most important provision for the moral and religious welfare of the young. There was an appearance of order and sobriety to be observed in these young persons, accompanied by an obvious infusion of American independence which pleased me greatly. In many of the young people whom I saw in different parts of the Union, after they had left this school, I was able clearly to trace the effects of that Christian care under which they had been placed at Haverford. The beauties of nature are not neglected. The house, which stands on an eminence, is in the midst of a pleasure ground, laid out after the English fashion. The boys had just been raising, among themselves and their friends, a purse of 2000 dollars, which has since been expended on an excellent conservatory. I look back on my visits to both of these seminaries with peculiar gratification. Long may they flourish for the intellectual and spiritual benefit of our young people!"

Joseph John Gurney left Philadelphia for New York on the 25th of the 5th month.

"The journey from Philadelphia, of about one hundred miles," he writes, "was the easy occupation of a morning. The time of the Yearly Meeting for this State was come, and Friends were collecting in considerable numbers, not only from the immediate vicinity of the city, but from distant parts of the country; and more than a few from Canada. Our meeting was composed of about 1000 persons, men and women, and was very agreeably conducted, the members being much united in their endeavors to maintain the cause of sound, primitive Christianity. . .

"*Sixth day; 6th mo. 8th.* Last Second-day morning early, started by steamboat for a voyage up the Hudson to Albany, the seat of the State Legislature; the weather fine, the scenery novel and delightful. I greatly enjoyed it, and took several sketches; arrived at Dr. Sprague's in the evening, and met a cordial reception. Third-day, spent with him at Albany, much to my satisfaction; the day ended with a good public meeting, in which the ever blessed truth was freely proclaimed. Fourth-day, returned to New York; a wet, stormy day; spent the evening at Henry Hinsdale's. We took boat on Fifth-day evening, (H. Hinsdale and myself, with Richard Mott and many other Friends,) for Newport, in Rhode Island, a voyage of 200 miles up Long Island Sound, round Point Judith, &c. We were favored with a fine voyage, and reached Mary Williams' comfortable boarding house this morning, at an early hour before breakfast. The sunny fresh morning, the bays of the sea, the harbor, the billows in which I have been bathing, a drive with Charles Jenkins in his chaise, have all been very pleasant, and my mind has been much clothed with quietness and peace.

After attending, at Newport, the Yearly Meeting of Friends in New England, he writes:

6th mo. 16th. I look back on the week, now drawing to its close, with a degree of humble gratitude. There have been times when I could indeed say, "I am desolate and afflicted," but the spring of divine love and power has arisen from season to season; and the glorious truth has been in good dominion during the course of the Yearly Meeting, and at its close yesterday morning. There seems a good work going on among the young people in these parts; many of them are interesting and intelligent.

Providence, 6th mo. 25th. The round of meetings allotted for last week has been well got through. It was an interesting journey, and through an interesting country. The meeting at Providence crowned the whole, so that I have much cause for reverent gratitude; and further letters from my dearest children, up to the 30th

of 5th mo., are decidedly comforting. We were favored with help from the sanctuary yesterday, both in our morning meeting, and in a very large public one in the Baptist house in the evening: in which the Evidences of Christianity and the Divinity of our Saviour were much before me. It was one of the most favored public meetings which I have held in America; Dr. Wayland, the President of the College, the Professors, Clergy, &c., were there. My writings are popular among them, and I appear to be personally so; but the Lord is laying me low, even in the dust. I am about to hold a meeting with the students this evening, and have appointed a third public meeting for to-morrow. May I be graciously helped with that outpouring of the Lord's anointing, to which I bear such frequent testimony, and which such occasions so peculiarly require.

7th mo. 7th. On Fourth-day, meeting for ministers and elders at Nantucket, some painful exercise in consequence of the state of things. The Quarterly Meeting large and interesting. R. Mott's ministry a great enjoyment to me, lively and Christian indeed! In the evening a large public meeting, and so relieving, that I was set quite at liberty (in tender mercy) for returning, yesterday morning, to New Bedford, by steamboat. We were favored with a fine voyage. A precious concluding opportunity with R. Mott, at John Howland's last evening.

Fourth-day morning, 18th. I found myself bound to a family visit, [to friends of Lynn and Salem,] and proposed it to Friends yesterday morning. It met with unanimous concurrence, and we have made a good beginning. Henry Hinsdale my acceptable companion in the work.

Salem, Fifth-day afternoon, 7th mo. 26th.—I hope that, so far, the week has brought some blessings in its course. The family visiting continued satisfactorily on Second and Third days; and on Third-day evening we collected a numerous assemblage of young people and others, to whom I related anecdotes, leading them to the principles of Friends. It was a refreshing evening. Yesterday, the usual meeting for worship was public, and attended by Friends in a large body. It was a closely exercising, but open time; and I had to unfold the character and the danger of the divers and strange doctrines, religious, moral, and civil, which are afloat in America in the present day. I believe considerable impression was made.

7th mo. 30th. Yesterday, public meetings; here in the morning, and at Boston in the evening; the latter peculiarly exercising and fatiguing; but I am mercifully favored with peace and quietness this morning, and have comfortable letters from home.

The following are some of his reflections on completing his fiftieth year:—

Amherst, N. Hampshire, 8th mo., 2nd, 1838. H. Hinsdale and Samuel Boyce are with me on my way to Weare; and we are stopping at this sweet village for a public meeting this evening. I deeply feel the completion of my half century, only nine years younger than my loved father was when he died. Deep and numerous causes have I of humiliation in looking back on my past life. Satan has done much to perplex, grieve, and buffet me; and sore, beyond expression, have been the tribulations at times appointed; but the Lord has assuredly been very gracious with me, and has abundantly helped me by his good Spirit. I have been twenty-one years engaged in the ministry of the Gospel, and all my works have been written within the last twenty years. I am permitted to look back on these labors of love with a considerable degree of satisfaction and peace; and I "trust I have a good conscience," as to not having intentionally baulked the cause of truth at any time, by not faithfully witnessing for Christ. The very perplexing transactions at Manchester, in regard to the Beacon, often bring me into thoughtfulness; but sure I am that I did not knowingly let down the precious cause of truth at that time, on either side. I am aware that the seceders say and think hard things of me, but I could not sacrifice the doctrine of the immediate and perceptible guidance of the Spirit, as I think they have done, practically. That precious doctrine has since been abundantly confirmed to my feelings and experience; and truly in this land it has been my constant refuge. It is my quietly settled, and deliberate desire and intention, to devote the remainder of my days, be it shorter or longer, to the service of my holy and ever-blessed Redeemer; fixing my eye singly on him, without undue reference, in any direction, to my fellow-men.

The present separation from my son and daughter, so deeply, so truly loved, is a trial of faith and patience, such as has never before fallen to my lot. But my mind is at this time quiet, in the believing hope that they and their pilgrim father will be preserved, and that this trial will have a happy issue.

Thus the termination of my fiftieth year finds me calm, quiet in spirit, though in no small degree broken before the Lord. Notwithstanding the deep infirmities to which I am liable, I believe it is not too much to say that, through infinite mercy, I feel a peaceful assurance that the Lord will preserve me, give me the victory over all my spiritual enemies, guide me with his counsel, and afterwards receive me, yes, *even me,* to glory! Be it so, most gracious God and Father, I humbly entreat thee for Jesus Christ's sake.

In judging of the opinions of others, we ought to remember that candor does not require that the worst construction should be put on their words which they can possibly bear.

ACCOUNT OF SARAH ELIZABETH HARVEY, OF DUBLIN.

Sarah Elizabeth Harvey, daughter of Joshua and Elizabeth Harvey, of Dublin, was born the 5th of 6th mo. 1834.

She gave early indications of vigor both of body and mind; and before she completed her first year, she could speak surprisingly plainly, and was full of life and animation. When about two years of age, her observation and remarks were such, as in more than one instance, to occasion a friend to say to her mother, "Don't set thy heart upon her, I don't think she'll live."

She was generally very good when retiring for the night, and would say a little verse, or a few words of prayer of her own suggesting, after getting into bed; sitting very seriously the while, and then quietly lying down for the night. She often astonished us by the language she used in these little prayers. She was not at all afraid of being left alone in the dark, saying, "Our heavenly Father can see us in the dark as well as in the light."

Her father, one night at bed time, said to her seriously, but gently, "My dear, recollect thou was a little naughty to-day." She immediately became very thoughtful, sighed once or twice, and made a solemn pause; then as if desirous of knowing whether others experienced the same struggle between good and evil, she looked at him, and said sweetly, but with evident anxiety, "Papa, does thou ever do wrong thyself?" He replied at once, "I do indeed, my child, and *say* wrong, and *think* wrong: but our heavenly Father would help us all to be good, old and young, if we desired it, and asked Him *as we ought to do.*"

To those who are made sensible of the evil of their own hearts, through the convictions of the Holy Spirit, how unspeakably precious is this truth, "If any man sin we have an advocate with the Father, Jesus Christ the righteous," a merciful High Priest, touched with the feeling of our infirmities, and ready to succour us in all our conflicts with the enemy.

When about four years old, Sarah Elizabeth was sent to a select day school for a short time. "One day as we were walking home together," her mother writes, "a beggar woman with a child followed, importuning us for a halfpenny. Sarah Elizabeth was very anxious to give her one; I told her why I did not, and added I should have no objection to give her a piece of bread or food of some kind. She then said, 'Well, if we were home, would thou give her a piece of bread?' Not replying instantly, she added with her usual promptness, 'Why then, Jesus Christ don't send away the people without giving them something to eat.'"

In the night of the tremendous storm, which occurred on the 6th of 1st mo. 1839, she was awakened by its violence, but if alarmed, as she naturally must have been, she neither cried out, nor attempted to disturb her parents. Our house, comparatively low, was felt to shake. Her father, who had been some time awake, did not speak, hoping his dear little one would soon fall into her usual rest again. He heard her repeat, in a very low, gentle voice, "Great storm, great storm," several times, then some other words in a solemn manner, which he could scarcely catch; she soon after fell asleep. In the morning, the storm had abated and was followed by a blustering day. Nothing but general remarks were made about it, until another night drew on. Before she left the drawing room to go to her little bed, her father took her on his knee, and conversed quietly with her, leading her to the storm of the preceding night. At length he said to her, "I believe, my darling, I heard thee saying a little prayer in the night, when the storm was so very, very great." She answered, very gently, "I did say a little prayer, papa." "And what did thou say, my child?" She then put her arms round his neck, and whispered in his ear, "I said, Great and good heavenly Father! be pleased to stop the winds, and have mercy on the poor sailors, and save us all. Amen."

She was remarkably ready to share anything she had, and never shewed a desire to have presents given her, but would frequently say, "My friends are too kind. I have too many things—more than I want." After asking me to buy her some pretty thing in the shop windows, she would check herself and say, "O but I believe papa has not much money," and would be content. Once she expressed a strong wish that we had a horse and car of our own, that we might go about and take nice drives, like other persons; but almost immediately added, "My darling father, though, can't spare for what's not necessary."

I never knew Sarah tell a false hood, or equivocate in the slightest degree. She seemed to have no idea of concealment.

The night of her birth-day, being then five years old, 6th of 5th mo. 1839, she spoke very sweetly, and among other things, she expressed herself thus in her little prayer before lying down, "Oh great and good heavenly Father, be pleased to spare me, thy only child in this house, a little longer to my father and mother, and spare us all a little longer together on this earth, if it be thy holy will." The whole was very touching to a mother's heart. Another night she remarked, "We did not know what to pray for as we ought, and that the disciples, though they were big men, asked the Saviour when he was on earth, to teach them how to pray. Lord teach us to pray!" And she then repeated the Lord's prayer very solemnly.

On returning one time from a visit to Bloomsbury, her father presented her with two little hymns which he had composed for her use, and

printed with a pen, that she might have the pleasure of reading them herself. She was delighted with them; and from that period to her death they nearly superseded all others.

MORNING.

Dear Lord! another day has come,
And through the hours of night,
In a good bed and quiet home,
I've slept till morning light.

Then let me give thee thanks and praise,
For thou art very good:
And teach my little heart to raise
Such prayer as children should.

Keep me this day from faults and sins,
And make me good and mild;
Thy holy spirit, place within;
Grant grace unto a child.

Make me obey my parents, dear,
For they are very kind;
And when the hour of rest draws near,
Another prayer I'll find.

EVENING.

The day has gone—the silent night
Invites me to my peaceful bed;
But, Lord, I know that it is right
To thank thee ere I rest my head.

For my good meals and pleasant hours,
That I have had this present day,
Let me exert my infant powers
To praise thee—nor forget to pray.

Thou art most good. I can't tell all
That thou hast ever done for me;
My Shepherd, now on thee I call.
From dangers still preserve us free.

If I've been naughty on this day,
Oh make me sorry for my fault:
Do thou forgive and teach the way
To follow Jesus as I ought.

And now I'll lay me down to rest;
Myself, my friends, all safely keep,
May thy great name be ever blest,
Both when we wake and when we sleep.

Little Sarah Elizabeth played with great spirit and heart. She directed the little pastimes of her playfellows, though some of them were a good deal older than herself; I can scarcely recollect any quarrel or serious difference that she had with any of them. They almost all seemed to have a great regard for her. The heartiness with which she played, may show those who read this account, that we are never better prepared for innocent enjoyment than when we feel that our best and highest duties have had the best and highest place—when our heavenly Father is in our hearts and affections, and consequently in our recollection "first and last, and midst and without end." It was truly gratifying to see papa and his child at lively play—sometimes talking together right merrily, at others seriously. When she begged her father to play with her, or do something for her, if he were not engaged, he was wont to answer her promptly, "With the greatest pleasure." She seemed to catch this spirit, and when I called her to do something for me, she would reply, "With the greatest pleasure, mamma;" or if she happened to be much engaged with her childish concerns, the answer would be, "In one little minute, mamma." When I was putting her to bed one night, not being quite well, she said, in a very feeling manner, "Oh great and good heavenly Father, be pleased to grant me patience; and be pleased to grant all the little children in the world that are sick, patience, for they don't always have patience; and be pleased to grant my little cousin, J—— P—— patience, and be pleased to take him to thy holy Kingdom, if it is not thy holy will to leave him any longer on this earth."

Another night, after giving thanks, and naming many of the good things she had got through the day, she added, in a very serious manner, "And be pleased, Oh Lord, to make us love thee, and bless thee, and obey thee; and if it be thy holy will to take us to heaven—father, and mother and little child—it will be very comfortable. We will not have pain or sickness; we will not want food, nor sleep, nor any of the things we have on this earth; and be pleased to take care of us this night, and of all our friends. Amen."

Once on a path-way, she met with very rude usage:—two well dressed boys were doing something to a little cart they had. The child stopped to look at them, when one of them very roughly pushed her off, and struck her. Her feelings were deeply hurt, being unable to form an idea why this act was done; but astonishment and grief appeared to possess her mind, without any desire of revenge. She repeated sorrowfully several times, "I was doing nothing at all to them." Her father endeavoured to soothe her, telling her of our natural proneness to evil, until made better by divine grace; and how dependent children are upon the training of their parents. She seemed afterwards to have a kind of Christian pity for the boy, more than any other feeling.

Sarah Elizabeth had the measles in the early part of 1840, from which she appeared to recover nicely. Many things were read to her during this illness. On getting to the end of Pilgrim's Progress, she said, "I'd like to hear every word of that book over again." In the 3rd mo. she appeared to have a heavy cold, which resulted in spasmodic cough. The fits of coughing exhausted her much; her pulse became quick, and her breathing short. She took to her bed 1st of 4th mo., and although she lived till 20th of 6th mo., she never left it, except to be removed from one to another for change. She got very little sleep the latter part of her illness, and the nervous system became much unhinged, so that at times she was not like herself, and would speak rather impatiently to those about her. Of this she was sometimes sensible, and would regret it, saying to her father more than once, "Well, papa, if I do speak cross now and then, it is because I'm a poor afflicted little child." She wished to have her mother always with her,

asking her to repeat hymns very often. Leaning over her one night when she was suffering much, she asked, "My darling, dost thou love thy mother?" "I *do*, and that's the reason I don't like to die." Her father had several times intimated, that he believed her heavenly Father would, before long, take her to Himself.

She desired one day to be left alone a few minutes; on returning, I asked the cause. She replied, "I wanted to say a little prayer alone."

At length, after many weeks of pain and suffering, she was gently released. An expression of heavenly joy passed over her countenance as her spirit took its flight to

"The bosom of her Father and her God,"

and we believe she is now united to that countless number of little ones, of whom our Holy Redeemer declared, they should always behold the face of His Father who is in heaven.

She was interred 23rd of 6th mo. 1840, in Friends' burial-ground, Cook-street, Dublin; aged six years.—*Youthful Pilgrims.*

WINNESHEIK COUNTY, IOWA.
3d month 3d, 1855.

Respected Friend, Enoch Lewis,—As the minds of many Friends appear to be turned westward, and a spirit of enquiry is abroad amongst them, in regard to Iowa, I purpose giving a brief sketch of this section of country, and of Friends' settlements and prospects here.

Winnesheik is a border county, on the northern line of this State, and the second one west of the Mississippi river. It is thirty miles in length from north to south, and twenty-four in width from east to west. It has been organized about four years; and in the 7th month last, contained a population of near 4,000, which was considerably increased, by the fall immigration.

The general face of the county is handsomely rolling or undulating, and along the streams approaching to what may be called broken. The prairies of this county are generally of moderate extent, and unsurpassed in beauty and fertility, by any that I have ever seen. There is a pretty good supply of timber; I think, with economy, sufficient for needful improvements and for fuel. We have also an abundance of good building stone, both of lime and freestone. In some portions of the county, we have what are here called oak openings; in which is some of our handsomest and best farming land. The oak, of different species, is the prevailing timber here, though we have many other varieties; among which are the Black Walnut, White Walnut or Butternut, Lime or Basswood, hard Maple or Sugar tree, Poplar or Quaking Asp, Pine, Ash, Elm, Hickory, &c.

This is the best watered section of country that I have seen in the West, abounding in fine springs of the clearest water. It consequently has the appearance of health beyond what is common in the West; and thus far, since its settlement, has generally been very healthy. We have that sure evidence of pure water, the speckled trout, abounding in our small streams. The Upper Iowa, which is the principal river of the county, meanders across it, from west to east, and with its numerous tributaries, waters the northern portions of the county, and furnishes abundance of power for manufacturing purposes. This power is used to some considerable extent already, in propelling saw and grist mills.

The government land is principally entered, yet some scattered portions remain, though of course not of the first quality. Yet from these some pretty good farms may be made; especially for the keeping of sheep, for which business I think this county remarkably well adapted. The great abundance of prairie grass makes a most excellent pasturage for them, from the 1st of the 5th to the last of the 10th month; and our soil is well adapted to the growth of the various kinds of cultivated grass, especially red clover. We had excellent crops of grain here last season. Corn was thoroughly matured some time before frost. Our first frost, sufficiently hard to kill sweet potato vines, was about the middle of the 10th month.

The country is yet too new for much of a trial for fruit, but the abundance of wild fruit is good evidence that cultivated fruit will do well.

A rail road is proposed to run from Du Buque in this State, to St. Paul in Minnesota, which it is expected will pass through this county, it being directly in the route. Decorah is the seat of justice. It is situated on the southern bank of the upper Iowa river, three miles east of the geographical centre of the county, and is a new and thriving village of considerable business.

The first family of Friends that located in this county, arrived here in the 9th month 1853. There are now about twenty families, and some others have purchased land, and are expecting to move here this spring. We belong to Red Cedar Monthly Meeting, held in Cedar county, in this State, about 150 miles distant; and to Salem Quarterly Meeting, held at Salem, in Henry county, in this State, a little more than 200 miles from here. Friends here are situated in two settlements, about nine miles apart. We get no established meetings, but hold one for worship in each settlement regularly twice a week. The upper or northern settlement, is near the northern line of the county. The meeting there, is held at the house of Tristram Allen, an approved minister, from the State of Michigan. Our meeting in this settlement, is held at the house of Ansel Rogers, also an approved minister from Michigan. Friends in the two settlements have recently sent a joint request to our Monthly Meeting, for the establishment of a Preparative meeting in each settlement, and a Monthly Meeting, to be held alternately

at these places. A committee now stands appointed in the Monthly Meeting, to visit us on our request. In this settlement, we have selected a place for a meeting house and burying ground, and expect to build this spring. The place selected for our meeting house, is about eight miles from Decorah, and about thirty from Lansing, the nearest place of business on the Mississippi river. Lansing, is a new and thriving town on the west bank of the river, and promises to be a place of much business. We have a saw mill in this neighborhood, the owner of which proposes also erecting a grist mill. Decorah is now our post office, but we expect soon to have one in this neighborhood. In view of the many advantages which this section of country possesses, I think it offers inducements to the emigrant not surpassed by any other part of the State. There is yet opportunity for Friends to buy land here, at moderate prices, but it is fast rising in value.

AARON STREET.

FRIENDS' REVIEW.

PHILADELPHIA, THIRD MONTH 31, 1855.

In noticing, in our last number, the essays entitled "An evening in an Astronomical Observatory," occasion was taken to remark that one of the early contributions of the telescope to science was the discovery of Jupiter's satellites, from which, in a subsequent age, the velocity of light was determined. When the sagacious Bacon made the remark—that, while viewing the starry heavens, and reflecting that the operations of nature generally occupy time in their accomplishment, he was nearly overwhelmed by the inquiry, whether the stupendous scene which he beheld was that of the universe as it then was, or as it had been at some former time—he suggested a problem which must then have appeared almost, if not absolutely, incapable of solution. But difficult as the problem must have appeared, a contemporary of Bacon had already furnished the means for its easy solution; yet probably the inventor of the telescope never dreamed that such a use could be made of his invention. It happened in this case as in many others, that one scientific discovery prepared the way for another which never occurred to the original discoverer. Roëmer, a Danish astronomer, born in 1644, from the contemplation of the fact, observed by Cassini, that the immersions of Jupiter's satellites into the shadow of their primary, and their emersion from it when observed from different parts of the earth's orbit, were subject to an irregularity which could be explained only upon the supposition that light is progressive, not instantaneous, came to the conclusion that light occupies about 16 minutes in passing through a diameter of the earth's orbit. Now as that diameter is about 190 millions of miles, and the actual time, as determined by the best observations, is 16 minutes and 15 seconds, we necessarily infer that a ray of light moves with the amazing velocity of nearly 195,000 miles in a second of time.

Dr. Bradley, Astronomer Royal, having, in the year 1725, engaged in observations on one of the fixed stars, with a view of ascertaining, if practicable, its annual parallax, that is, the angle under which the diameter of the earth's orbit would appear if observed from the star, was surprised and greatly puzzled with a phenomenon which he had not expected. No change of visible position, such as a parallax would have occasioned, could be detected; but the star appeared to perform an annual revolution in a circle parallel to the plane of the ecliptic, at the distance of about 20 seconds from its centre. From these observations, after very careful investigation, it was clearly determined, that in observing the star with a telescope, the axis of the instrument was not directed to the object, but to a point in the circumference of a circle distant about 20 seconds from the centre in which the star was located. Here the discovery of Roëmer was brought into requisition, and the apparent deviation of the star from its true position was proved to depend upon the relation which the velocity of the earth in its orbit bears to the progressive motion of light.

Thus Dr. Bradley, in attempting the solution of one problem, which neither he nor any other astronomer of his age was able to effect, fell unexpectedly upon another, a second and independent solution of Lord Bacon's grand problem. This discovery was technically denominated the aberration of light, and was of more importance to the science of astronomy than the determination of the stellar parallax, if accomplished, would have been. The velocity of light, as determined from Dr. Bradley's observations, corresponds as nearly with that deduced from the eclipses of Jupiter's satellites as could reasonably be expected in so delicate a case. The discovery of Dr. Bradley furnishes another instance of the

contributions of the telescope to the noble science of astronomy.

PREPAYMENT OF POSTAGE.—Our correspondents and agents will please to remember that the new postage law requires the postage of all letters between places in the United States to be prepaid on and after the 1st of Fourth month, or the letters will not be sent.

MARRIED,—On Fifth day, the 18th of First month last, at Friends' Meeting, Rocky Run, Parke Co., Ind., IRA NEWLIN to MARY WOODARD, both members of Bloomfield Monthly Meeting.

DIED,—At his residence, in Rancocas, New Jersey, Tenth mo. 7th, 1854, GRANVILLE WOOLMAN, a beloved minister of Burlington Monthly Meeting, aged nearly 81 years.

Our dear friend was nephew to that meek and faithful disciple of the Lord, John Woolman, and, humbly endeavoring to walk by the same rule, he was enabled to mind the same thing, and to bring forth those fruits of the Spirit in which John Woolman abounded, and against which there is no law. His life was one of Christian watchfulness, and dwelling in that Spirit by which boasting is excluded, his meekness was remarkable. His love for the brethren was such, both in nature and degree, as to give evidence that he had passed from death unto life, and his tender spirit shrunk from all contention, and from partizanship of whatever kind. He delighted in the frequent perusal of the Holy Scriptures, which, with the journals, and other pious writings of Friends, constituted his almost exclusive reading. His memory, which was very retentive, was thus stored to an unusual extent with passages which were often brought forth to the comfort and edification of himself and others. His ministry was sound, edifying, and acceptable to the Church. A few years before his death, he became blind, respecting which dispensation he remarked:—"I am a poor pilgrim in this dreary vale, but I hope I shall be favored to look with an eye of faith to Him that was dead and is alive again, and liveth forevermore." As his close drew near, he expressed himself as desirous to bear, with patience and entire resignation, all that the Lord in wisdom saw meet to dispense. At one time, when much oppressed in his breathing, he exclaimed, "I am a poor unworthy creature!—Oh Lord, how I love thy law!—Oh Lord, let me die the death of the righteous!" repeating the last words several times, and often supplicating for the mercy of God in Christ Jesus our Lord. His gentle spirit having been much pained by those divisions which are not in Christ, nor yet of the Truth, he closed his last will and testament with an injunction that his children and grand-children should be concerned to cleave to that which would be unto them as a healer of breaches and a restorer of paths to dwell in, and which, if faithfully followed, would be more to them than all earthly possessions.

——, On the 25th of last month, at his residence near Montezuma, Parke Co., Ind., EXUM OATLAND, a member of Bloomfield Monthly Meeting of Friends, in the 78th year of his age.

DIED,—At her residence in Knox Co., Ohio, of pulmonary consumption, on the 31st of First month last, LAMIRA, wife of Eli Willits, in the 46th year of her age, an esteemed member of Alum Creek Monthly and Owl Creek Particular Meeting of Friends.

This dear friend bore a protracted illness of several months with Christian patience and resignation, though her mind seemed a little clouded at times, not seeing her way entirely clear, until a few days before her decease, when she expressed that her prospect was now clear and bright, which favor continued to the solemn close.

——, At his residence near Millville, Orleans county, New York, on the 28th of 12th month last, in the 67th year of his age, ODED FIELD, a valued member of Elba Monthly Meeting.

He evinced much patience throughout his illness, expressing entire resignation and preparation for the solemn change, and in his exemplary life and peaceful close is illustrated the language of Isaiah, "The work of righteousness is peace, and the effect thereof quietness and assurance forever."

NEW YORK COLORED ORPHAN ASYLUM.

It is with unusual reluctance that the Managers of the COLORED ORPHAN ASYLUM feel compelled, by urgent necessity, to appeal to their friends and the public for immediate relief. They had indulged a sanguine hope of cancelling every debt at the commencement of their current year, and were already feeling as if a new era had opened upon them. This they deemed especially propitious, on account of the unusual demands on public sympathy from the suffering poor of our city; but at this juncture, and before the debts alluded to were really paid, assessment bills amounting to about $2,100, were demanded, $1,250 of which having been due a considerable time, required immediate payment. This occurring when the prices of breadstuffs and some other important articles of subsistence were doubled in value, for the daily support of 239 children, besides the officers employed in the Establishment, not only exhausted their ordinary resources, but called forth fresh energies on the part of the Managers and their immediate friends. They are not insensible to the liberality they have already experienced, and nothing but the actual wants of these destitute children would induce them at this time to urge their claims to the sympathy of that public which has hitherto kindly sustained them.

ELIZA C. JAY, Treasurer,
20 Bond Street.

For Friends' Review.

Ingraham, Columbiana co. (O.) 3d mo. 21, 1855.

Seeing an article in the last number of the Review entitled "Irish Potatoes," reminded me of the plan adopted in Ireland during the famine of 1800 and 1801, which was as follows: The eye of the potato was all that was preserved for seed. This was scooped out by a sharp, cup-shaped instrument, adapted to cutting out a piece about the size of a pea, or a little larger. The eyes of the potato were thus taken out for planting, and the main body used for food, and

as great crops were realized from the planting of these eyes, as had ever before been produced by planting larger pieces or whole potatoes.

As this is a season of scarcity, many of the farmers of this country may be benefitted by the publication of the above fact.

The instrument for cutting out the eyes can be constructed by any ingenious mechanic who works in iron or steel. J. C.

A number of years ago I tried raising potatoes from the eyes taken out nearly as described in the above article, but the success of the trial was not such as to encourage a repetition of the experiment.—Ed.

AN EVENING IN AN ASTRONOMICAL OBSERVATORY.

(Continued from page 439.)

It not unfrequently happens, that the moon in her circuit round the earth, comes between us and the sun, or one of his attendant planets. If it be the former, the phenomenon of a solar eclipse is the result, which, when total, is said to be one of the most impressive events in nature. This, however, can never be visible at night, and we will accordingly turn our telescope a little, to discover whether any of the planets are likely to be obscured by the passing moon. As we move it slowly along, little twinkling stars, unobserved by the naked eye, cross our field of view. Though all are diminutive, there is much diversity in brightness, and now and then one comes along bearing about him the insignia of superiority. At last, when almost despairing of success, a pale green light, more steady than any that has before entered our instrument, betokens the approach of Uranus. Slowly and majestically he marches onward, shrouded, as it were, in the sombre shadows of his far off wanderings, and now, not far from the direct pathway of the advancing moon. Nearer and still nearer do they approach. The same insidious advances as were observed in the case of the fixed star, are bringing the moon into closer proximity to the planet. But unlike the instantaneous extinction then observed, as soon as they seemed to touch, the planet is *gradually* obscured. Uranus is eclipsed, and for the next half hour we may look in vain for it in the heavens; it is behind the moon.

But we must not occupy all the evening with the moon alone, though here there is enough indeed to interest us. There are other objects to which we must direct our attention, if we expect to accomplish a general survey of the heavens. Here in the meridian sky, not far from Aldebaran, the bright star in the Bull's eye, is the planet Saturn, apparently a much more diminutive object than the moon. This, however, is but the effect of greater distance. Were 50,000 globes, each as large as the moon, to be formed together into one, it would be no larger than the object we are about to examine.

Let us then direct our tube upon it! Though small, is it not most beautiful? A golden ball, ribbed with darkened bands, and encircled by a splendid ring. We look more closely,—it is *not one* ring, but *two*, and the dark, almost thread-like line of separation becomes distinctly visible. Here, upon one side, is a bright object like a star, and in different positions, are two or three others of inferior brilliancy. Still more may be discerned, if our eye be good, but so faint and tiny, that direct vision fails to disclose them; an oblique glance from time to time, alone assuring us of their existence. These are the satellites or moons of Saturn, and though eight are known to exist, but six are visible, except through instruments of very superior power.

We will change our magnifying eye piece for one of greater power, and if, on trying it, the atmosphere prove clear and still, for one again still higher. The broad flattened rings now display conspicuously their dark line of separation. We open now the eye as wide as possible; extinguish all extraneous light within the room, and allow nothing to enter the pupil, but those pure beams from Heaven. There, within the rings just now observed, between them and the planet, is a *third*, gray and dusky, and but ill-defined, yet as *certainly* visible as either of the others.

Previously to 1850, this third ring had never been observed. On a fine clear night, of the Eleventh mo. of that year, with a tranquil and homogeneous atmosphere, it was almost simultaneously discovered by Bond of Cambridge, with his "great achromatic," and by a gentleman named Dawes, in England. The former of these astronomers had, two years before, discovered the eighth satellite, just hanging like a bead upon the external ring.

Many excellent opportunities have been afforded during the past winter, of viewing this magnificent planet. With a high meridian altitude, and occupying a position in his orbit, most distant from that in which the *plane* of the rings, when extended, will pass through the earth, the views presented have been unusually accurate, well-defined and satisfactory. During the coming period of seven years the plane of the rings will gradually approach coincidence with the line of vision, until they finally become invisible except in instruments of the greatest power. This disappearance is owing to their very diminutive thickness, which, according to some astronomers of authority, scarcely exceeds one hundred miles. And for a similar period of seven years, subsequent to this event, they will gradually assume again their obliquity of position.

In observing this planet, one cannot fail to be impressed with the creative power, as well as the unfathomable design, by and through which it was called into existence. Possessing no visible

parallel in nature, it stands out alone, with its strange and inexplicable apparatus of attendant rings. But it is when the keen eye of the astronomer, united with the potent formula of the mathematician, has traced them in their movements, and their varying conditions, that we are still more forcibly struck with evidences of intention and forethought in their creation. Had the centre of gravity of those rings been coincident with that of the central ball, there would have been within themselves the elements of their dissolution. The influences of the attendant satellites, and the unequal attraction of the other planets, would have disturbed an equilibrium so nicely poised; and once disturbed, it would contain no power of recovery or compensation. But the centre of gravity of the rings is *not* coincident with that of the planet. It holds a separate position, and in the rapid revolution of the planet upon its axis, the former revolves around the latter in a manner similar to that in which the *satellites* revolve, and in which the moon passes monthly around the earth.

There is thus preserved a compensating influence, whose tendency always is to recover the equilibrium that may have been impaired.

The difference of these two conditions may perhaps be better understood by most of our readers from a familiar illustration. In case the centres were coincident, the condition of things would much resemble the experiment of poising a long pole upon the finger. The slightest deviation to one side, we are aware, would, if the finger be not moved to correspond therewith, cause it to fall. The disturbance of the equilibrium once commenced, would be augmented, and there being no compensatory action, its complete destruction would inevitably ensue.

In the other case, however, where the centre of gravity of the *rings* occupies a separate position from that of the ball, we have a resemblance in the same pole, but suspended from the other end. Any tendency to disturb its vertical position, is compensated by the action of gravity, and no matter how it may be drawn aside, it will eventually, by virtue of that *compensating* energy, resume its normal condition. The former of these is the position of *unstable;* the latter, that of *stable* equilibrium; and it is this, which an all-wise and intelligent *Creator*—not the hap-hazard working of a blind chance—has conferred for purposes of his own honor and glory, upon Saturn's encircled ball. H.

[To be continued.]

EMANCIPATED SLAVES.

In Harrison County, Texas, lately, a slave case of considerable interest was tried and decided by the Supreme Court. William T. Weathersby, deceased, provided in his will that three slaves which he owned should be freed, and either sent to one of the northern free States or to Liberia, with a specified amount of money to give them a start in the world. This benevolent design of the testator seemed a hardship to his executrix, (Mrs. Sherrod, his sister,) who accordingly entered suit at law for the possession of the slaves, on the plea that the State Constitution prohibited freeing slaves therein. The Supreme Court has decided that the will is perfectly valid, and that the purpose of the Constitution was only to prevent the remaining of freed slaves in the State, which was not contemplated in this instance. The slaves must, therefore, be freed, the money given, and the executrix lose, for her trouble, all the money she has spent in the law suit.—*North American.*

INCIDENT IN MONKEY LIFE.

The following incident, proving the sagacity and reasoning powers of the monkey, is extracted from Chambers' Journal. The narrator appears to have been an English officer in the south eastern part of Hindostan, where monkeys were very numerous.

I was climbing one of the slanting ascents of the Runmundle cliff, when I became aware that an unusual commotion reigned amongst my friends the monkeys, who had by this time got so familiarized with my appearance, that they seldom condescended to honor me with a snarl or a bough flung towards me in sport. I was conscious that something went wrong with them; and as I knew that sentiments of superstition, if not of humanity, preserved them from the persecutions of the natives, I became curious as to the cause of the prevalent excitement. Creeping round a rock, behind which they appeared to congregate, and on which grew a large gum-arabic tree, completely golden with the abundance of yellow blossoms which covered it, and which, like Tennyson's lime-tree, was in sooth

A summer-home of murmurous wings—

I at once found myself on the stage of a strange tragedy in simian life. In the voluminous folds of an enormous boa constrictor was being slowly enwrapped a beautiful brown monkey, whose last cries and struggles denoted that I came too late, even had I been prepared to do battle with the reptile in the cause of oppressed innocence. The monkeys, in evident alarm, ran hither and thither, moping and mowing, and chattering; but not one advanced near the spot, where presently their poor companion became almost quite hidden from view in the embraces of its destroyer. Determined to watch the process of the affair, I quietly sat down, until gradually the monkey had been moulded, as it were, into a proper condition for deglutition, for I could hear the bones crack as they were broken beneath the pressure to which they were subjected; and ere long, as the serpent began to untwist its folds, I could admire at leisure the

magnificence of its glittering scales, that shone like some richly variegated metallic substance. I shuddered as I beheld its grand and awful head—the prominent orbits of the eyes—and the eyes themselves, large, and luminous with a fiery light. The creature was at least twenty feet in length, and was apparently famished by a long fast. Perfectly heedless of the noise made by the monkeys, it unwound its coils till the victim, now an unrecognizable mass, lay before it lubricated and fit to be received into the destroyer's stomach.

When the reptile had fairly commenced its repast, and the before flaccid body began to fill and swell, I retired from the arena of conflict and hall of banquet, desirous of summoning my friend Noor-ood-Deen to assist me in capturing the sated giant. I knew that when gorged to repletion, there would be no difficulty in making a prize of the serpent; and the moonshee entered into my plans right willingly. Accompanied by a stout lascar, bearing a strong cudgel and a sharp knife, for slaughter and skinning, we lost little time in reaching the scene, where, however, fresh marvels were being enacted, proving that the passion of revenge is not confined to the human breast. Keeping aloof, we resolved not to mar by any interference the by no means mystifying operations in which the monkeys were engaged.

The boa constrictor lay, thoroughly gorged, and like a log of wood, beneath the same projecting mass of cliff where I had left it. On the summit of this rock a troop of monkeys had assembled, and three or four of the largest and strongest were occupied in displacing an immense fragment of the massive stone, already loosened by time and the elements, from the rest of the ledge. This mass almost overshadowed the reptile. By enormous exertions, made in a silence that was rare with them, they at last succeeded in pushing it onwards until it hung over the boa's head, when uttering a fierce yell, in which every separate voice mingled until it took a diapason of undescribable discord, by a vigorous movement they shoved it sheer down. The heavy mass fell right on the serpent's head, crushing it as if it were a cocoa-nut; and as the reptile lashed its fearful tail about in the final struggles for life, we could not refrain from joining in the singular chorus of rejoicing with which the monkeys now celebrated their accomplished vengeance. Truly, from the feats of the malicious baboon that gloried in the name of Major Weir, to the amiable creature of which Philip Quarles tells, I can remember of no recorded facts that surpass this evidence in favor of monkey-memory and monkey-wisdom, and I vouch for its truth as far as it goes, knowing well that my friend Noor-ood-Deen. still flourishing in the Black Town of Madras, will add his testimony to any applicant for confirmation of the anecdote.

NATURE ADAPTED TO MAN'S INTELLECTUAL POWERS.

In the beginning, ere earth had light or life, the eye of its Creator had foreseen and his hand provided for the wants of its future population. He made the mighty forest and the tender herb, the beast of the field and the bird of the air, all things animate or inanimate, subject to man's will—that from the stores they furnished he might draw every luxury of food, raiment and shelter. This entire adaptedness of Nature to the laws and necessities of his *physical* existence, has often excited wonder and admiration—let us inquire whether she is not, in another sense, suited to those nobler qualities by which he is distinguished from the perishable about him.

Man's mind is endowed with a restless desire for improvement, and an insatiable curiosity as to the nature of the objects which surround him. Thus created and placed on earth, as in a school of preparation for a future and eternal home, it is evident that its character and purpose demand not only subjects for its investigation and play for its abilities, but also stimulus to exert and interest to support them. Now if we examine Nature, we shall find that she provides for all these requirements. In the first place she accomplishes this by furnishing it obstacles to encounter and difficulties to overcome. The influence of these upon the mind is to rouse it from inaction,—to render necessary, on its part, strong exertion to overcome and deep thought to turn to profit the disadvantages they present. They *may* be, for some time, a hindrance—it may be long ere mind's triumph over them becomes complete—still, the longer it is delayed the nobler is the intellect it displays; the harder to gain—the greater the effort required, the greater the good done. For the conveniences which any exercise of the mind—any invention, affords to the body, are but a small part of the good it accomplishes. There is, as it were, a great common mind, pervading at least the *civilized* world—a great common standard of intellect, of which each individual mind forms a part. Now, any triumph over Nature's obstacles, requires long study, deep thought, a progress from small to great—from little beginnings to vast results. This study and thought exalt and enlarge the common intellect; this progress in a *single* matter assists and ensures its eternal progress, and hastens on its perfection—if, as some claim, man shall ever here achieve perfection. The vast and unfathomable waste of ocean long remained a secret and a terror to him. Columbus, it is true, weathered its then awful waves and terrific storms; but ere the last score of years, its navigation was like the crossing of the Alps before a Simplon road was constructed, uncertain, insecure, often fatal. But in the 19th century mind has produced the true leviathan of ancient story—has transformed the forest tree or the earth-dug ore

into a thing of life—has made the rain from heaven a vital fluid to support the pulsations of its vast heart, and the stroke of its mighty arm. The lives that were spent in perfecting this *single* invention—the thousand other contrivances that must precede it, were of no mean importance in increasing enlightenment and civilization. But it is unnecessary to multiply instances; it is too plain to be disputed, that Nature's obstacles develope and improve the mind. She affords the metal and the mineral, water and air, the magnet and the lightning—mind must ascertain their uses. Unless man would live as the brute, he *must* encounter and surmount such difficulties as these, and God has so created his mind that it needs just the exercise which these afford.

But, secondly. Nature is adapted to mind by reason of the great fields she opens to the investigation of the philosopher. The increase of knowledge, the acquirement and diffusion of truth, the discovery of the great laws of *Nature*, as we say—of *God*, as we mean, is one great end of life. And this is so, because He has established so intimate a relation between mind and its home, and has adapted the latter to every necessity—to every wish of the former. This has led a Herschell to the exploration of unknown worlds—a Newton to the discovery of that great regulation which governs and restrains them all. Induced by this, the geologist has read earth's history from the rocks that lie in her bosom; the student has sought the causes of life and vegetation, of light and heat, of the tornado that blasts, and the breeze that prevents stagnation and corruption—the principle of every phenomenon, the source of every means by which man may be happier, wiser or better. In fine, without the adaptedness of nature in this respect alone, the wide difference there would be between the desires and energies with which mind has been created, and the materials and scenes about it, would cause continual discord; life would be without pleasure, and all hope of advancement cut off. But the perfect concordance of all her regulations with the laws of his *mental*, as well as *physical* being, affords no little proof of the existence of one great mind that created every thing in harmony.

And though it be to descend from the important to the seemingly trivial—there is yet another evidence of the adaptedness of nature to mind. I allude to the resources she affords the *poet* and the *artist*. Now although the fine arts may appear of little practical value at first glance, still they exert a humanizing and refining influence upon man, and thus become of great assistance—especially in the early stages of the progress of mind. The well-known fact that they are sustained in the most perfect degree, only when refinement and civilization are at *their* height, supports this statement. Nature is the source whence they derive the power they possess. Her scenes afford themes for the poet, painter and sculptor,—on the beautiful or sublime manifested in her, each loves to dwell; and from the fountains of thought, and subjects for delineation which she presents, does each draw, if from any source whatever, inspiration for his genius.

Finally. If, constituted as he is, man had been placed where there were no obstacles to encounter, no mysteries to evolve, no fields for thought and study—if earth had been made for him a dry, uninteresting place, supplied only with, and without capabilities for more than, those products which would enable him to eat, drink and sleep his life away, unmindful of himself, eternity and God—it is easy to see that the whole object of his probationary existence would have been defeated—that if created a little lower than the angels, he would soon become, under *such* circumstances, little, very little, higher than the brute.

But our subject includes so many sources of thought and extends over so wide a field, that time does not allow us to pursue it farther. We have but in a careless and diffuse manner glanced at the adaptedness of nature to *mind*—on her fitness for the *heart* and its emotions we cannot touch. Suffice it to say that this branch of our subject might be viewed in as many different lights as the one which we sought to treat—each showing no less conclusively the hand of one great Mind and one great Maker.—*Country Gentleman.*

COLORED GLASS AND THE GROWTH OF PLANTS.

Recent discovery has shown that remarkable effects can be produced on plants, by interposing colored glass between them and the sun. Blue glass accelerates growth, and Messrs. Lawson, of Edinburg, have built a stove-house glazed with blue glass, in which they test the value of seeds for sale or export. The practice is to sow a hundred seeds, and judge of the quality by the number that germinate; the more, of course, the better. Formerly, ten days or a fortnight elapsed while waiting for the germinating of the seeds; but in the blue stove-house two or three days suffice—a saving of time, worth, so say the firm, $2500 a year.

This use of color in the growth of plants is not altogether new, but its application to the germination of seeds has not, perhaps, commanded the attention it deserves. But all scientific horticulturists must be familiar with the experiments with colored glasses upon the palm plants at the Kew gardens, and the gratifying results that attended these experiments. Varying climates will give varying results, just as solar rays vary. We have no doubt that many of the rich tints of flowers of other climes could be made perfect in this country by properly colored glasses, just as the palms of Kew were made

by colored glasses to rival the palms of the tropics. The subject opens a wide field for experiments that would richly remunerate an inquiring and tasteful horticulturist.—*Chambers' Jour.*

THE SNOWY MOUNTAINS OF EASTERN AFRICA.

It is now upwards of four years since intelligence reached Europe of the discovery of snowy mountains in Eastern Africa. The discovery was in itself so remarkable, that the report, appearing as it did in rather an unscientific dress, did not at first gain universal credence. It was, however, subsequently confirmed by repeated journeys in that region.

It need scarcely be added, that the mountains here alluded to are Kilimanjaro and Kenia, discovered by the missionaries Rebman and Krapf, stationed at Rabbai Empia, near Mombas. Kilimanjaro lies in about 3½ degrees south latitude, and 37 degrees east longitude, and about 160 geographical miles west-north-west from Mombas; and is an isolated, very conspicuous peak somewhat like Mount Ararat—probably connected on its western side with the table lands of Inner Africa. The missionaries have become acquainted with its eastern, southern and northern aspects, whereas the other peak, Mount Kenia, has been seen only from the south, at a distance of six days' journey, or about 80 geographical miles. It lies in about one degree south latitude and 28½ degrees east longitude. Whether it forms an isolated peak similar to Kilimanjaro, or is connected with other mountains in the north, remaining unknown to Dr. Krapf.

Though the existence of snow in the tropical regions of eastern Africa is a feature of great geographical interest, that region would, even without snow, be still of the same geographical and commercial importance. Of the vast unknown interior of Africa, the portion immediately to the west of the snowy mountains under consideration is probably the most interesting, as comprising the heads of the Nile and other large rivers, the famous mountains of the Moon, and in short, the very nucleus of those geographical phenomena which, from the days of the builders of the Pyramids down to the present time, have been questions of exciting interest—as little solved now as in the age of Ptolemy. Travellers endeavoring to penetrate from Abyssinia or from Nubia up the Nile, from Lake Tsad, or the western coasts, have found insurmountable obstacles. It has been either the great distance, the nature of the climate, or the character of the inhabitants, which offered those obstacles. Even that fearless and successful traveller, Dr. Barth, found his means insufficient to undertake the journey towards that region; for to him the chief and almost only difficulty was, to force his way beyond the border territory of the Pagans, who consider those coming from the neighboring Mahommedan States as their bitterest enemies; and this required a greater number of persons than were at his disposal.

The coast of Zanzibar offers, indeed, the most accessible and advantageous points to reach that interesting region. A journey to Mount Kilimanjaro is alone worthy the highest ambition of an explorer. Such a journey can scarcely be called more than a pleasant trip in these days of rapid locomotion, and is not beyond the means of private persons. It reduces itself into two portions—from Southampton via Aden to Mombas, and from Mombas a further distance equal to that from London to the mountains of Wales. Mombas is easily reached, with little outlay and in a short space of time. From Mombas, Kilimanjaro may be reached in eight or ten days without any unusual delay or great exertion. Surely, if the missionaries had travelled that distance repeatedly, armed with nothing but "an umbrella," professional travellers, well equipped, may very easily accomplish the same feat, and when it is considered, as Sir Roderick Murchison has declared, "that the adventurous traveller who shall first lay down the true position of these equatorial snow mountains, will be justly considered among the greatest benefactors of this age to geographical science," it must be a matter of surprise that no one has yet come forward to undertake the journey, were it but to gain the laurels so readily and temptingly offered. The character of the inhabitants seem far more favorable in their conduct to travellers than in other parts of Africa; and as to the climate, from the experience of the missionaries, it must be exceedingly favorable. When approaching toward Kilimanjaro, the fine bracing air recalled to the missionaries that of Switzerland; and Krapf mentions that the climate of Usambara, a country near the sea, where another missionary station was in progress of being founded, was as fine as that of Shoa. Indeed, the sojourn of the missionaries in Mombas (now upwards of six years) seems to have been connected with less difficulty than their previous travels in Abyssinia and Shoa; than which there is no other part of tropical Africa which has of late been visited by so many explorers—the number of European travellers in Abyssinia within forty years being no less than forty-two. The immense field opened out by the missionaries to the west of Mombas is worthy the attention alike of scientific men bent on geographical discovery, and of the ordinary tourist thirsting for novel adventure. The Imaum of Muscat, under whose dominion are the coasts of Zanzibar, is very kind to Europeans, and particularly to the English.

In fine, such a journey as proposed would be of the highest interest and importance, whether, to borrow the words of Dr. Beke, who has so much exerted himself in this cause—"as concerns the solution of a geographical problem, which has in all ages been deemed worthy of

the attention of princes not less than of philosophers, or whether as regards the opening up of a portion of Africa which enjoys a climate of a character directly opposite to that of the unhealthy regions on the western coast, and which is inhabited by millions of our fellow-creatures who appear to be far more fitted to receive the blessings of Christian civilization than those in most other parts of that vast continent.—*London Athenæum.*

TRADES AND CALLINGS OF ANIMALS.

Bees are geometricians—their cells are so constructed as, with the least quantity of material, to have the largest-sized space and least possible loss of interstice.

So, also, the ant-lion—his funnel-shaped trap is as exactly correct in its conformation as if it had been made by the most skilful artist of our species, with the aid of the best instruments.

The mole is a meteorologist.

The bird called the nine-killer is an arithmetician; so also are the crow, the wild turkey and some other birds.

The torpedo, the ray, and the electric eel, are electricians.

The nautilus is a navigator—he raises and lowers his sail, casts and weighs anchor, and performs other nautical evolutions.

Whole tribes of birds are musicians.

The beaver is an architect, builder and woodcutter—he cuts down trees and erects houses and dams.

The marmot is a civil engineer—he not only builds houses, but constructs aqueducts and drains to keep them dry.

The white ants maintain a regular army of soldiers.

The East India ants are horticulturists—they make mushrooms, upon which they feed their young.

Wasps are paper manufacturers.

Caterpillars are silk-spinners.

The bird, Ploceus texter, is a weaver—he weaves a web to make his nest.

The squirrel is a ferryman—with a chip or a piece of bark for a boat, and his tail for a sail, he crosses a stream.

The primia is a tailor—he sews the leaves together to make his nest.

Dogs, wolves, jackals and many others are hunters.

The black bear and the heron are fishermen.

The ants are regular day laborers.

The monkey is a rope dancer.

The associations of beavers present us with a model of republicanism.

The bees live under monarchy.

The Indian antelopes furnish an example of a patriarchal government.

Elephants exhibit an aristocracy of elders.

Sheep, in a wild state, are under the control of a military chief ram.

Wild horses are said to elect their leaders.

REMEDY FOR SCALDS AND BURNS.

Wheat flour should be promptly applied to the wounds made by fire, and repeated until the inflammatory stage has passed. We have never known a fatal case of scalding or burning in which this practice has been pursued, during more than thirty years' experience, and having treated hundreds in both public and private practice. Flour is *the* remedy, and the only one, in severe cases of scalding and burning, casualties which else so often destroy life. Let us keep it before the people, while the explosion of steam boilers and burning fluid lamps are so rife all over our country.—*American Med. Gaz.*

ONLY WAITING.

A very aged man, in an almshouse, was asked what he was doing now. He replied: "Only waiting."

Only waiting till the shadows
Are a little longer grown;
Only waiting till the glimmer
Of the day's last beam is flown;
Till the night of earth is faded
From the heart, once full of day;
Till the stars of heaven are breaking
Through the twilight soft and gray.

Only waiting till the reapers
Have the last sheaf gathered home;
For the summer time is faded,
And the autumn winds have come:
Quickly, reapers! gather quickly
The last ripe hours of my heart;
For the bloom of life is withered,
And I hasten to depart.

Only waiting till the angels
Open wide the mystic gate,
At whose feet I long have lingered,
Weary, poor, and desolate.
Even now I hear their footsteps,
And their voices far away;
If they call me, I am waiting,
Only waiting to obey.

Only waiting till the shadows
Are a little longer grown;
Only waiting till the glimmer
Of the day's last beam is flown,
Then from out the gathering darkness
Holy, deathless stars shall rise,
By whose light my soul shall gladly
Tread its pathway to the skies.

SUMMARY OF NEWS.

CALIFORNIA.—The steamship George Law, from Aspinwall, arrived at New York on the 24th inst., bringing California dates to the 1st.

The rains had commenced, and the miners were actively at work, washing the gold from the dirt, of which large quantities had been dug out. Wells, Fargo, & Co. had resumed payment, and Page, Bacon, & Co. were endeavoring to make arrangements with their creditors to enable them to do so. Adams & Co. have been declared insolvent. During the run on the banks, 2,400,000 dollars were withdrawn from them. A bill for the creation of a new State has been introduced into the Legislature. The new State to embrace

all that part of California south and inclusive of the counties of Santa Cruz, Santa Clara, Tuolumne, and Calaveras. Col. Wm. Walker, leader of the late expedition against Lower California, has received from the government of Nicaragua a grant of 52,000 acres of land, and proposes to convey thither one hundred and fifty men to colonize the tract granted.

South America.—In Chili, a pastoral edict has been issued, substituting a direct tax on property for the system of tythes now prevailing. The archbishop has received authority from the Pope for the reformation of the religious houses in Chili.

The representatives of England, France, and Spain have made a written protest at Quito, against the United States acquiring any further control over the Gallipagos islands.

China.—Intelligence has been received from China to 12th mo. 23d. A large British and American naval force had assembled near Canton, and the city was considered secure from attack on the river side. The Imperialists were reported to have defeated the insurgents in Kiang-si, Hunan, and Hupek, and to have retaken several important cities on the Yang-ti-kiang. The city of Fatsham has been totally destroyed by the Imperialists, who set fire to the town in seven different places, and slaughtered the inhabitants. L. McLane, the American Commissioner, has been compelled to return home on account of his health, leaving Dr. Parker as Acting Commissioner and Charge d'Affairs.

Australiia.—The account published in our last week's paper, of a fight between the miners and the government troops, is confirmed. It took place near Ballarat, on the 3d of 12th mo. last. The troops, 300 in number, stormed and carried a barricade erected by the insurgents, killing thirty of the men defending it, and putting the rest to flight. A meeting of 4,000 miners had been held, and a number of inflammatory resolutions passed.

Foreign Intelligence.—The steamship Atlantic arrived at New York on the 27th inst., with Liverpool dates to the 10th.

The death of the Emperor Nicholas is confirmed. His eldest son ascended the throne on the 2d inst., under the title of Alexander the Second. He has issued a manifesto, stating that he will adhere to the policy of his father. The Duke Constantine and brothers, and the officers, have taken the oath of allegiance to the new Emperor. The diplomatic instructions issued by Gortschakoff for the negotiations of the Peace Congress, have been confirmed by Alexander, and the first preliminary conference has been held at Vienna. Menschikoff had been recalled, and General Gortschakoff appointed in his place, prior to the death of Nicholas. It is rumored that the Grand Duke Michael was wounded at Sebastopol, and has since died. A strong redoubt erected by the Russians on the night of the 22d and 23d ult., was stormed on the following night by the French. Accounts differ as to the success of the attack. A large Russian force threatens Balaklava. The blockade of the Danube is raised. The Russians have abandoned and fired the villages which they had occupied opposite Eupatoria. The first detachment of the Sardinian army had arrived at Constantinople.

France.—The Countess de Vista Allegre, eldest daughter of Queen Christina, was married to Prince Ladislas Czartoryiski on the 1st inst. Nothing further is known respecting the departure of the Emperor Napoleon for the Crimea. It is said that the Emperor has declared that the French army shall not act in concert with the English one if Roebuck's committee proceed in their inquiry. Lord Clarendon, however, went express to Boulogne, and the difficulty was thought to be arranged.

Spain.—The Cortes has voted the religious basis of the new Constitution as follows: "The Nation binds itself to maintain and protect the worship and ministers of the Catholic religion, which Spaniards profess; but no Spaniard or foreigner shall be persecuted for his opinions or belief, so long as he does not manifest them by public acts contrary to religion."

Belgium.—The ministry had resigned, and a new one had not yet been formed.

Holland.—The Minister of Foreign Affairs in the States General, in reply to an inquiry, that the government would pursue the same policy as heretofore, namely, a strict, frank and loyal neutrality. A private letter from St. Thomas, dated 1st mo. 30th, received at Rotterdam, states that the island of Aves, near the north coast of South America, which belongs to Holland, had been taken possession of by a party of Americans, and that a government steamer had been despatched from St. Thomas to compel them to evacuate the Island.

Germany.—The Jesuits have been expelled from Friburg.

Sardinia.—The Chamber of Deputies has adopted a bill for the suppression of convents and other ecclesiastical corporations.

Turkey.—Broussa has been almost destroyed by an earthqurke, and 2,000 lives lost. A shock was also felt at Constantinople.

Domestic.—The new Bounty Land law gives 160 acres of the public lands to every person who has been in any way connected with the military service of our government since 1790, and, in case of the death of such person, to his widow or minor children. It is estimated that about 50,000,000 acres, valued at $62,000,000 are given away under this law.

The President has issued a proclamation announcing that the Reciprocity Treaty between the United States and the British North American Provinces, has gone into operation. All breadstuffs, fish, cured and salted meats and coal and lumber are among the articles admitted henceforth free of duty.

Pennsylvania Legislature.—A number of bills of a private and local nature were reported to the Senate on the 21st inst., and the bill relative to corporations and estates held by corporate bodies for religious and charitable uses was considered. On the 22nd, the bill to repeal the license law was so amended as to provide for its going into operation on the 1st of 7th mo. next. The question was then postponed. The proceedings of the 23d and 24th have little general interest.

In the House of Representatives, a bill to erect the new county of Conemaugh out of parts of Cambria, Indiana, Westmoreland and Somerset counties, passed finally on the 21st. The bill to confirm the title of Windmill Island, in the Delaware river, was passed on the 22nd. On the 23d, the bill for the sale of the main line of the Public Works, after some discussion, was made the order of the day for the 28th inst.

FRIENDS' REVIEW.

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MEMOIRS OF JOSEPH JOHN GURNEY.

(Continued from page 452.)

Having pursued his journey from Amherst, by way of Weare, to Concord, the capital of New Hampshire, where, besides holding a meeting for worship, he had an interview with the prisoners in the State Penitentiary, Joseph John Gurney returned into Massachusetts, holding large meetings on his way at the "busy manufacturing towns" of Nashua and Lowell, both on the Merrimac.

From Lynn, Joseph John Gurney proceeded to New Haven, in Connecticut; his principal object being a visit to the students of the University in that place. This University, the largest in America, was founded in the year 1700, and has long maintained a high reputation. On his way he passed through Worcester in Massachusetts, where the Lunatic Asylum especially attracted his notice; an institution, he says, "in every way creditable to that State." It was night, at the close of the week, when he and his companion arrived at New Haven, 8th mo. 11th.

"Late as was the hour," he writes, "I called at the house of Dr. Jeremiah Day, the president of Yale College, with a letter of introduction from the professor of Theology at Andover. The president had retired to rest, and his lady requested me, if I wished to make an arrangement with him, to call the next morning before the college prayers, which are at half-past five. Such are the early hours of the presidents and students of American colleges. Accordingly, at the appointed time I presented myself to the president in his college rooms, and told him of my wish to hold a meeting with the students in the evening. He is an elderly gentleman of pleasing appearance and grave manners. I remembered that Connecticut had long been celebrated for a greater degree of puritanical strictness, than any other State of the Union, and did not feel sure that the application was the more acceptable for coming from a minister of the Society of Friends. The Doctor, however, after a little consideration, allowed the meeting to be appointed, and proposed that it should be held in the 'theological chamber,' at eight o'clock in the evening. In the mean time we were closely engaged during the day; our own meeting being held in the morning with a few friends who met us from New York, in one of the chambers of the hotel, and the public being convened, at our request, at the Methodist meeting-house in the afternoon. In the course of the day we called on Professor Silliman, whose assistance we needed, with respect to some of our arrangements for the evening. He lives in a beautiful spot on the outskirts of the city, where he received us with great cordiality. He holds the first position amongst the men of science in America, and has all the appearance of strong sense and ready talent. I thought he would class well with the Jamiesons, Whewells and Sedgwicks of Great Britain. He is greatly beloved and respected by the students, and happily unites the two characters of the philosopher and the Christian.

"At the appointed hour we repaired, not without feelings of fear and diffidence, to the theological chamber at the college, which was soon nearly filled with young men who came flocking to the meeting. Their respectable president joined our company, which soon gathered into silence, and we were favored with a time of great solemnity and refreshment. We were reminded of our Saviour's words, 'One thing is needful.' To lay hold of that one thing, to become possessed of the pearl of greatest price, seemed to be the desire of most, if not all present. At the conclusion of the meeting the students overflowed with kind feelings towards us; and if the president had appeared somewhat reserved in the morning, he did not now hesitate to express his cordial good will. His government of the college, which contains upwards of 400 students, is said to be distinguished for ability and prudence, and he is greatly respected by the young community under his care."

Being desirous, if possible, of visiting Canada, taking the States of New Hampshire and Maine on the way, before the Yearly Meeting at Balti-

more in the 11th month, Joseph John Gurney's stay in Connecticut was very short.

Seventh day 8th mo. 18th. [Last second day our] journey began at three o'clock in the morning, from New Haven to Northampton; call on Lydia Sigourney; delightful drive by the Connecticut river; kind reception from Judge Dewey, at Northampton; lodged at his house. Next day, (third day) very interesting visit to Professor Hitchcock, and to the young men of Amherst college; and a pretty large public meeting at Northampton. Fourth day. Long journey by stage, railroad, &c., to Lynn, Massachusetts. Fifth day. Large and interesting Quarterly Meeting, in which I was much engaged on the true nature of charity. Yesterday we were employed, successfully I hope, for the prevention of discord; and, in the evening, we held a peaceful public meeting at Nahant. We left Lynn before breakfast, for Salem, where we were favored with a good religious opportunity with the Chase family circle, and others. My arduous service in those parts is now concluded, and I am permitted to enjoy the tranquil feeling of unclouded peace. What a rich and undeserved mercy!

I have now a long and varied journey before me, and scarcely know whither I may be led. I feel the deep obscurity of the future, but am in some degree enabled to lie quietly in the arms of infinite wisdom, strength and mercy.

After various engagements in New Hampshire and Maine, Joseph John Gurney set out from Augusta, in the latter State, on his way towards Canada, on the 22d of the ninth month.

Having arrived at Quebec, he writes:—

9th mo. 29th. The journey, from Anson to this place, was one which I shall not soon forget; some difficulties in it; but all well surmounted by time and patience.

Canada was then in a very disturbed state, and Joseph John Gurney believed it his duty to seek an interview with the late Earl of Durham, at that time the Governor General, with whom he had a slight previous acquaintance; in the hope of inducing him, if possible, to remain in a position in which his great talents and enlightened views were likely to be eminently serviceable at this critical juncture.

"He received me," says Joseph John Gurney, "with much kindness, and I afterwards dined and spent the evening with him, his lady, and family. I had a great deal of conversation with him of a highly interesting character, and was much struck with his extensive information and superior talents. Though I had no reason to suppose that he agreed with me in my view of the paramount importance of evangelical religion, it was evident that he was a person of conscientious feeling, impressed with a lively sense of a superintending providence, and full of good designs for the intellectual and civil improvement of the people under his care. His government was steady, calm and peaceable; and, as I have every reason to believe, impartial. Certainly he was called to rule in troublous times; for nothing then could be more uneasy than the juxtaposition of the two races which composed the population of Lower Canada. Lord Durham was utterly opposed to the shedding of blood, by the hand either of the soldier or of the executioner. He had put a stop to capital punishments in Upper Canada; and, above all, he was daily manifesting to the citizens of the United States, that liberal and kindly feeling, and that just appreciation of their character and circumstances, which greatly tended to the removal of misunderstandings, and to the insuring of permanent peace between the two nations. Nothing could appear more ill-timed than the differences which had just taken place between himself and the British Parliament. He seemed to be extremely chagrined; and not less mortified and disappointed were many enlightened members of the community under his care, of both parties. I believed it right to devote several hours to the object of laying before him, in writing, the reasons why I thought he ought to refrain from giving up his government.

To the Earl of Durham.

Quebec, 9th mo. 30th, 1838.

Secluded as I am from the politics of the world, and engaged in this country on a simple religious errand, I cannot with a safe conscience quit this city, (which I expect to do to-night,) without throwing before thee a few considerations on the point which so closely occupies the public mind here at the present time.

I am strongly convinced that thy retirement from these provinces is likely to be productive of two results—the prevention of great good, and the infliction of greater evil.

From the conversation which has passed between us, I conclude that the improvement of the prisons, the building of hospitals, the suppression of vice by a good police, and the general education of the people, are all of them objects which occupy thy attention; and to these must be added the far larger points of the softening down of dangerous asperities in the colony, and the strengthening of good feeling between our country and the United States of America, services in which thou hast been already so successful.

With regard to the infliction of evil, the giving up of thy government appears to me to have a strong *tendency* to the renewal of discord, and possibly of open hostilities; and who shall say that in the back ground may not lie one of the worst political calamities which could befall the civilized world, war between Great Britain and the United States of America?

Wilt thou kindly excuse my freedom, when I remark that no personal considerations, or views of etiquette, however fortified they may be by custom, seem to be sufficient to justify a course

which may probably lead to such results? I know that thou wilt feel that downright *duty* alone can justify it.

* * * *

I am quite sure that the question of moral responsibility in this great affair, must press with vast weight on thy highly conscientious mind, and I trust I do not exceed the bounds of propriety, when I venture to suggest the inquiry, whether, notwithstanding all provocation, the responsibility of his secession, and of its probable consequences, must not be still regarded as resting mainly on the Governor General himself? May the Almighty be pleased to guide thee to such a final decision in the present emergency, as will best promote thy own peace of mind, and the welfare of these provinces! Heartily do I unite in the desire, that an even-handed, bloodless, and efficacious government, may not give place to a merely military rule, and to its various distressing consequences.

With great respect and regard,
I am thy sincere friend,
J. J. GURNEY.

In reply, the Earl of Durham wrote:

Government House, Monday, Oct. 1st, 1838.

DEAR SIR,—Accept my warmest thanks for your kind letter. I can well appreciate the excellent motives which dictated it. Rest assured that if I saw within my reach any means here of doing good, no personal feelings would induce me to quit this country. But, I am sure that the place where alone evil can be prevented and good effected, is the British Parliament.

In Canada, all civil authority is nullified; and I cannot reconcile it to my conscience to govern by military power alone.

Believe me, yours very truly,
DURHAM.

Lord Durham, as is well known, retired from the government of Canada, and returned to England. Subsequent events confirmed Joseph John Gurney in his views as to this step. "I thought I perceived many evidences," he writes, in allusion to it, at a later period, "that the publication of his manly and able report was premature."

From Quebec he now proceeded up the St. Lawrence to Montreal, with the view of obtaining a convenient passage to Farnham, one of the eastern townships of Lower Canada, where he had been informed that the Monthly Meeting of Friends in that district was about to be held. On his arrival at Montreal, however, he found that the meeting in question was to assemble at Ferrisburg, in the State of Vermont.

"There was no time to be lost," he writes, "and at an hour's notice we were again on our journey. We arrived at Burlington, in Vermont, at nine o'clock in the evening. The next morning we drove sixteen miles to Ferrisburg, attended the Monthly Meeting, and were afterwards entertained at the dwelling of two aged Friends of a very primitive character, the father and mother of many sons and daughters. We spent two more days in attending some other meetings in the neighborhood, and, at the close of the week, returned to Burlington.

"This city is the seat of the State University. Here we spent the first day of the week much to our satisfaction. Several Friends from the country joined us in our quiet morning worship at the hotel. In the afternoon a public meeting was held at a neighboring manufacturing village by the falls of the Winooski; and in the evening a much larger one in the Methodist meeting house in Burlington. We drank tea with Dr. Wheeler, the president of the college, who has travelled much in Europe, and is remarkably well informed. Professor Marsh, the teacher of Moral Philosophy, was also of the company, and spoke in high terms of our late friend Jonathan Dymond's book on Ethics, which I was glad to find in great repute in the seminaries in America. The Americans are not suited by Paley's notions of expediency." * * *

Being still desirous of seeing the Friends in the eastern townships of Lower Canada, Joseph John Gurney again directed his course Northwards.

St. John's, 10th mo. 11th. Our visit to Farnham yesterday was remarkably favored and satisfactory, and seemed to afford ample repayment for the exertion of getting there. We were cordially received by the very interesting community of Friends; the meeting was largely attended by them and their neighbors, and was a time of much solemnity. After the meeting, Henry Miles introduced the subject of an address to Lord Durham, which was very cordially agreed to and generally signed. In the afternoon, I held another meeting with Friends, in which I had to encourage them warmly, in the faithful maintenance of their testimonies and religious standing; which may probably be put to the proof. I sat down yesterday morning with many Friends, in order to discuss the difficulties to which they are exposed, from the disturbed state of the province. The meeting was satisfactory. We then proceeded about twenty miles to Bedford, where we held an excellent public meeting.

Joseph John Gurney now proceeded by a somewhat rapid course to Baltimore.

10th mo. 15th. The meeting yesterday morning, at Montreal, was greatly to my relief. In the afternoon, we were occupied by an affecting visit to the wretched prison; an interview with thirty-three good-looking soldiers, sentenced to transportation for desertion, was to our satisfaction. Then a visit to Thaddeus Osgood's Bethel for seamen and first-day school, where a solemn little meeting was also held; and in the evening a very favored meeting in the Congregational house; so that I trust a blessing rested on the day. I am now on my way again up the Lake

Champlain, with a view of holding meetings at Peru, and afterwards proceeding towards Baltimore Yearly Meeting. It is a rainy and gloomy day, but I am favored with a degree of tranquillity, in committing myself and my concerns to the Lord, who knows that it is my desire, weak and unworthy though I be, not to run counter to the gracious intimations of his blessed will. O Lord, cast me not away from thy presence, I beseech thee, and take not thy Holy Spirit from me. Let me be clear of the blood of all men; "Deliver me from blood-guiltiness, O Lord, thou God of my salvation; and my tongue shall sing aloud of thy righteousness."

11*th mo.* 11*th.* The Yearly Meeting of Baltimore began and progressed favorably. We had an excellent time over the state of the Society; and, on the whole, though the body was small, —not larger than many Monthly Meetings,— there was much of the weight of a Yearly Meeting in it. The meeting for worship on fifth day was a good one; and the conclusion, on sixth day morning, very solemn. John Meader held a good meeting one evening with the colored people; and I had to instruct some large circles of the young; a service in which I was graciously helped.

After attending the Yearly Meeting at Baltimore, Joseph John Gurney was closely engaged for several weeks, in various religious services, in Maryland and the adjacent parts of Virginia and Pennsylvania. He then returned to New York; and, with the concurrence of Friends there, entered upon a visit to the families of Friends in that city and its neighborhood, in which he was diligently occupied to the conclusion of the year.

To his daughter.

New York, 12th mo. 11th, 1838.

My dearest Anna,—I have a mind to write thee a few private lines, being much drawn forth in ardent paternal love towards thee, and feeling the lengthening chain that separates us not very easy to my natural mind. But let us be of good cheer; the time of absence is gradually lessening, and if we each keep to our line of duty in the tenderness, meekness, and patience of Christ, we shall, I reverently hope and believe, be permitted, in due season, to meet again in peace and joy. I feel an anxious solicitude, that nothing may move thee from the quiet, unobtrusive path of consistent Friendliness. I believe thy principles in these matters are fixed and settled; but I like to give thee a word of encouragement to persevere. I own I am sometimes fearful lest thy association with some who are pursuing a less restricted course, should in the least rub off the tender bloom of retiring piety; that piety which leads thee at times to sit alone and keep silence, bearing the yoke upon thee; yea, "to put thy mouth in the dust, if so be, there may be hope." Be very watchful, my dear child, as if thou wast in thy father's presence. Remember that the eye of the God and Father whom *he* desires to serve is always upon thee. Dwell very low before the Lord; shun self-complacency as thou wouldst a serpent. Indeed, my darling, my feelings are not sectarian, but I do see, that the quiet self-denying path, which I wish thee to continue to walk in, is a safe one for the immortal soul. It is a path, that I am myself constrained to walk in, by principles of the highest and most comprehensive nature; and, whilst I yield myself up to these principles, my heart glows with love towards the whole Church of Christ, and the whole family of man. I know it is a humbling thing to be a plain Friend, but I wish thee to bear this humiliation. The Lord will reward thee for it. "Be faithful unto death, and a crown of life shall be given thee."

To be continued.

Notice of Abigail Haughton, *of Ferns, England, who died* 6*mo.* 13*th,* 1854, *aged* 50 *years.*

In recording the death of this dear Friend, we believe it right not to omit briefly relating her experience of the love and mercy of her Heavenly Father during her illness, which commenced in Twelfth month, with what was thought to be a severe cold; but when medical advice was taken, it was pronounced by the physicians to be disease of the heart. She was informed of this, and for some time underwent much conflict of spirit in the view of her own unworthiness and short-comings; but seeking earnestly for divine help and forgiveness, she was favored to receive it. To a friend, who was with her a month before her decease, she said, "I have not glorified Him when in health as I ought to have done; may I be permitted to do so in my death." Her desire was mercifully granted, being for the last four weeks of her life mostly engaged, when awake, in thanksgiving, prayer and praise; and her prospects from this time seemed unclouded, saying to the same friend, "It seems as if the enemy was not permitted to buffet me; when awaking from even an uneasy sleep, some comforting portion of Scripture, or a sweet hymn, comes into my mind, and no unpleasant thought." She often prayed for patience to bear all the Lord saw meet to lay upon her; and desired her children and attendants to tell her of it, if she said a murmuring or impatient word; adding, "The Lord hath dealt very gently with me, not laying more on me than I am enabled to bear." On awaking from a quiet sleep, she said, "It seemed as if I had been in Heaven, O! happy, happy! I have a hope that, through the love and mercy of my dear Redeemer, I shall be accepted, O! peace, sweet peace!" She suffered much from extreme weakness, at times; but said, "What is it when compared with the sufferings of our dear

Saviour?" At one time, she impressively said, "I know that my Redeemer liveth, and because he liveth, I live also." At another time: "I hope, as long as I am able to articulate, it is no harm to say a word in glorifying the Lord Almighty; rather let the cord that binds me here be broken, than that I should dishonor thy name, thou great Being." She took leave of her children, saying she would bid them farewell, as she might not be able to speak after a while: "Farewell in the Lord, dear children; I hope he will be with you, but that all depends on yourselves, as you desire to follow Him and walk in His paths. I hope you will always be careful to relieve the wants of the poor and distressed, especially the sick; I can feel for them; they are often in want of little comforts." She gave and wrote little messages of love and counsel to the members of her own family and others; and having resigned her dear husband and children to the care of her Heavenly Father, her mind became exercised on behalf of the Society; and, to the friend before-mentioned, she said one morning, "I have been much concerned all last night respecting the members of our Society; I know what a poor unworthy creature I am, but it seems laid upon me to leave a few lines of caution to them." She was then unable to write, but dictated the address subjoined:

"*Ferns, Sixth month* 1*st*, 1854.

"Being favored to be released from all earthly care, my mind has been very solemnly and unexpectedly impressed for the welfare of our religious Society wherever scattered, fearing many of its members spend too much of their time and thoughts in trying how they may add hundreds to hundreds, field to field, and house to house; which, while some have coveted after, they have pierced themselves through with many sorrows. We are tenderly invited to seek first the kingdom of God and his righteousness, and are assured, if we do that, all things necessary will be added.

"I have felt a tender concern for the precious children, members of our Society, considering what great care is taken of their persons, which frequently has the effect of drawing their minds from humility; the humble the Lord teacheth of His ways. I desire for our dear young friends that they may endeavor to live in the fear of the Lord, attend meetings as much as is in their power, and, while there, reverently seek for divine help, that they may be profitable opportunities to them; that they diligently read the Holy Scriptures, 'which are able to make wise unto salvation, through faith which is in Christ Jesus.' I desire that they may read the writings of early Friends, who freely gave up their lives, in loathsome prisons, in support of our testimonies, which have been upheld by their faithful followers for more than two hundred years, but are too lightly valued by many of our members of the present day.

"These lines have been penned during a time of extreme weakness, at the desire of one who feels herself as a brand plucked from the burning, but who is comforted by the Saviour's gracious assurance, that there is joy in heaven over the sinner that repenteth.

In much love to all, farewell, dear friends; sincerely desiring your growth in that which is truly good, I am your affectionate friend,

ABIGAIL HAUGHTON."

She was granted a gentle and easy dismissal from the tenement of clay; and we reverently believe her prepared and purified spirit was permitted to enter into the joy of her Lord.—*Annual Monitor.*

For Friends' Review.

AN EVENING IN AN ASTRONOMICAL OBSERVATORY.

(Continued from page 459.)

The starry heavens are now before us, with their multitude of glittering gems. Turn where we may, they pour down upon the sight mild beams of radiance and beauty. From the brilliant violet of Sirius, down to the little twinkling star of the sixth magnitude, between which extremes are comprised all the stars visible without the aid of instruments, each is, to the eye of the astronomer, marked by its own peculiarity of color, brightness, or position, and to him they soon become familiar.

Let us turn our telescope to one of these, for instance, Rigel in the knee of Orion, or Alamak in Andromeda. In either case, a bright and beautiful star is seen, attended by another, faint and tiny, and entirely different in color. In the latter case the principal star is orange, and its companion ash color, while in the former the bright one is almost white, with an attendant of a delicate green. Yet these are random selections among thousands in the heavens, invisible, in nearly every instance, to the *eye*, as binary stars, but opening up their individuality under the power of the telescope. There can be little doubt that, in very many instances of apparent proximity of two or more stars, there is no physical connection between them, the nearness being simply the result of a similarity, amounting in some instances almost to *coincidence*, of direction. But in the majority of those which the telescope reveals as consisting of more than a single individual, investigations have shown an obedience to the same dynamic laws which govern the movements of the solar system, and which were suggested to the mind of Newton by the fall of an apple from the parent tree. The first astronomer who entered this rich field of discovery was Sir Wm. Herschel, who observed and recorded the places and relative position of several hundred binary systems, and after his death the mantle descended to his illustrious son, by whom, with aid from other astronomers, the number of those systems was augmented to

several thousands. The stars composing these have a revolution, not about each other, but about their common centre; and the time required for the completion thereof, varies from a few years in some, to a period in others extending to hundreds, and perhaps even thousands of years.

That natural girdle of the heavens known as the milky way, affords by far the richest field for stellar observations. If, with the unassisted eye, we glance, upon a clear evening, over the concave vault of the heavens, we observe an irregularity in the distribution of the stars. Some portions are almost destitute of principal stars, while others again, as around Orion for example, are thickly studded with some of the most brilliant and beautiful. If our attention be directed to this feature of the heavens, we shall find the portions most densely crowded with stars form a great band around the heavens, not in a north and south, neither in an east and west direction, but intermediate, somewhat, between them. And it is in the middle, almost, of this band of crowded stars, that we can trace this great nebulous girdle, familiarly known to every one as the milky way.

In this, when viewed with the telescope, may be discerned, clustered together "like glittering gold dust," on the dark back-ground of the general heavens, myriads of little stars, singly invisible to the eye, but so numerous as collectively to send down to us their delicate milky light. In other portions the instrument fails to penetrate them, and then, in addition to scattered hundreds of tiny objects rendered distinctly visible, there still remains behind, the same nebulous radiance as observed by the naked eye. It is impossible for any description of this part of the heavens, to convey an adequate idea of the sublimity of the spectacle opened by the telescope. Turn the instrument where we may,

> "The opening skies pour down
> Upon our gaze, thick showers of sparkling fire;
> Stars crowded, thronged, in regions so remote,
> That their swift beams, the swiftest things that be,
> Have travelled centuries in their flight to earth."

Two or three degrees north-west of the star called ε Pegasi, now far down in the western heavens, is a hazy-looking spot, so faint, the unassisted eye fails to make out whether it is a nebula or a star. We turn our instrument upon it, and with the moderate power with which we have viewed the other objects, it presents much the same, though a more brilliant appearance, not unlike the shining of a candle through horn. We replace our eye-piece by a much higher one, and waiting a moment for the eye to accommodate itself, a most gorgeous spectacle is unfolded to our view. All around its edges are thickly crowded stars, running up more and more densely, to a bright centre, in which all individuality is lost; and the combined light of thousands, embraced within an area not equal to one-twentieth of the moon's disc, reaches the eye through a powerful magnifier only as a feeble nebulous gleam! And this is but one of the many similar *island universes* scattered through the immensity of heaven. In the constellation known as Coma Berenices, now just above the eastern horizon, is another, resembling in many points, though less distinctly, the one we have referred to.

Besides these dense clusters, which seem indeed to constitute independent stellar universes of themselves, there are other *patches* in the sky where all are made distinct and individually visible. Such an one is that in the Sword-Handle of Perseus, an object just visible without the instrument on a dark clear night, as a nebulous haze, but when viewed through the telescope, presenting a richness of brilliancy and colored tints, reminding one of a collection of sparkling jewelry. This is rendered more beautiful by the striking contrast of the brilliant gem-like stars, with the intensely black back-ground upon which they appear.

A class of objects which has attracted, in all ages, the most profound attention of astronomers, is that known as the nebulæ. We find in many parts of the heavens hazy looking points of light, similar in appearance to some of those already described. But while the former, under the influence of very high magnifiers, have displayed beyond a doubt their constitution, by separating into individual, though minute stars, the latter, seem obstinately to resist all efforts at resolvability. It was therefore thought by many of the most eminent astronomers, that there were in the heavens masses of uncondensed nebulous matter, which were undergoing, in all its various stages, the process of formation into stars. The nebular theory was seized upon by some anxious to discover a cause for the creation as it is, without the interposition of Deity, to explain all the varied phenomena of movement and position, upon laws originating and terminating within themselves.

One of the most remarkable objects of this nebular class is that in Orion's Sword; and it was from the fact that no telescope, previous to the erection of Lord Rosse's gigantic tube, had succeeded in resolving it into stars, that the advocates of the theory alleged that *there* was a confirmation of their assertions, and pointed to Orion's nebula as demonstrating the existence of matter in an uncondensed, nebulous form. But when the mighty tube of Rosse was directed to the spot in question, wonderful to tell! not a single particle of its nebulous character remained. It was entirely resolved into myriads of tiny stars, and the astronomer saw *through* into the blackness of the outer space.

When we regard these mighty masses as connected by physical ties, revolving perhaps around some distant centre, all in obedience to the laws of gravitation upheld by Infinite wisdom and

intelligence, the mind shrinks from the contemplation of the theme.

The multitude of individuals of which they consist; the apparent disregard of complication, in their heaping together, not merely world upon world, and system upon system, but construction upon construction, leave us in wonder and amazement at the evidence they afford of Infinite power, combined with the most unfathomable design.

(To be continued.)

PENNSYLVANIA INSTITUTION FOR THE BLIND.

We have received the twenty-second Annual Report of the Pennsylvania Institution for the Blind, to which is appended a letter of Dr. Dunglison's, on some of the institutions for the blind in Europe. Our institution contains one hundred and twenty-five pupils, including those employed in the work department—being a larger number than at any former period. About thirty of these contribute mainly to their own support by their industrious earnings. Others, graduates of the institution, are engaged as assistant teachers. The year 1854 is memorable in the history of the institution, for the loss by death of two members of the Board of Managers, Dr. Robt. M. Patterson and Jacob G. Morris. The latter perished in the Arctic.

There are still many counties in the State which have no blind children in the institution. This is owing chiefly to the difficulty of inducing parents to part with them, and the great ignorance that prevails, in the less settled portions of the State, of the advantages and even existence of such an institution. The course of instruction is liberal, and, as we gather from Dr. Dunglison's letter, much more extended in its range and character than that pursued in similar schools in Europe.

Notwithstanding the admissions of pupils have considerably exceeded the number provided for by the State Appropriation, no worthy applicant has ever been denied. All indigent blind persons of sound mind have been received, and are daily engaged receiving instruction, or in acquiring some useful handicraft. The great design of the institution is to prepare the blind to be not only intelligent citizens, but capable of self-support. A large number acquire useful trades, such as brush and broom making, carpet and door mat weaving, &c., in which employment is given by the institution to some thirty blind persons, to such extent as the sales will warrant. The value of this department will be noticed particularly in the fact, that many industrious and worthy blind persons thus employed, would be otherwise absolutely dependent upon the public, or the charity of friends, living idle and miserable lives.

The States of New Jersey, Delaware and Maryland provide for their blind in the Pennsylvania institution.

The amount of work done by the pupils and workmen during the past year, was valued at $8,368; the sales $7,641. The workshop paid all its expenses, with a balance of $908 profit, which is considered a prosperous condition of this department.

The "Home for the Industrious Blind" is a part of the organized plan of this institution, and is designed particularly for the employment of its graduates, male and female, who, after finishing their education, have no homes nor friends to return to. An appeal is made to the benevolent to remember this "home," in their provisions for charitable institutions. And surely there can be no form of benevolence more commendable than that which, by providing a small sum annually, enables a blind person, otherwise helpless, to support himself. —*N. American.*

JAMAICA.

A despatch from Governor Sir H. Barkly to the Duke of Newcastle details the results of a tour made by his Excellency through a considerable portion of the island. Sir Henry Barkly states that the general impressions made on his mind by this tour were, on the whole, of a more encouraging nature than he had, from the gloomy accounts given by all parties, ventured to anticipate; and that he certainly returned to his residence with a higher opinion of the capabilities of the island and a more hopeful estimate of its social position than when he started.

WEST-TOWN BOARDING SCHOOL.

The Summer Session of this School will commence on Second day, the 7th of Fifth month next. The pupils will be conveyed by railroad to West Chester, where conveyances will be in waiting to take them and their baggage to the School, on the arrival of the morning and afternoon cars, on Second day, the 7th, and Third day, the 8th of Fifth month. The cars leave the depot, south side of Market street, above Eighteenth, (formerly Schuylkill Fifth street,) at 7½ o'clock, A. M., and 4 o'clock, P. M. The agent of the School will be at the railroad depot on Second and Third day afternoons, and will furnish pupils with tickets, and accompany them to West Chester. Those who go by the *morning* train will be furnished with tickets by a person in attendance. To those who procure tickets as directed, the fare from Philadelphia to the School, including baggage, will be one dollar, which will be charged to the scholar at the School. All baggage should be distinctly marked West-town, and with the name of the owner, and should be sent directly to the railroad depot. Applications for admission must be made to Joseph Snowdon, Superintendent at the School, or Joseph Scattergood, Treasurer, No. 84 Arch St., Philadelphia.

The West-town office is at Friends' Book store, No. 84 Arch St., where all small packages for the pupils left before 12 o'clock on Seventh days, will be forwarded. *All letters* for the pupils and others at the School, should be sent by *mail*, directed to *West-town Boarding School, West Chester P. O.*,

Chester Co., Pa. Postage should be *prepaid*, and packages should be distinctly marked and put up in a *secure manner*, so that their contents will not be liable to be lost by handling. The stage will leave West Chester during the *Summer Session*, for the School, on Second, Fourth and Seventh days, on the arrival of the *afternoon* cars from the city, and from the School to West Chester on the same days, to meet the afternoon cars to Philadelphia. The fare for each passenger to and from West Chester *by the stage*, will be 25 cts. When special conveyances at other times are provided at the School, an extra charge will be made.

FRIENDS' REVIEW.

PHILADELPHIA, FOURTH MONTH 7, 1855.

Our readers are presented this week with a copious extract from the report of a committee of the Senate of Pennsylvania, on the subject of a prohibitory liquor law, to which a respectful attention is invited. It may be justly regarded as an appalling circumstance, that so large a sum as 187,000 dollars should be poured into the treasury of the State as the purchase of license to sell intoxicating liquors, of which $142,000 are contributed by Philadelphia alone. This large amount, we observe, is not the price of the liquor disseminated among us, through the instrumentality of taverns, groggeries, &c., nor yet the profit deduced from the sale of those liquors, but merely that modicum of the profit which the dealers are willing to spare in return for permission to scatter their moral and physical poison broadcast over the land.

During the winter which has hardly yet passed away, the liberality of our citizens has been heavily taxed, in addition to the usual contributions, for the relief of pauperism; and certainly the promptitude with which the wants of the destitute classes were attended to, is highly creditable to their bounty. Though no inconsiderable portion of this distress arose from great numbers of the laboring classes being thrown out of employment, yet it may be fairly questioned whether objects would have been found for many of these liberal donations, if intoxicating beverages could have been totally excluded from the city and its neighborhood.

The writer of this article has no wish to discourage, in any degree, the utmost liberality in providing for the wants of the suffering and the destitute; but he would respectfully solicit attention to the most effectual mode of rendering that provision available—the drying up of the source from which a large part of the penury and crime existing among us unquestionably flows.

It is an expressive and instructive circumstance, that in the recent report of the Inspectors of the Eastern Penitentiary of this State, they inform us that of 124 convicts admitted during the past year, only one was a total abstainer; all, with this solitary exception, were moderate or intemperate drinkers.

Before our next week's number reaches our subscribers, some of our distant members will no doubt be preparing to leave their habitations for the purpose of attending the approaching Yearly Meeting to be held in this city.

At all times and under all circumstances, the prospect of such an assemblage must awaken serious reflections in the mind of every Friend, who is duly concerned for the maintenance of those precious testimonies, which it has been the privilege, as well as the duty, of our Society to support. And probably there has never been a time, since the name of Quakers was stamped on the rising community, of which George Fox is usually regarded as the founder, when it was more necessary than in our day, to recur to first principles, and to cultivate those feelings of humility, and of regard for the judgment as well as for the weakness of others, which a just sense of the infirmities of our common nature never fails to inspire.

In the management of this periodical, and in his efforts to accomplish the objects of its establishment, among which the diffusion of correct and reliable information relative to the proceedings of our religious assemblies was one, it has frequently become the painful task of the Editor to bring into view unmistakeable evidence of a want of the unity of feeling and concert of action which ought to distinguish, and which usually do distinguish brethren who belong to the same household of faith, and who are laboring to promote a common cause. The expressive declaration of our blessed Saviour to his disciples, that Satan had desired to have them that he might sift them as wheat, appears not inapplicable to our Society in the present day; but the exhortation addressed to Peter, for whom the prayer of the Master had been poured forth, that his faith might not fail, remains to be equally applicable, "*When thou art converted*, strengthen thy brethren." This preliminary, as a prepara-

tion for the exercise of the strengthening power, is doubtless as requisite to be experienced in the present day, by those who are engaged in the advancement of the cause of truth on earth, as it was by the ardent and zealous disciple to whom the admonition was addressed.

In looking toward the approaching Yearly Meeting, we may readily conceive that ample room will be found for the exercise of patience and mutual condescension; and it is devoutly to be hoped that the readers of Friends' Review may not be the last to cultivate and to manifest a spirit of conciliation.

DIED, on the 19th of last month, at Hector, New York, RUTH WILLIAMS, (relict of the late Obadiah Williams,) aged 81 years, a member of Hector Monthly Meeting.

This dear friend lived a long life of usefulness, the latter part in much weakness. In remembering her great purity of character we are comforted, for, "Blessed are the dead which die in the Lord: yea, saith the Spirit, that they may rest from their labors; and their works do follow them."

——, in this city, on the 10th ult., after a short illness, PHILIP GARRETT, son of William and Elizabeth Biddle, a member of the Western Monthly Meeting, in the 16th year of his age.

——, at his residence in this city, on the evening of the 24th ult., WATSON JENKS, in the 61st year of his age; a member of the Western District Monthly meeting.

Although his health had been impaired for some time, little apprehension of a serious result was felt till a few weeks before his death, but when suddenly prostrated on a bed of sickness, the composed frame of mind in which, without a murmur, he was enabled to await the approach of death, and the entire resignation wrought in him to leave all his strong earthly ties, afford his bereaved family the consoling hope, that he was washed, sanctified and justified in the name of the Lord Jesus, and by the Spirit of our God.

——, On the 13th ult., in the 28th year of his age, ELIHU, son of Benjamin and Mary White, a member of White Lick Monthly Meeting, Morgan county, Indiana.

He was favored to bear his affliction with great patience and resignation, was frequently engaged in prayer, and his end was evidently peaceful.

HAVERFORD SCHOOL.

The Summer Term will open on Fourth day, the 9th of Fifth month next.

The managers have made arrangements to open, under the direction of a Friend of much experience as a teacher, and who is believed to be fully competent for the station, an Academical Department, in which students who are not prepared for either of the regular classes will be carefully instructed in all the preparatory studies, except the elements of the Latin and Greek languages, which will be taught as heretofore by the teacher in the Classical Department. Students in the Academical Department will enjoy all the privileges of those in the regular classes, and the studies will be carefully arranged to meet their wants.

Applications for admission into the institution should be made to the Superintendent, JONATHAN RICHARDS, *West Haverford, Delaware County, Pa.*, or, if more convenient, may be registered with Charles Yarnall, Secretary of the Board, No. 39 Market street, Philada. The age of the applicant, his previous studies, and whether or not he is a member of the Society of Friends, should be clearly stated. Copies of the last Annual Report, with the terms, and the rules for the government of the students, will be forwarded on application to either of the above named.

2d mo., 1855.

The Second Annual Report of the Directors of the Pennsylvania Training School for Idiotic and Feeble-minded Children, a copy of which has been recently placed in the Editor's hands, contains some information which it is thought may interest the readers of the Review.

The Principal of the Institution states, that there were nine pupils in the school at the beginning of 1854, and that sixteen were admitted and five discharged during the year, leaving twenty remaining at the date of the report. We append some extracts from the Principal's report, showing the character of some of the cases treated, and the improvement which has resulted from even a short period of patient and judicious labor. It may be well, however, to introduce here the Principal's caution, not to mistake the *beginning* of the work for its *completion*. Two or three years, in his opinion, is the shortest time in which any permanent good can be effected, in the treatment of a case of this kind; and when the apparently hopeless condition of many idiotic children is considered, the wonder is not that so long a time is required to raise them to an equality with even a low grade of humanity, but that any amount of effort should succeed in raising them at all. The operations of the school have been carried on during the past year in two hired houses near Germantown, within the limits of the consolidated city of Philadelphia. It is the earnest wish of the Directors, to provide grounds and buildings for the permanent establishment of the school on an enlarged basis, and for this purpose, as well as for the support of the ordinary operations of the institution, they ask the attention of the benevolent to this deserving charity.

The following are extracts from the report of the Principal, James B. Richards:

"Of the sixteen admitted during the year, *one* so distrusted her own powers, that she would not step over a door-sill, or even the smallest

thing which lay in her path, though she had the control of all her voluntary muscles; *two* were able to walk but a few steps at a time; *nine* preferred to use their hands in eating, having never been accustomed to use a fork or spoon; *seven* could dress or undress themselves but in part, while four in that respect, were as helpless as infants; *ten* had little or no idea of cleanliness; *four* could use but two or three words, and six had never spoken. All masticated their food very imperfectly; one had never been fed with anything but pap, lest she might be choked—she would sooner starve than help herself to food when placed before her, or even put into her hand.

The *results* obtained during the past year, have been abundantly satisfactory.

Of those who have been with us a few months, we have had only time to ascertain the peculiarities of their condition, and commence a course of treatment adapted to their various wants and capacities.

Of the two who, when received, walked but very little, one walks two or three miles and the other half a mile without fatigue. Those who were accustomed to eat with their hands, now prefer to use a fork or spoon, and I much doubt whether many families of children, in whatever walk of life, demean themselves with greater propriety than ours, when at table. The four who used but few words in talking, are *now* able to ask and answer questions with a good degree of facility. Of those who were dumb at the time of their entrance, the three who have been with us more than six months are using some words quite freely; while the remaining three are taking some initiatory steps, by learning to place their lips and tongue in different positions as directed, and to explode the vowels.

Our first class in reading consists of four boys and three girls. I do not think it an extravagant remark, when I say, that this class will compare favorably with many in our District Schools, who have been studying longer than they.

A little girl from Montgomery County, admitted during the early part of last summer, was so timid when she first came to us, that she would crouch away when looked at, as though she had committed some dreadful offence. She preferred to be alone, and for a long time was so unhappy in her new home, that she grew quite thin. I took especial pains to speak kindly to her and pat and caress her; but all to no apparent avail. One day, when my little daughter was brought into the school room by its nurse, Mary burst out into the most rapturous expressions of joy. She cried and laughed, jumping up and clapping and rubbing her hands in an extacy of delight. I called her to me; and as she stood beside that little infant, she was perfectly composed. From that moment, her whole life seemed to receive a new impulse—*the sentiment of affection, which is always the first to be developed in every child*, was making its impression upon this little imbecile girl's mind, and laying the foundation of her future improvement, morally and intellectually. The problem, which had been for some months to me a mystery, now received this most simple yet beautiful solution at the hand of a babe.

Mary is now doing well, learning to dress and undress herself, wash her face, comb her hair and attend to her personal wants. She does not now run out in the midst of a shower as she used to, and stand under the eaves, or sit down in a mud puddle as if it were her greatest enjoyment; but she is learning to be neat and orderly, and amuses herself in exercising and playing with the rest of the children.

The little child of whom I have before spoken, as of feeble and delicate organization, is more fleshy, vigorous and active than when she came. At that time, she scarcely seemed to understand that she must close her lips and keep the food in her mouth when it had been once placed there, so that the person feeding her was obliged to introduce the food by small quantities, far into the interior of the mouth, to insure her swallowing it; and to prevent her from choking, as great care was necessary, as in the feeding of an infant.

Although she has been with us but a few weeks, she is learning to use her tongue in keeping her food in her mouth and eats bread without choking. She laughs louder, takes notice of what is going on around her; is much interested in the general exercises of the school, runs about from room to room, and is learning to come when bidden. The croup which troubled her very much when at home, we have not seen any symptom of, owing doubtless to our practice of cold bathing.

Miss Holmes, my assistant, who has had the special charge of her, says that she is learning to take some notice when she is dressing or undressing her, and that she makes feeble attempts at putting her hands into her sleeves, and her feet into her shoes; neither of which she did till within a week or two. The instinct of self preservation is also being aroused; for she will throw out her hands and take hold of anything that may come within her reach in order to save herself from a fall. Her progress must be slow, yet none the less sure.

It should be remembered by those visiting the school, that we have not only mental, but physical imbecility and infirmity to contend against. I am aware that it must require in parents a good degree of confidence in our ability to meet the infantile wants of such extremely feeble organizations; yet we are glad to find that there are some who have the courage to bring their little ones and entrust them to our care, believing that more can be done for their advancement and improvement, while under the guidance of some person who has made this

subject his special study, than all that has or will be done, while under their own immediate roof.

Although the teacher may well understand the operations of a child's mind, yet months will sometimes elapse, before any sufficient hold can be obtained to enable him to secure a healthy development. To illustrate this more fully, I will relate a case that came under my charge some years ago, of a little boy five years of age, who neither walked, crept nor even rolled over, when placed on the floor. He could not distinguish his mother from a stranger. I found him lying in the most forlorn and apparently hopeless condition. He was soon after brought to the school, where I at first applied myself to the task of ascertaining if possible whether he had any faculty which could be appealed to. The sentiment of affection was still dormant. I was obliged therefore to go yet further back.

Having often noticed that an experienced nurse would endeavor to arrest the attention of a new born infant, not by showing it some pretty toy, but by *talking to it as if it were an intelligent being*, I took this for my guide; and preparing myself for the task, laid upon the floor an hour each day, reading aloud to this imbecile boy, as if he understood me perfectly. This practice was pursued for several weeks, till, one day instead of lying on the floor, I sat in a chair. In a few moments, I saw by his making an effort to move, that he had missed me. As soon as I again placed myself by his side, he stopped fretting and appeared to be pleased. Here then, I had a "fulcrum on which to rest my lever." At the next lesson, instead of reading aloud, I read to myself. He noticed my silence, and, slowly putting his hand to my mouth, attempted to open my lips. Upon reading aloud again, he expressed his pleasure by a smile. This practice of reading and talking, was steadily persevered in for a number of weeks; during which time, I was enabled to gain his confidence, little by little; and during the four years which followed, he more than answered my highest expectations, becoming a marvel to his friends and those who had previously known him. At the end of that time, he could read intelligently, and walk about like other children.

As he never yet had manifested an idea of a being higher than his teacher, I tried to give him one concerning God, by telling him that God made the apples, peaches and pretty flowers; that He made the sun, and that He gave us the rain. I then asked him, what he thought of God? his reply was, 'good God.' I then asked, how he felt towards that 'good God?' his answer was as natural as it was beautiful, 'I should like to kiss Him.'

This case will also serve for encouragement to those parents, who may think their children altogether too hopeless to receive benefit from such an Institution. Let me assure them, that I never yet, during my whole intercourse with these unfortunates, found one too low for improvement—and I have often seen cases that might have been materially improved had they been brought to us in season—while the distress of parents who have held their children back on account of their tender age, has often called forth our deepest sympathy. The age at which children should be admitted, can hardly be too early, indeed we would be glad to see half-a-score or more of infants in our nursery, while none should be admitted after twelve or fourteen years of age."

Extract from the report of the committee on "Vice and Immorality" of the Senate of Pennsylvania, in relation to the manufacture and sale of spirituous liquors.

There is, it is believed, no infringement of any constitutional provision by this bill, nor any needlessly harsh provision, producing a re-action in the mind of the citizen, well disposed to the cause of temperance, and inducing a willingness rather to submit to existing evils than see the power of the law put to a doubtful issue, with a public opinion revolting under a sense of harshness and injustice, or a conviction of the violation of constitutional provisions justly regarded as sacred.

Against the adoption of a law prohibitory in its character, the committee do not consider the vote of last October as decisive. There were three hundred and seventy-three thousand and forty voters who took the trouble to attend the polls to vote for Governor, of whom but three hundred and twenty-one thousand seven hundred and seventy-five cast their votes either way, upon the liquor question. There was but a majority of five thousand and thirty-nine votes against prohibition; while fifty-one thousand two hundred and sixty-five voters at the polls, refused to cast their votes for or against prohibition. Why? Obviously they were not against prohibition or they would have so voted. They were, generally, for prohibition, it may justly be inferred, as the committee think, but hesitated from an apprehension that an affirmative vote might sanction some extreme and harsh legislation, revolting to the sense of justice, or invasive of constitutional rights. Under this aspect of the subject, therefore, your committee is impressed with the belief that the basis of a public opinion has been afforded and made known to the Legislature, for a law of a prohibitory character, but not for one extreme in its actions or penalties. The bill now presented to the consideration of the Senate, the committee recommend, as adjusted with a fair and reasonable regard to that public opinion, without the support of which no law should be passed, or long continued on the statute book.

The committee are not unmindful, that a large revenue to the State Treasury will be lost by the adoption of a prohibitory liquor law, the

Auditor General's report showing an income last year, for tavern licenses, of one hundred and eighty-seven thousand six hundred and two dollars and fifteen cents, of which one hundred and forty-two thousand and ninety-three dollars and sixty-five cents came from Philadelphia. As large as this amount is, the committee consider it no compensation for the loss, to the respective counties, arising from the maintenance of prisoners and paupers, made such by drinking intoxicating liquors; and much less can it begin to compensate the irreparable damage done thereby to the people in their health, morals and domestic happiness, to say nothing of the peril induced to their immortal welfare. That must, unquestionably, be unsound legislation that raises revenue at so fearful a cost; they cannot be faithful legislators who seek to fill the public treasury at the sacrifice of the constitutions, the happiness, the lives of their fellow beings; they cannot be true representatives of their local constituency, who pay a tribute to the State that costs that constituency many times the amount, pecuniarily, in lost labor, in prison and poor house expenses. It is a poor and profitless investment for parents to toil to feed, clothe and educate their children to the period of manhood, or for citizens to tax themselves to the extent of millions every year, to school their children, if the owners of groggeries and public bars may, at pleasure, mar the good work, and destroy the hopes of parents and of the republic, by destroying the mental, moral and physical capabilities of the people, thus raised and trained at a great cost, with the purpose of making them good citizens. If it is worth while making these heavy expenditures to make healthy, moral and intelligent citizens, it is worth some sacrifice, and, if need be, some expenditure, to avert great and seductive evils from them, and to preserve them healthy, moral and intelligent citizens.

But the economical view of the subject does not stop with the consideration of the expenses of maintaining the victims of intemperance as paupers and criminals. There is lost to the productive industry and wealth of the community, the labor of those who produce the elements for and manufacture the liquor; the labor of those engaged in selling it; the labor of those who abandon their employments and spend their time in drinking. There is, also, the loss of the grain that is perverted from the purpose of food, to sustain life, to that of drink to destroy life. There is the loss, also, of the labor of those who cease from labor from impaired health, impaired resolution or character, and who are untimely cut off by death. Of the extent of the actual losses thus undoubtedly sustained, no statistics can be framed to give us the appalling results, and the imagination could hardly over-reach the reality. On the other hand, how indefinitely beneficent would be the results of the labor thus lost, if well and simply directed, to produce food, clothing and education for the people, is equally beyond computation, and only to be realized by a hopeful imagination, enthusiastic for the good of our fellow beings. Instead of disorder and waste, and a damaging depreciation of moral and physical energy, producing enervation, idleness, despair and death; and instead of dragging down helpless, depending families, into poverty and disgrace, the world would witness a perpetual onward progress of healthful and cheerful industry, the accumulation of the comforts of life and of wealth; and respectability and prosperity would crown the efforts of honest enterprise. If, indeed, intemperance could be made to cease, then would the world be rid of the evil which more than any other prevents its becoming that paradise which a beneficent Creator, but for the sin of man, designed it to be.

There is, also, a political bearing in which the subject is to be viewed. Taverns and treating are a recourse had for influencing voters in the political canvass. It is one that all candidates cannot alike resort to, and the less scrupulous have thus an advantage over those who are more conscientious, and the result cannot be otherwise than detrimental to the public welfare, by elevating to office those men who are the least scrupulous and least likely to serve their constituents with fidelity. While a degree of social liberality and good fellowship is thus manifested, the purity of elections and freedom from all undue bias therein, is a purpose too sacred and dear to the American citizen to be thus invaded, without deep apprehension, by every one who holds dear his country's welfare and honor.

There is yet a further consideration of the subject, that should engage the attention of the philanthropist and statesman. It is a law of our nature that the sins of the parent, in their consequences, are visited upon the offspring. Our race is impaired and damaged by intemperance, and we wickedly mar the beautiful handiwork of the Almighty. The most perfect of His creation—His last crowning work, which, well pleased, He pronounced good—we, by perverting his blessings, make bad and destroy. Him that God made in his own image, erect and comely, and glowing with health, man makes besotted and bloated deformity, and takes from him his glorious intellect. And this degeneracy must be felt to impair our national strength, our capacity for self government, our ability for defence. The individual and national character are impaired in virtue, resolution and physical power, and the incentive to great sacrifice or high achievement, is lost. The people of Europe affect to regret the degeneracy produced by our climate. If this be the unavoidable cause of such an effect, it becomes of the greater necessity for us to avoid adding to it the certain degeneracy produced by intemperance. One of your committee has had opportunity, recently, to ob-

serve the deeply damaging effect upon the people of our parent isles, by the vast amount of intemperance to which they are addicted, and to have that observation confirmed by the testimony taken, and report made, by a committee of the British Parliament. Intemperance there is eating into the vitals of the people, and, with a climate more favorable to health, so undermines the constitution, as to baffle the skill of the physician and surgeon, while it cannot be doubted that the military arm of the government is sensibly impaired by the damaging effects of intemperance. To estimate the aggravated extent of the evil there, it may be stated, that it was testified before the Parliamentary committee, that the cost of drink to the United Kingdoms, per annum, is from £70,000,000 to £80,000,000 sterling; and in its consequences, in the cost of poverty and crime, as much more—together, £150,000,000 or seven hundred and fifty millions of dollars! It becomes, therefore, indeed, American statesmen to reflect upon and avert, in time, a waste of such tremendous extent, and a calamity so unmitigated and aggravated in its consequences.

It is true, public opinion must advance with us to sustain the law; but the law should not, in a good cause, fall behind public opinion. They should keep pace with each other, and favorably act and re-act one upon the other, and advance together, as far as attainable, in the right direction. But it is not alone the stopping off intoxicating drinks, either by law or by public opinion, that should be attended to by philanthropists or enlightened legislators. The people, when not at work, must have some amusement or occupation; and they will work the better for having had innocent and healthful amusement, such as gives vigor to the body or intelligence and elasticity to the mind. British statesmen, unable to give up the revenue from spirits and beer, (a revenue how great, may be inferred from the fact of two London breweries paying each near a million dollars of excise per annum,) unite with the public spirited friends of the people, in purchasing and laying out parks, and opening zoological gardens and museums, and galleries of statuary and painting, gratuitously to the people, for their improvement and diversion from the haunts of vice and intoxication. Shall we not begin to do likewise? Shall we continue to spend millions of the people's taxes every year to teach the children to read, and then, when they have learned to read, afford them no facilities for reading, and no inducements to preserve them in the paths of virtue? Printing goes by steam, keeps up to the age, nay, is pioneer to all other improvements, and books are cheap. Shall the people, then, not have libraries to read, in every neighborhood? It is believed to be the cheapest expenditure that can be made, and will produce benefits even greater than the public schools, as compared with the cost, in preserving the youth from vice, in making the people more intelligent and peacefully inclined to an obedience to law and good order.

Though vastly less is done in England for popular education than here, Liverpool has taken a successful start in forming libraries and reading rooms for the people, that are resorted to in crowds, and with beneficial results. Such a purpose is made a feature in the bills now reported; but its execution will, of course, depend upon the willingness of the people of each neighborhood to carry out the design. It is a permissive, not a compulsory authority. The effective way of making good citizens is to lay hold of their intelligence, cultivate it, inspire love for their country and fellow-men. They then become the sure friends and protectors of public order, and love their government and its institutions the more from perceiving their operations to be beneficent upon them. With all our justly boasted freedom and free institutions, our governments have never yet done justice to the people in providing instruction and healthful recreation. Shall the government of the people do less for the people than the old monarchies of Europe? Let us replace taverns and groggeries not only with schools, but with libraries, reading rooms, lectureships, museums, gardens and parks; and in time, the wealthy and munificent will leave to them galleries of the fine arts, where their tastes may be further improved and refined.

The principle of a prohibitory law is that which lies at the basis of all government. It is the principle of self-protection. Society must be capable of defending itself—of casting out the evils that assail its well-being—or it fails in its end, and man has surrendered his natural liberty for a protection he does not obtain. It may defend itself from the evils of intemperance, as it may from others that alike sap the foundations of good morals and good government. All sound jurists agree in this.

THE EMPEROR NICHOLAS.

Nicholas Pawlowitch, Emperor of Russia since the 1st of December, 1825, third son of Paul the First, by his second wife, Maria Feodorowna, daughter of Duke Eugene, of Wurtemburg, was born on the 7th of July, 1796, in the castle of Gatschin, near St. Petersburg. With his youngest brother, Michael, he was educated under the immediate auspices of his mother, by Count Lambsdorf. In his youth he devoted a great deal of attention to military studies. He was by nature rather grave and reserved, which secured him against the influences of a luxurious Court, and protected his physical constitution and moral character. During the reign of his elder brother, Alexander, he held himself aloof from all the political business and events of the Empire. After the Congress of Vienna, he travelled through different sections of Europe,

visited England in 1816, inspected all the provinces of Russia; and on the 13th of July, 1817, he married Charlotte, the eldest daughter of Frederick William the Third, King of Prussia. His domestic life has been considered a model of order and happiness. Until his accession to the throne he dwelt in retirement from the Court, in the Palace of Anitschknow, near St. Petersburg.

When Alexander died, on the 1st of December, 1825, Nicholas became, in consequence of the resignation of his elder brother, the Grand Duke Constantine, heir to the throne of Russia. A conspiracy, in which a large number of the Russian nobility were engaged, and to the support of which a large portion of the army, and even some of the divisions of the Imperial Guards were won over, broke out on the 26th of December, 1825, in open rebellion against the accession of Nicholas, and in favor of Constantine. The insurgent troops were joined by large masses of the people, and the outbreak threatened to take a very serious turn. The Governor of the capital, General Miloradowitsh, who opposed the conspirators, was killed. The young Czar, Nicholas, followed by a detachment of Cossacks, rode up to the ranks of the rebels, posted in one of the squares of the city, and, by dint of his cool, collected courage and determination, succeeded in quelling the insurrection. The leaders were condemned to death, except eighty-three, who were sent to Siberia. The divisions of the Guards which had been seduced, were sent to Persia, to fight against the mountaineers in the Caucasus, where they suffered the penalty of their treason. This commencement of his reign exercised the deepest influence upon the character of the Czar. By nature of a commanding and military turn of mind, he had been compelled to ascend his throne by force of arms, which ever afterwards disposed him to practise the utmost vigilance and most rigorous justice in his administration. Under the new reign, a severe military rule was substituted for the lenient and philanthropic inclinations of Alexander, which had favored the formation of the treasonable demonstration which succeeded his death.

The Czar had four sons and three daughters. Of the former, the eldest, and the heir to the throne, is the Grand Duke Alexander Nicolaswitsch, born on the 17th of April, 1818, and married in 1841, to Maria Alexandrowna, the daughter of the Grand Duke Louis, the Second, of Hesse, by whom he has had four children. His character, so far as has been developed, is regarded as mild and placable.—*N. American.*

Men of sincerity are not usually the first to question the integrity of others. Hence such persons, until their wit has been sharpened by collision with men less scrupulous than themselves, are liable to be rendered victims to the artful and designing.

Extract from the speech of Thomas H. Benton, in the House of Representatives, on the 27th of 2nd month, on the proposal of the Executive to raise an additional force for protection against Indian hostilities.

It is an unenviable task to say anything in favor of Indians, but my experience and observation authorize me to say, that they seldom shed blood except for revenge; and that almost all our Indian wars (leaving out those formerly incited by foreigners) arose from some outrage first committed upon them by whites. They have a feeling, formerly inexorable, that it takes blood to cover up blood; in later times a commutation is accepted; and in this acceptance of compensation, the door is opened to peaceable conclusions. Hospitality is their strong feeling; and of this the most savage of the tribes now hostile to us have given proofs, even during the hostilities. Fremont and Beale have passed among the Utahs within a year, not only unharmed, but aided—receiving from them food and shelter. Fremont, in the extremity of hunger in his last winter expedition, killed a horse which belonged to a band of Utahs; he went to their camp, avowing what he had done, and they accepted compensation, according to the law of the prairies. They did not think of making it a crime, to be militarily punished, but a debt to be liquidated with some blankets, powder, and lead, and tobacco. Another party supplied him with flour and a fat dog to make a feast. Beale was in their hands, helpless, when they were at war with the Mormons, the Mexicans, and our soldiers, and was treated as a brother by the young men—as a son by the aged chief. The account of it is too full of interest and instruction to be omitted here. It was after the loss of his arms, ammunition, and provisions in crossing the Grand river fork of the Great Colorado of the West. He had detached the strength of his party on a return expedition to New Mexico for supplies, hiding himself in the gorge of a mountain to escape detection and probable danger. He was discovered. Seeing the party approach, well armed, he went forth to meet them, invited them into his lodge of sticks and bushes; and, of his scant food, gave them part. They invited him to go to their village; he did not like the invitation, but knew that courage and confidence was the passport to safety. He went; and now hear the manner he was treated, told in his own words:

"A few hours' ride brought us to the Indian camp; and I wish I could here describe the beauty of the charming valley in which they lived. It was small, probably not more than five miles wide by fifteen long, but surrounded on all sides by the boldest mountains, covered to their summits with alternate patches of wood and grass, giving it the appearance of having

been regularly laid off in small farms. Through the centre a fine bold stream, probably three feet deep by forty wide, watered the meadow land, and gave it the last touch which the valley required to make it the most beautiful I had ever seen. Hundreds of horses and goats were feeding on the meadows and hill sides, and the Indian lodges, with the women and children standing in front of them to look at the approaching stranger, strongly reminded me of old patriarchal times, when flocks and herds made the wealth and happiness of the people, and a tent was as good as a palace. I was conducted to the lodge of the Chief, an old and infirm man, who welcomed me kindly, and told me his young men had told him that I had given of my small store to them, and to '*sit in peace.*' In about fifteen minutes a squaw brought in two large wooden platters, containing some very fat deer meat, and some boiled corn, to which I did ample justice. After this followed a dish which one must have been two weeks without bread to have appreciated as I did. Never at the most luxurious tables in Washington did I find a dish which appeared to me so perfectly without a parallel. It was some corn meal boiled in goat's milk, with a little elk fat. I think I certainly ate half a peck of this delicious *atole;* and when about to start back to my lodge, I found a large bag of dried meat, and a peck of corn put up for me to take to my people."

Such was his reception by these savages, in a state of war with all around them; the very reception, and the exact salutation, which the patriarchal pages of the Bible present us in so many instances.

Mr. Beale was superintendent then, and did more in that expedition through the heart of the Indian tribes to conciliate their good will and bind them to the United States, than any number of mere officials, *without the gifts which give ascendancy over the savage mind,* could do in ages. He has been dismissed, and is deemed unworthy to serve this Government, with what reason will yet be seen; but he could go now, without Government authority, and without guards, through every hostile tribe west of the Mississippi, ascertaining every cause of war, and the terms upon which every one could be settled.

Mr. Chairman, we have some sculpture in the great rotundo of this Capitol which separates the two Halls of Congress—the subjects being incidents of Indian intercourse with our race in this, our part of the American continent. Over the east door, indicative of our line of approach, are the Pilgrim fathers stepping ashore on the rock which history and tradition consecrate; meeting them are the children of the forest, extending the maize, symbol of hospitality. Further round towards the north is the figure of a young Indian woman throwing herself under the uplifted war-club, to save the life of the captive white man. Over the north door is a venerable looking white man buying a domain from the red men, and giving them some bits of cloth and trinkets in exchange. Further round still, and over the west door—ominous direction! is the white man and the Indian engaged in deadly strife! the Indian not being the sculptor, of course, the vanquished. Sir, in ancient times national history was written in sculpture, as we still see in the exhumed ruins of Nineveh and Babylon. Doubtless our artist was only figuring detached scenes, without any view to their historical connection and import; but the reflecting mind may see history in them, and suppose a design to write it. It is history! the history of our Indian intercourse!—hospitable reception, land taken, Indians killed. Is there not enough in this history to induce us to stop, and think, and try to settle, with all possible gentleness, these calamitous Indian wars, of which our own misconduct has been too much the cause?"

HUMAN INFLUENCE.

BY MARIE ROSEAU.

Oh! deem not thou canst lightly err,
And none must bear its weight but thee:
There's none on earth who stands alone,
None so devoid of sympathy,
But that each fault will wing a dart
To pierce some gentle feeling heart.

Oh! say not that no sin of thine
Will cause another, weaker one,
To fall or stumble by the way,—
By following *thee* his soul undone,—
Drawn to the very depths of shame:
Then on whose head shall rest the blame?

Oh! say not thou art far too weak
To help some brother poor and frail,
Whose footsteps falter by the way,—
Whose burthened strength begins to fail—
Thy words of hope may soothe his grief,
Thy hand, though weak, may bring relief.

Perchance some weary spirit mourns,
In bitterness of grief e'en now,
That thus in bonds, by error wrought,
So strong a soul as thine should bow—
That *thou*, of all the world shouldst stray
From wisdom's straight and pleasant way.

Perchance e'en now thy many faults
Stand in some wand'ring brother's road,
That but for *thee* his feet would tread,
The path of wisdom and of God—
Who, but for *thee*, or for thy sin,
A victor's glorious crown might win.

Oh! none there are, whose deeds and words
May not exert an influence wide,
There is no man who hath not strength
Some wand'rer from the way to guide:
No voice with tones too weak to bless
Some hapless brother in distress.

SUMMARY OF NEWS.

FOREIGN INTELLIGENCE.—The British Mail Steamship Asia arrived at Halifax on the 30th ult., bringing Liverpool dates to the 17th.

Public attention is centered on the Vienna Conference, and hopes and fears are nearly equally balanced as to probabilities of peace. The

Austrian and Prussian circulars are of a peaceful character, but the Czar Alexander's manifesto to his army is quite warlike.

The Conference met at Vienna on the 15th ult. The four bases and the interpretations given them by the Allies were set forth, and were accepted verbally by the Russian representative, whereupon one of the Plenipotentiaries was deputed to draw up a protocol, to be signed by all on the following day, and which would constitute the basis of negotiations for peace. Prussia has refused to accede to the treaty with the Allies, and will not therefore, be permitted to participate in the Conference.

The attack made by the French forces, on the night of the 23d and 24th of 2d month, was upon some new works of counter-attack, which the Russians were erecting near the Malakoff Tower, towards which, the French lines were gradually approaching. The Russians, though greatly superior in number, were driven out of their position and their works destroyed, after a severe engagement, in which 100 of the French were killed and 300 wounded. The loss of the Russians was said to be about 1,000. The Russians had commenced the erection of a new battery, considerably nearer the French works than that destroyed.

The Allies were making the most vigorous preparations for the bombardment of Sebastopol, which was expected to commence in a few days. The sickness at Balaklava was decreasing. The weather was exceedingly variable.

The Russians had sunk two more ships in the harbor and were erecting formidable fortifications in the valley of Inkerman.

England.—The Roebuck committee continued its sessions daily, and the evidence thus far, more than corroborates the statements made as to the reckless waste of material and of life, caused by the want of proper system in the English army, and the inefficiency of some of the officers. The patriotic fund exceeds £1,000,000 sterling.

The ship Great Republic had arrived at London, but there was no dock large enough to admit her.

France.—The Emperor has spoken publicly of his journey to the Crimea as a thing decided upon. A number of persons, members of a secret society, have been arrested at Paris. Orders have been given to prepare at Toulon, 50,000 men and 8000 horses.

Belgium.—The ministerial crisis still continues. M. Tesch, M. Brouckere and M. de Theux have each been requested by the King to form a new Cabinet, but have refused.

Holland.—The provinces of North Brabant and Guelderland have been inundated in consequence of the driving ice of the rivers having accumulated in various points, and dammed up the waters. Seventy villages were under water; some were submerged to the very roofs, and many of the houses would be so completely undermined as to be entirely uninhabitable. Great numbers of cattle have been drowned, and the provisions of the inhabitants are entirely destroyed. In many places, the dykes and dams have been swept away and will require to be rebuilt. So great a flood has not visited Holland for the last 144 years. In consequence of the precautions used comparatively few human lives were lost.

Russia.—The first corps of the new "militia of the empire" (*druschini*) is to assemble in the 4th month, but the government has ordered that, in the meantime, every man shall remain in his ordinary place of residence, without uniform and arms, until the order for departure shall be given.

Turkey.—Some serious disturbances has taken place in Syria, and 1500 men have been sent to Beyrout. Mahmoud Bey, of the Foreign Office, has been appointed Governor there.

A violent shock of an earthquake was felt at Constantinople on the 28th of the 2d month.

Australia.—The riot at the Ballarat diggings had ceased. No fresh outbreaks had occurred. The examination of the prisoners made during the riots had been continued several days. Numbers had been released; others had been committed, a few for high treason, and some for sedition.

Cuba.—Don Ramon Pinto has been executed by the garrote, at Havanna. His execution has created much excitement, and the Captain-General has not made his appearance in public since the execution.

Jamaica.—The congregation of a Baptist chapel in Kingston, having been evicted from the building by a decree of the Court of Chancery, a riot ensued, and after the riot act had been read without effect, the military were called in to quell the tumult.

Domestic.—A select committee of the New York Assembly have reported an "Act for the defence of Liberty," of which the following are the main features:

The bill provides in behalf of fugitive slaves:

1. The writ of habeas corpus.
2. A trial by jury.
3. Fines for the arrest of persons as fugitive slaves, who are not such.
4. A denial of the jails for the temporary safe-keeping of fugitives.
5. An interdict against all public officers of the State assisting in the arrest and restoration of fugitive slaves to their masters.
6. A similar interdict to the State militia.
7. Repeal of a conflicting law.
8. Penalties to State officers who may prefer obedience to the laws of Congress.
9. Expenses of this new law provided for.
10. The act to go into effect immediately.

The Senate of Maine has passed resolutions strongly condemnatory of Slavery, the Fugitive Slave Act and repeal of the Missouri Compromise, and instructing the Senators in Congress from that State "to use all possible means" to secure the passage of laws "repealing all laws of the United States authorizing slavery in the District of Columbia;" repealing the Fugitive Slave Law, and prohibiting slavery in the Territories. In the House, a bill forbidding officers of that State, under penalty, from aiding in the execution of the Fugitive Slave law, was referred to a select committee.

Pennsylvania Legislature.—A large number of bills of a private or local character were considered during the past week, and many of them passed. The bill to repeal the tavern license laws was discussed in the Senate on the 29th ult., and various amendments made, after which, the bill was postponed. The bill for the sale of the main line of the Public Works was discussed in Committee of the Whole House, on the 28th and 30th.

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MEMOIRS OF JOSEPH JOHN GURNEY.

(Continued from page 468.)

The warm and affectionate letter from which the following is an extract, was addressed to the grandchildren of his aunt Jane Gurney, on the anniversary of the decease of his beloved uncle Joseph Gurney.

New York, 12th mo. 25th, 1838.

* * * I am now fifty years old, and have seen a good deal of the world,—my acquaintance with the religious public, and with serious persons of various names and classes, has been extensive,—and it is my testimony that I have not seen a better way to walk in, than that into which *he* was led. I mean simple, sincere, *living quakerism.* I think it is under no sectarian feelings, that I find myself penning that word *quakerism.* I have reference chiefly to the well-known views always entertained by our Society, respecting the supreme, immediate and perceptible government of Jesus Christ over his church, *by the influence of his Holy Spirit.* I wish you to understand in what sense I use the word "*perceptible.*" The distinct whisper of some private counsellor is perceptible to the ear; but not more so than the still small voice of the Spirit of Christ in the heart, saying to every one of you, "This is the way, walk ye in it." The light of the sun, which reveals the objects of nature, is perceptible to the eye; but not more so than the light of Christ, which makes manifest moral truth to the consciences of all men, and which shines on all those *particular duties,* to which we are individually called, as living members of the Church of God. Thus with me the light has shone on a religious visit to America; and on many a specific labor and service in that land. The gentle breeze which blows from the south, is perceptible to the feelings; but not more so than the gentle constraint of a divine influence which impels the Christian *onward* in his race of duty. When every wind ceases to blow, the very stillness is perceptible to the nerves of the body; but not more so than the holy tranquillity of soul which the Spirit imparts to the man of a good conscience—"the peace of God which passeth all understanding."

Now, my dearly beloved ones, abide and walk under this all effective government of a righteous Saviour. Let every desire that would lead to transgression be checked; every rebel thought subdued; every undue conformity to the world and its vanities surrendered; and be ye *all* that the Lord would have you to be. Imitate the example of Moses, and make all things according to the pattern showed to you in the Mount, even to the least pin of the tabernacle. This is the true secret of Christian perfection; a standard hard to reach, but always to be followed. "Know ye not that your bodies are the temple of the Holy Ghost, which is in you, which you have of God, and that ye are not your own, but bought *with a price?*" Oh, that costly glorious price; the atoning blood of Jesus Christ, the one propitiatory offering for the sins of the world! Meditate on the infinite loving kindness of that Saviour who came down from the glory of his majesty, to live and die for sinners—who bore your sins in his own body on the tree; and lose not an hour, you dear elder ones, in devoting yourselves, body and soul, to his service.

And now a few sentences on the word *immediate.* Friends hold the immediate influences of the Spirit in contrast with those who, while they allow the inspiration of the sacred writers, imagine that their writings are the *only* guide with which we are now favored in the way of truth and righteousness. "The Scriptures," say such persons, "were given forth by the Spirit of God; all, therefore, who believe and obey the Scriptures, are, *through that medium,* taught by the Spirit." We, on the other hand, assert that no man can savingly believe in the truth declared in Scripture, or truly obey its precepts, unless his understanding is illuminated, and his heart touched by the *immediate* or *direct* influences of that Spirit, who is himself the divine author of the book; and further than this, while we expect no revelation of the peculiar *facts and doctrines* of Christianity, except through Scripture, we believe that the *moral law* is, to a cer-

tain extent, immediately revealed to all men, *independently of the book;* and also that, with respect to their individual callings in the church, Christians cannot ascertain them from Scripture. Here they have no other guide to look to, but the voice of the Spirit of Christ, who condescends to speak *immediately* to his people, and to show them what are the services into which he is pleased to call them. May you, beloved ones, ever be attentive to his immediate teachings; they will guide you in the way of truth and righteousness, virtue and peace. From these remarks it is evident that there is nothing in the view taken by Friends, of the immediate influences of the Spirit, (a view which is, I believe, increasingly opening on sound Christians of every name,) which has the least tendency to discourage a diligent use of those *means* which God has appointed for our edification and growth in grace. Do not neglect these means, as you value your immortal souls! Be fervent and instant in *prayer;* seek after retirement; reverently wait upon God; pour forth your hearts before him. He is a prayer-hearing, prayer-answering God. Never pass a day without reading a portion of Scripture in *private;* "meditate on these things;" give yourselves "wholly to them." Be faithful and diligent in attending all your meetings, both for worship and discipline. Your pilgrim cousin charges you, in the name of his Master, *never* to *subside* into carelessness in these matters. Let him more especially advise you to be regular in the attendance of your *week-day meetings.* I believe I could say with truth, that the most profitable and happiest part of my life has been spent in these very meetings. It is both good and pleasant to retire from the whirl and hum of a money getting, pleasure hunting world, to wait upon our glorious Creator, in the "silence of all flesh." How many were the happy hours which I spent with your beloved grandfather after this sort! How many the calm and cheerful walks which we afterwards took together from the meeting to the bank! Well, my dears, to conclude this long, and to me unexpected appeal, be strong in the Lord; persevere; press onwards in the path of self-denial, in the race of holiness; give up all for Christ; be faithful unto death; and no man shall take your crown. Bear, however, a short postscript on the subject of plainness of speech, behaviour and apparel. Your grandfather adopted these things under deep convictions of duty. He knew they were *right;* he found that they *worked well;* he adhered to them faithfully to his life's end. Will you not follow his example? If you will, of one thing I am assured, that you will never have occasion to regret your decision, either in this world, or in the world to come.

* * * * *

I must conclude with a message of dear, faithful and tender love to your parents, and above all to your revered grandmother. May they have the delight of seeing you walking in the truth!

During Joseph John Gurney's stay at New York, he formed an acquaintance with several interesting characters.

"I called one morning," he writes, "on W. C. Bryant, the first of American poets. He bears about him the expression of acute intellectual power, and somewhat reminded me of Southey. I was pleased to converse with him about his brethren in the art, the living poets of our own country. One point may be stated greatly to the credit of this man of genius—he is a consistent and unflinching advocate of emancipation. Another leisure evening was agreeably spent at the house of Colonel Stone, who is well known for his extensive literary acquirements. He is a person of ready wit, and, what is far better, of serious religious principle. At his house I met Dr. Spring, the minister of a large Presbyterian congregation. I was also glad to renew an acquaintance with Dr. Milnor, who is indefatigable in his support of the Bible and Tract Societies, and other similar institutions. I was much interested by visiting the office and warehouses of the American Bible Society. The business of that institution is there conducted on a large scale; and although I had no opportunity of attending its public meetings, I was rejoiced to hear of its continued activity and prosperity. It surely is a work of which no man can deny either the propriety or the importance.

"The friends of education in this city were much indebted to the late Joseph Lancaster, whose plan they adopted, and who, personally, very materially assisted them in the formation of their schools. I often saw him while I was in America, and much regretted that his want of care and prudence was so constantly involving him in difficulties. In the Autumn of 1838, he was repeatedly heard to say, that his work was finished, that he had now nothing left him to do but to *die.* Soon afterwards he was knocked down, in the streets of New York, by a runaway horse in a wagon, and died in a few days. Notwithstanding all his infirmities, there is reason to believe, that, through the mercy of that divine Saviour in whom he trusted, his end was peace.

"Speaking of the towns of America, I cannot think that the population derive any substantial advantage from the multiplication of their daily newspapers. Scarcely a village is to be found, of any considerable size, in which one of these periodicals is not published, whilst in the larger towns and cities they are very numerous. I often regretted that so much time is occupied by American citizens in poring over these often flimsy productions. This practice, together with that of reading novels, which are published in great numbers and at a very low price, has a material tendency to lower the tone both of intellect and of moral feeling. In making these remarks, I do not forget that newspapers, well conducted,

and in moderate numbers, are of essential service to the community.

Soon after completing his visit to the families of Friends in New York, Joseph John Gurney, in consequence of exposure to cold and wet, was seized with a violent attack of illness, which prevented him from pursuing his labors for a period of nearly three months. During the greater part of this confinement he was hospitably cared for at the house of his valued friend Joshua Kimber, at Flushing, on Long Island. "It was a time," he writes, "of suffering from bodily indisposition, but there was much in it both to instruct and to enjoy. The Friends under whose roof I was, are the parents of an interesting family; and both they and their children were ever ready to minister to my comfort."

Writing to his children, in the early part of his illness, (under date 1st mo. 16th, 1839,) evidently under a feeling of some uncertainty as to the result, after sending warm messages of love to his numerous friends, and expressing his earnest desires respecting themselves, he thus concludes:—

"Above all things, my most beloved children, keep in mind your stewardship; that giving yourselves freely up to the softening, melting power of divine grace, and suffering it to work in you, and through you, as it will, you may neither of you miss of the glorious 'well done' at last! Be sure to be faithful Friends; persevering workers in the Bible Society; and circumspect, living, liberal members of the universal church of Christ."

The following are from his Journal:—

1*st mo.* 20*th.* My mind has been generally preserved in a state of quietness, not without a little lively faith that the Lord will bring me through this illness. "I shall not die, but live, and declare the works of the Lord." The experience of this sickness has brought sweetly home the reality of the truth, as held by Friends, and has been much to the confirmation of my faith. To take a fresh look at death, and to find that my Saviour is above its terrors, is a great benefit.

2*d mo.* 1*st.* Beginning the new month still in confinement has been rather discouraging to my natural feelings. Last evening very sweet was the calm spread over me; and a prayer from dear E. Coggeshall, who is now paying us an acceptable visit, was most precious. "Why art thou cast down, O my soul, and why art thou disquieted within me? Hope thou in God; for I shall yet praise Him, who is the health of my countenance and my God."

First day afternoon, 2*d mo.* 10*th.* I have been most mercifully dealt with, and I desire to be enabled to make some record of the gracious dealings of my Lord with me; wholly unworthy as I am of the very least of his mercies. It was, I believe, in a measure of the obedience of faith, that I left my all to come to this country; and, perhaps, since I left home my faith has never been put to a closer test than during this illness; but there is that which is in us which we have of God, that does, at times, arise into a degree of blessed predominance over all our fears and temptations. May I be gathered to this holy power and influence more and more!

Fifth day morning. I have been attending our little week-day meeting this morning; a very precious time, wherein a concern was expressed that we might be gathered to the Lord's own washing, and feeding, and teaching; and I believe I am, through mercy, unhurt by this effort.

2*d mo.* 19*th.* [At Westbury, Long Island.] I have been favored with a night of enjoyable repose, and greatly feel the benefit of change of air. A precious time after the reading this morning. Surely the Lord condescends to be with us here, and praise is most abundantly his due. I am living a day at a time, more than ever before perhaps.

During his convalescence he had been occupied in writing a few Free and Friendly Remarks on a Speech lately delivered in the Senate of the United States, by Henry Clay, of Kentucky, on the subject of the Abolition of North American Slavery. In this little tract, after dwelling upon the startling fact, admitted by Henry Clay, that there were in the United States three millions of intelligent and immortal beings condemned by law, without a crime proved or even alleged against them, to an ignominious and perpetual "servitude," all the more embittered and agonizing by being "involuntary;" and liable to be bought and sold "like pigs, sheep, and oxen," Joseph John Gurney briefly but powerfully exposes the monstrous inconsistency between such a fact and the theory on which the independence of the United States is founded, that "all men," (without distinction of color,) "are created equal; and are endowed by their Creator with certain inalienable rights; among which are life, liberty, and the pursuit of happiness." He then proceeds, in a train of clear and unanswerable argument, to show that the abolition, by the federal government, of slavery in the districts of Columbia and of Florida, and of the internal slave-trade throughout the Union, would be in perfect accordance both with the letter and the spirit of the constitution of the United States; and, in conclusion, powerfully urges the claims of righteousness, mercy, and truth, as loudly calling for the adoption of these measures. The whole spirit of the tract is calm and Christian; and though published anonymously, was too characteristic of the mind of the author to admit of his being long concealed. "And so you are a writer too," said Henry Clay, addressing Joseph John Gurney, when they met at Washington in the following year, "I read your pamphlet and discovered the author immediately.

Of the various reviews of my speech upon Slavery, including Channing's, I consider yours the best." It was read extensively, and its conciliatory tone obtained for it a wide circulation even amongst the slaveholders in the southern States. Referring to its publication, Joseph John Gurney writes, in his Journal:—

3d mo. 25th. I have been this afternoon brought fervently to desire, that if this extra service of mine be not of the Lord, it may be stayed in its course; but if of the Lord, that it may go forward; and in the latter view I am again permitted to feel peace. O, I would not break or lose the golden thread which can alone bring me safely through this labyrinth of tears, for all the fame, the honor, the riches, the adulation of this fallen world. Lord, suffer me, I most ardently beseech thee, to have my portion (deeply unworthy as I am) in the language, "We have the mind of Christ." Having that mind, and being sure of it, I think I could bear the consequences. Lord, give me more faith, more conquering faith in thy own eternal wisdom and power!

In the fourth month of this year Joseph John Gurney again attended the Yearly Meeting at Philadelphia.

4th mo. 22d. I have many mercies to record in the recollection of the last ten days. The meeting of ministers and elders on seventh day, the 13th, passed off quietly. On second day the Yearly Meeting commenced; long acceptable silence; equally acceptable prayer from Daniel Wheeler. The meeting for worship at Arch Street on fifth day, much favored; Elizabeth Robson more powerful in testimony than I ever before heard her; and "anointing" in prayer was afterwards as graciously given me. On sixth day Daniel Wheeler was very acceptably engaged in ministry.

Just as the Yearly Meeting was closing that evening, I rose and said; "In the fear of the Lord, and in ardent love to all now assembled, I feel constrained to express my conviction, that the noble testimony always borne by this Society to the universal and independent influence of the Spirit of God upon the minds of men, and to the primary character of this influence as the very spring of all true knowledge of divine things, will never perish or fade away from among the children of men; and I have the same conviction respecting the immediate teaching, guidance and government of Jesus Christ, by the Holy Spirit, in the church; which I regard as the root of all these practical testimonies, respecting worship and conduct, into which our forefathers were led. May we maintain these views and testimonies with one mind and one accord, remembering that they are in perfect accordance with the corresponding doctrines of the full divine authority of the Holy Scriptures, and of the propitiatory sacrifice of our Lord Jesus Christ, as the sole ground of our hope of acceptance with God, and of everlasting salvation! May we, by the intelligible language of a devoted and consistent life and conversation, show forth our adherence to the truth, the whole truth, and nothing but the truth, as it is in Jesus!" The meeting closed in much solemnity.

Whilst thus engaged in a distant land, Joseph John Gurney was cheered by receiving the following encouraging account of the beneficial effect, under the Divine blessing, of some of his earlier labors.

From Robert Hankinson.

Hampstead, April 4th, 1839.

* * * Some months ago I called on a lady with whom I had a slight acquaintance, and whose inquiring state of mind had previously interested me. I found her very anxious about a near relative, who was in a declining state of health. His religious views were very unsatisfactory, and it was evident, from her account, that he had drunk deeply of the poison of Socinianism. When I went home I put a copy of your Letter to a Friend on the Authority, Purpose and Effects of Christianity, as published by the Religious Tract Society, within the volume of your Essays, and sent them to her. About a fortnight ago they were returned with a short note, and I have since called on her. Striking indeed was her report.

After earnest prayer she went with the books to her father's bed-room, not knowing in what way to introduce them, nor how far they were suited to the turn of his mind. She determined, therefore, if possible, to induce him to disclose to her his religious sentiments; and, after much urgent pressing, he told her that many years ago he had been in the habit of associating with the Friend to whom your letter was addressed, and some others who lived in ——, and that from them he had taken his religious opinions. He had not wished that they should bias his family, and therefore had refrained from communicating with them on the subject, but he was one who did not believe in the Divinity of Christ. The opportunity had come; his daughter told him that she had, in the room with her, a letter which had been addressed to his friend, and which had been the means of inducing him to change his opinion. He was incredulous about it, but said he should like to hear it. She began to read, and, with growing interest, he listened. The letter was read again and again, and again; and from it they went to the Essays, reading those portions that particularly interested him; and so was it all over-ruled and blessed, that it ended in his complete acknowledgment of the Saviour. The day before his death, when his family were around him, he said spontaneously, "I wish to make this acknowledgment to you; I feel myself to be a miserable sinner, but my

entire trust is in Christ my Saviour." May we not, my dear friend, be thankful for such a testimony, and may we not humbly believe that in his 85th year he was turned from his error, and is a monument of the all-saving power of Christ! It will not be less interesting to you to know that this individual was the late Sir ——.

The interval between the Yearly Meeting of Philadelphia, and that of New York at the close of the fifth month, was occupied by Joseph John Gurney in various religious engagements in the State of New York, principally in West Chester, Dutchess, Putnam and Columbia Counties, on the east of the Hudson, and in Ulster and Orange Counties, on the western side of that river.

Canterbury, 5th mo. 24th.—I have now been favored to make a pretty general visit in Ferrisburg, Saratoga, (both last autumn,) Westbury, and New York, Purchase, Nine Partners, Stanford, and Cornwall Quarterly Meetings, all in this Yearly Meeting. We propose taking steamboat for New York this afternoon. May the Lord continue graciously to go with us, protecting and guiding us in all our ways! On the retrospect of the four weeks since leaving Philadelphia, my health better, my mind relieved, I feel that I have abundant cause for gratitude to the Author of my life, and for renewed and more entire dedication to his service. Be it so, be it so, saith my soul!

New York, 6th mo. 2d.—I have now to commemorate, with humble gratitude, one of the most open and agreeable Yearly Meetings I have attended in America, which ended in great solemnity on Sixth day evening. We had an excellent discussion on slavery, and my pamphlet is in the way of satisfactory circulation. I have been very comfortably united with Daniel Wheeler and T. and E. Robson. The Yearly Meeting has been large, and I trust the state of the society may be regarded as hopeful.

To J. and H. C. Backhouse

Samuel Parsons', Flushing, 6th mo. 15th, 1839.

. . . If Christ be not accepted in *all* his gracious offices, and, as ability is afforded, set forth in the same, the sure consequence is a gradual lapse into heresy—an observation which applies with equal force to those who disregard his coming in the flesh as the Revealer of truth, and the Propitiation for sin, and to those who think lightly and dwell very cursorily, (if at all,) on his appearing in the heart, by his Spirit. It seems impossible that any thing can be more striking than the lessons which have been read to us, on both these points, of late seasons. My very soul is penetrated with the conviction of the excellence, beauty and perfection of pure primitive Christianity as held by Friends. The evangelical foundation; the spiritual superstructure; what a delightful harmony between the two; what a unity in the glorious whole! Who shall dare to mar it either by diminution or addition?

I do not mean that the whole should be brought forward in every sermon; but the whole should be *deeply* deposited in the mind of every preacher of the gospel, and be brought forth from the treasure house as the state of the hearers may require, under the immediate influences of the Spirit of Truth. So be it with you, and with me, my dearly beloved fellow workers in the cause of Christ.

To be continued.

[The Memoirs of Joseph John Gurney have been published by Lippincott, Grambo & Co., of Philadelphia, in two volumes, octavo, price $3.50.

The work is highly commended in the Evening Bulletin, and American Courier.]

Account of ANNA HUTCHINSON, *of Bishop Auckland, England, a Minister; who died 12th mo. 22d, 1853, in the 67th year of her age.*

Though, in another form, already familiar to many friends, it may not be undesirable to the readers of the Annual Monitor, to have preserved in its pages a brief memorial of this dear friend.

She was the daughter of James and Sarah Hutchinson, of Richmond, in Yorkshire; she was born there the 9th of First month, 1787, and trained up in the attendance of the worship of the Episcopal Church, of which her parents were members. She gratefully recurred, in after life, to her mother's watchful care; but of this she was deprived by death, before she had attained her twelfth year. Thus left more to her own disposal, she readily entered into the follies incident to youth; and although shortly after the loss of her mother, again seriously affected by the decease of a younger sister, no permanently good impression appears to have been made. The love of unprofitable reading, and the seductive attractions of the card table, had strong hold upon her; and in these practices she continued, until the illness of another sister induced the family to refrain from much intercourse with general society; this seclusion, however, operated unfavorably upon Anna's nervous system. She had not yet found the comfort of true faith in Christ, and yielded to a morbid sensitiveness, which subsequently caused her much suffering.

The happy death of her sister awakened in her breast desires to be in readiness for a like solemn change; but again the attractions of the world drew her into its vortex, and, after her twenty-first year, she plunged still more deeply into its follies, though sensible that the amusements of time could never yield solid satisfaction. She saw some who made a high religious profession, indulge freely in these things, and was tempted to believe that they would not bring her into

condemnation; under such sanction she frequented the ball room and the theatre for several years, until it pleased the Lord to visit her with serious illness. Upon recovery from this sickness, she was constrained to exclaim, "Let me take heed to my ways, that I fall not into temptation, but live even as if in the fear of the Lord."

Her father died in 1814. This event, and the decided piety of her eldest sister, became a blessing to her. Confined to the house from delicate health, the visits of a pious friend, amongst her numerous acquaintance, helped to deepen the serious impressions of her solitary hours. She began to read the Holy Scriptures diligently, at length attended a Wesleyan place of worship, and became fully awakened to a sense of her eternal interests.

Being brought in humble faith to Christ her Saviour, our dear friend was now enabled to confess Him before men. She declined card parties, and "my music also," she writes, "and unprofitable reading were discontinued, the tide of my views, thoughts and actions being directed into a new channel; at morning, at evening, at noon, I was led to pray to my Heavenly Father in secret—to crave his forgiveness, and to know I was accepted for his dear Son's sake; and how great is his mercy to them that fear Him! He was pleased to hear the petition offered in his Son's name."

The very face of the earth seemed changed, and she rejoiced, though not unaccompanied with many close searchings of heart.

In the year 1817 she united herself to the Wesleyan Methodists, and shortly after came to reside in Darlington; here she was introduced to a few individuals who, though united to that body, met together for the purpose of silent waiting upon the Lord; they also occasionally attended the meetings of Friends, feeling their spiritual strength renewed herein; and, eventually, several of them became valued members of our religious Society. About this time, at an overflowing meeting, while listening under a window to the ministry of our late dear friend Nathan Hunt, her soul appears to have been remarkably baptized of the Spirit, and a clear manifestation granted her that she must join herself to this people. To leave the connexion in which she had lived and labored was a great trial, and she did not make haste, but continued to meet the class of which she was "leader," and instruct the young, attending prayer meetings, &c.; but she says, "The axe was laid to the root of self-activity, and the pruning knife was removing some excrescences which weakened my strength."

A few extracts from her private memoranda will throw some light upon the character of her mental exercises and feelings, at this interesting stage of her religious course.

"January 6th, 1821. My way of late hath been in the desert, for my path hath been obstructed by briars and thistles; many noxious weeds have impeded my progress; but yet, in some degree, my shoes have been found to be of iron and brass. May I more than ever take heed to my steps, so that they are ordered aright! May I have power to keep my eye fixed upon the 'bright morning star,' for 'light is sown for the righteous, and joy for the upright in heart;' truly I desire to wait upon my God, for from him cometh my salvation."

"January 9th. Truly I go mourning all the day long, the Lord's hand is heavy upon me; but I feel and know that it is for my good. I think my day of humiliation is now fully come, for my tongue is dumb within my mouth, and I am silent before my God. Oh! that I may more than ever submit to the righteous will of Him who willeth my present and eternal happiness. May help come from on high, for Jesus Christ's sake!"

"January 29th. My gracious Lord hath not left me, no, he hath not left me to myself, and I would not only be thankful, but truly thankful, for his mercies and favors to me an unworthy being. Whilst waiting upon my God, in the silence of the flesh, I had a gracious manifestation from on high, and was overpowered under a sense of what I experienced. This was evidently in reference to the will of my God concerning me, as to my preaching the Gospel of his son Jesus Christ; for I had such a view of where, and among whom, it would be, as to make it very clear to my mind. Gracious and holy Father, I desire patiently to wait all the days of my appointed time, till my change come. Help me so to do, for thy mercy's sake; amen and amen! It appears evident to me, that it doth please my heavenly Father to make a way that I may escape thereby. I believe that I shall have to pass over from the Methodists to the Friends."

"March 15th. How highly do I prize the teaching of the Holy Spirit of our God; and what the Lord applies in that way, how valuable it is; how it strengthens the soul; how it confirms the wavering mind; and how gently does it convince that God is Lord of all. For who can teach as He teacheth? who can speak as the Lord speaketh? It is the Lord alone, by whom all the families of the earth are blessed; when he uttereth his voice, the earth melteth; we bow before him, and confess that he is Lord of all! Heavenly Parent! lead me in a plain path; direct my feet so that my steps do not slide. Keep me in the narrow way, lead me to thy holy hill; let me scale the mount, and behold by faith Him whom, unseen by mortal eye, I love!"

"March 21st. Subject to manifold temptations, O my Heavenly Father! I think then that thou hast made me to feel my great unworthiness; and I do lament over myself, because I cannot love thee more and serve thee better! I have felt it good to weep on account of my pre-

sent state, and have been much blessed in bowing before my God. O, my God! save an unworthy creature who putteth her whole trust in Thee. I wish but to know Thy will. I want to be thine. Help me then with thy Holy Spirit, and give me more of thy heavenly grace, so that I may glorify thy name in all things. I do love the dear people called Friends, my soul is knit to them, and I enjoy a unity of spirit with many of them beyond the power of language to convey. Bless them, O, my Father! for Christ's sake."

At length, through patient submission to the power of the Lord, her way was made plain and comparatively easy. Her parting interview with the minister, whose services she had attended, was an affecting one; he endeavored to dissuade her from her purpose; and, when she ventured to hint at what might be her vocation amongst Friends, offered, as an inducement to her to remain with them, that their chapels should be free to her to speak in them; and they parted under truly Christian feelings."

(To be continued.)

To the Association of Friends for the free instruction of Adult Colored Persons.

The Managers Report: That the schools for men and women were opened in the house on Raspberry street, on the 2nd of Tenth month, 1854, and continued open on five evenings in each week, until the 28th of 2nd month last; thus completing the usual session of five months.

The schools were organized by the appointment of a principal and three assistant teachers in the men's, and in the women's a principal and four assistants.

The course of studies in both schools has been much the same as in former seasons. Besides the elementary branches, attention has been given to exercises in geography with charts, and a number of the men and women have received instruction in arithmetic.

It is gratifying to the Managers, to notice the general care and industry of the teachers, and the application of the scholars to their studies, and their general propriety of deportment.

Many instances of commendable progress in studies have occurred, and with a few scholars the advancement of a single session has been particularly apparent.

In both schools the attendance has been satisfactory, and shows an increase on some former years. The whole number registered for the season in the men's school, was 138, and the average evening attendance nearly 48. In the women's school 255 were registered, and the average attendance was nearly 63; on one regular school evening 106 women were present.

Agreeably with former practice there has been distributed in both schools, at various times, a selection of Friends' tracts: the Moral Almanac also was distributed with a view of supplying each scholar with a copy. Several dozens of the New Testament were likewise furnished for sale to the scholars, at a reduced price.

The origin of these schools was from a serious concern on the minds of a few Friends, to do what they could by means so humble, to promote the welfare and advancement of the adult colored people living around them. They saw many of their fellow-creatures oppressed by the burden of peculiar wrongs and disabilities, and groping their way amidst the gloom of ignorance. To extend to these a hand of help, and to be the means of cheering and brightening their humble and oft degraded lot, was the motive and the endeavor of the early laborers in this concern.

How far these philanthropic efforts, which we trust are with some degree of the same feelings still extended, have been and continue to be appreciated by the scholars, is no mere matter of conjecture; and the Managers believe it to be due to those friends whose interest has been lively in the prosperity of the Association, and who have kindly contributed to its funds, to state, that the pupils of both schools have shown many marks of sincere and heartfelt gratitude.

The regular attendance of many of the scholars, so far as this lay in their power; their entire decorum and earnest, patient effort to learn under peculiar difficulties, are evidences of this; to which also we would add their hearty and touching expressions of thankfulness, when taking leave of their teachers and friends at the dismissal of the schools for the season.

In conclusion, the Managers indulge the hope, that if the unobtrusive labors of the Association should again be resumed on the recurrence of another autumn, the encouragement and assistance heretofore accorded, and without which the schools could not long be sustained, will continue to be extended by the friends of the concern. On behalf, and by direction of the Managers,

(Signed,) SAMUEL WOOLMAN, *Clerk.*

Philada. 3d month, 1855.

At a meeting of the Association, 4th month 5th, 1855, the following officers were appointed for the ensuing year, viz:

Secretary—Charles J. Allen.

Treasurer—John C. Allen.

Managers—Nathaniel H. Brown, Wm. L. Edwards, Wm. H. Burr, Anthony M. Kimber, Edward Sharpless, Samuel Allen, Samuel Woolman, Wm. L. Baily, Joseph W. Stokes.

A cotemporary puts the tobacco question into the following shape:—"Suppose a tobacco-chewer is addicted to the habit of chewing tobacco fifty years of his life, and that each day of that time he consumes two inches of solid plug, it amounts to six thousand four hundred and seventy-five feet, making nearly one mile and a quarter in

length of solid tobacco, half an inch thick, and two inches broad. Now what would the young beginner think if he had the whole amount stretched out before him, and were told to chew it would be one of the exercises of his life, and also that it would tax his income to the amount of two thousand and ninety-four dollars!"

FRIENDS' REVIEW.

PHILADELPHIA, FOURTH MONTH 14, 1855.

MARRIED, On the 19th ult., at Friends' Meeting House, Salem, Howard Co., Ind., MILES W. CARR to SARAH ANN, daughter of Reese Hayworth, all of New Salem Monthly Meeting.

DIED, on the 3d inst., at her residence in Stanfordville, N. Y., SARAH C. HULL, widow of the late Henry Hull, in the 77th year of her age; a valuable member and elder of Stanford Monthly Meeting.

Her loss will be severely felt, not only by the Society of which she was a member, but by the afflicted and destitute, to whom she was a kind benefactor. Though, from the nature of her disease, she could express but little, yet she evinced patience and resignation, and her close was apparently calm and peaceful.

——, In this city, on the 4th inst., of bilious catarrh and inflammation of the lungs, after an illness of about five days, ELIZABETH, widow of our late friend Josiah White, in the 75th year of her age, an estimable member of Philadelphia Monthly Meeting.

Of this dear Friend it may be truly said, that her virtues were more felt than seen. Simple and unostentatious in her manners, her house was the abode of hospitality; and while restricting her own expenditures to the moderate conveniences of life, her hand was ever ready to contribute to the relief of the suffering and the destitute. From the nature of her disease, very little was expressed; enough, however was uttered to show that her close was eminently peaceful and happy.

——, Of typhoid fever, on the 27th ult., at the house of her uncle, Charles W. Howland, in Wilmington, Delaware, ELIZABETH, daughter of Augustus and Phebe Jane Howland, of Ledyard, Cayuga Co., New York, in the 18th year of her age.

——, On the 20th ult., at his residence in Butler Township, Columbiana Co., Ohio, JOSHUA JENKINS, in the 88th year of his age; an exemplary and worthy member of New Garden Monthly Meeting, formerly a member and Elder of Berwick Monthly Meeting, Maine.

From early life he was a firm believer in the Christian doctrines and testimonies of the Society of which he was, for upwards of fifty years, an active and useful member, ever concerned for the right maintenance of the doctrines and discipline thereof.

For the last six months he was almost entirely confined to his bed, yet manifested no impatience on account of his debility, but a desire to be fully reconciled to his lot, as from the hand of Him who "doeth all things well." His mind at times dwelt much on the beauty and excellence of Holy Scripture, often repeating portions thereof to the comfort and edification of those around him.

DIED, On the 13th of 12th mo. last, ELIZABETH D. JEFFERIES, daughter of Asa and Margaret Jefferies, in the 21st year of her age.

——, On the 26th of same month, REBECCA R., sister of the above, in the 29th year of her age.

——, On the 13th of 2d mo. last, SAMUEL STEWART, Jr., son of Samuel W. and Hannah Stewart, in the 17th year of his age.

——, On the 14th of same month, JOHN STEWART, brother of the above, in the 24th year of his age.

——, On the 16th of same month, HANNAH STEWART, mother of the above, in the 54th year of her age.

——, On the 28th of same month, JAMES STEWART, son of the above, in the 29th year of his age.

The foregoing six Friends were members of Hopewell Monthly Meeting, Henry Co., Indiana, and all died of typhoid fever.

WESTTOWN BOARDING SCHOOL.

Assistant teachers are wanted in the Boys' Department of this institution. Application may be made to either of the undersigned.

SAMUEL BETTLE, Philada.
SAMUEL HILLES, Wilmington, Del.

BIBLE ASSOCIATION OF FRIENDS IN AMERICA.

The stated Annual Meeting of the Bible Association of Friends in America, will be held at the Committee Room, Arch street, on Seventh day evening, Fourth month 14th, 1855, at 8 o'clock.

Friends generally, of both sexes, are invited to attend.

JOHN CARTER, Secretary.

The Annual Meeting of the Philadelphia Free Produce Association of Friends will be held at Clarkson Hall on the evening of the 17th inst., at 8 o'clock. GEO. W. TAYLOR, Sec.

Philada., 4th mo. 10th. 1855.

WEST-TOWN BOARDING SCHOOL.

The Summer Session of this School will commence on Second day, the 7th of Fifth month next. The pupils will be conveyed by railroad to West Chester, where conveyances will be in waiting to take them and their baggage to the School, on the arrival of the morning and afternoon cars, on Second day, the 7th, and Third day, the 8th of Fifth month. The cars leave the depot, south side of Market street, above Eighteenth, (formerly Schuylkill Fifth street,) at 7½ o'clock, A. M., and 4 o'clock, P. M. The agent of the School will be at the railroad depot on Second and Third day afternoons, and will furnish pupils with tickets, and accompany them to West Chester. Those who go by the *morning* train will be furnished with tickets by a person in attendance. To those who procure tickets as directed, the fare from Philadelphia to the School, including baggage, will be one dollar, which will be charged to the scholar at the School. All baggage should be distinctly marked West-town, and with the name of the owner, and should be sent directly to the railroad depot. Applications for admission

must be made to Joseph Snowdon, Superintendent, at the School, or Joseph Scattergood, Treasurer, No. 84 Arch St., Philadelphia.

The West-town office is at Friends' Book store, No. 84 Arch St., where all small packages for the pupils left before 12 o'clock on Seventh days, will be forwarded. *All letters* for the pupils and others at the School, should be sent by *mail*, directed to *West-town Boarding School, West Chester P. O., Chester Co., Pa.* Postage should be *prepaid*, and packages should be distinctly marked and put up in a *secure manner*, so that their contents will not be liable to be lost by handling. The stage will leave West Chester during the *Summer Session*, for the School, on Second, Fourth and Seventh days, on the arrival of the *afternoon* cars from the city, and from the School to West Chester on the same days, to meet the afternoon cars to Philadelphia. The fare for each passenger to and from West Chester *by the stage*, will be 25 cts. When special conveyances at other times are provided at the School, an extra charge will be made.

INDIAN TRIBES.

A volume of Reports of various agents located among the Indian tribes in the West, has lately been issued by the authorities at Washington. From this volume a few selections are made for the information of our readers.

Letter of Stephen Foreman to George Butler, Agent for the Cherokees.

PARK HILL, *October 2d*, 1854.

SIR:—Your note was received in due time, but I am truly sorry that it has been out of my power to comply with your request at an earlier day.

The Cherokee Bible Society, of which I am Secretary, was organized about thirteen years ago. It was small in the beginning, but has grown to be quite an institution, and promises to do much good, so far as furnishing a knowledge of the sacred Scriptures to the whole Cherokee people is concerned.

The parent society holds its annual meeting at Tahlequah, on the third Wednesday in October of each year. Provision is made in the constitution for the organization of auxiliary societies in each of the eight districts, and up to the present time six have been organized. The object of all is the same, viz.: "the dissemination of the sacred Scriptures, in the English and Cherokee languages, among the people of the Cherokee nation." About two hundred dollars are contributed by these different societies annually, and paid over to the executive committee of the parent society; and this amount is laid out for books by the executive committee, for gratuitous distribution.

About four hundred volumes of these books are purchased and distributed annually. To give them as wide a circulation as possible, they are placed in the hands of individuals residing in the different parts of the nation, who distribute them without charge to the society. More might be distributed, if the society had the means at command; for notwithstanding the number of books put in circulation annually, there is a constant demand for more.

The good accomplished by the reading of the Bible is not as apparent as is desirable; yet we cannot but hope much good has been, and will still be, effected among this people. The Cherokees, I am convinced, owe what they are to the influence of the Bible. Our common schools, our high schools, our temperance societies, and even our form of government, owe no less their existence to the same cause. And it is an interesting fact, that so many of this people are a *reading people;* I mean those who speak and read the Cherokee language alone. All might become readers within a short time, if they were so disposed, or the proper steps taken. The Scriptures circulated, and indeed all our books, are printed with the characters invented by George Guess. I presume you are aware that a Cherokee has only to learn the alphabet, and he can read his Bible, or any other books printed with the above characters. With what ease, then, might this whole people become a Bible reading people.

Letter of the Missionary, Evan Jones.

There are, at this time, connected with the mission two white and five native ordained preachers. One of the former is teacher of one of the public schools of the nation, and two of the latter receive no aid from the mission. The labors of the mission have been mainly, though not exclusively, directed to the improvement of the full Cherokees, and have consisted principally in the education of youth, the preaching of the gospel, and the translating and printing in their language the sacred Scriptures and religious tracts.

In the preaching department, our gratitude is due to God for the degree of success granted to labors so feeble, in making them instrumental in bringing many Cherokees, both male and female, to the knowledge and enjoyment of the priceless blessings of the gospel. Many of the members of the Cherokee churches have adorned their profession in life, and have died in the possession of a hope full of immortality. Among such may be named our late highly esteemed friend, Jesse Bushyhead. He was a man of great mental power and extensive influence, the whole of which he employed in promoting the temporal and spiritual interests of his people. He died in July, 1844, generally and sincerely lamented. In 1852 our churches sustained great loss in the death of two more of our native preachers, Peter Oganaya, of Delaware Town, and Moses Potts, or Dsulasky, of Saline district—both of them devoted and useful men. There are, at present, six organized churches and four branches, at which the ordinances of religion are administered

and Christian discipline maintained. I cannot just now give the precise number of church members, but I presume twelve hundred to be a pretty correct estimate. Since the 5th of February last, ninety-one persons have been baptized, on profession of their faith in the Saviour, and received into the membership of the churches. Besides these, there are, in most of the congregations, a number of persons seriously concerned about religious things, who manifest earnest desires to receive more particular instructions on these subjects. In these churches a missionary society has been organized, through which contributions are made for the spread of the gospel and the circulation of the sacred Scriptures in the destitute parts of the world.

The churches have five hewn log meeting-houses, erected by themselves, varying in size from thirty feet square to seventy by thirty feet; and five smaller ones, for the convenience of small neighborhoods.

In the translation department, the book of Genesis, (with the exception of the first three chapters, which had been translated before, under the direction of the missionaries of the American board,) the Gospel of Luke, several Psalms, part of Pilgrim's Progress, and part of Parley's Ancient History, were translated and printed in the Cherokee Messenger some years ago. Specimens of the grammar of the Cherokee language, giving a brief view of its structure, were inserted in the same periodical.

The following portions of the Sacred Scriptures have been translated, under the direction of the Union, by the same hand—John Buttrick Jones—and printed by Hervey Upham, viz.:

The Gospel of Mark,	1st Thessalonians,
Paul's Epistles to the Romans,	2d Thessalonians,
1st Corinthians,	Titus,
2d Corinthians,	Philemon,
Galatians,	Hebrews,
Ephesians,	Peter's First Epistle,
Philippians,	Peter's Second Epistle,
Colossians,	Epistle of Jude,
	Revelations.

Letter from H. D. Reese, Superintendent of Common Schools, Cherokee Nation.

TAHLEQUAH, *September* 4, 1854.

MY DEAR SIR:—As you are well aware, our common or district schools are twenty-one in number, and cost annually to sustain them about seven thousand dollars. The schools are located in such neighborhoods as are able to supply the required number of scholars.

During the past year—at least since my last report to you—the aggregate and average of attendance have been much larger than in former years. The children themselves are getting interested on the subject of education. A prime object with them is, to prepare themselves for admission into our higher schools; and I find in nearly every school a class preparing for entrance next spring.

The aggregate number of children in our public schools is nearly eleven hundred, one hundred and fifty more than was reported last year. These have attended to the following branches of study:

History, 22; grammar, 231; arithmetic, 389; geography and atlas, 157; geography, (primary,) 172; McGuffie's First Reader, 164; McGuffie's Second Reader, 162; McGuffie's Third Reader, 135; McGuffie's Fourth Reader, 154; McGuffie's Fifth Reader, 41; penmanship, 321; spelling, 440; alphabet, 222.

Although the salary we pay our teachers is considered rather low, ($33 33 per month,) yet we have been enabled, generally, to secure the services of competent teachers. Of these, more than one-half are of our own nation, who have been educated in the country. In the course of a few years, we shall be able to supply all our schools with this class of teachers.

If our investments for school purposes were sufficiently large, the number of common schools could be nearly doubled, as there are still many destitute neighborhoods. The school-houses are generally neat and comfortable, and provided with desks, benches, black-boards, &c., and which are built and provided by the parents and guardians of the children. It is my impression, after having ridden over the whole country three times since 1852, that the population of this nation is increasing more rapidly than is generally supposed; hence the need of more facilities for educating and enlightening the rising generation, and preparing them, not only for usefulness here, but for any emergency that may hereafter occur.

By virtue of my office, I have in charge one hundred and twenty orphans, six of whom have entered the seminaries. They are all well provided for, having been placed in good families, and are regularly sent to school.

COLORED CITIZENS OF PENNSYLVANIA.

The memorial of 30,000 colored citizens of Pennsylvania, asking for the same right of suffrage they enjoyed for 47 years, prior to the adoption of the present Constitution in 1838, has been presented to the Legislature. The paper is well written, and forcible in its arguments, and, we presume, was drawn forth by the introduction of a bill into the Legislature to give to that class the right to vote, under certain restrictions. They claim to number 30,000 persons in Philadelphia; to possess $2,685,693 of real and personal estate; to have paid $9,776 42 for taxes during the past year, and $396,782 27 for house, water and ground rents, and to possess something more than brute instinct. Copies of this pamphlet have been laid upon the desks of the members.—*Anti-Slavery Standard.*

According to the census of 1850, the colored

population of the County of Philadelphia, (the city, of course, included,) amounted to 19,761. According to the same authority, the colored population of the State of Pennsylvania was 53,626.

For Friends' Review.

AN EVENING IN AN ASTRONOMICAL OBSERVATORY.

(Continued from page 471.)

Although the purposes to which, in our remarks thus far, we have supposed the telescope to be applied, are exceedingly interesting, and to a certain degree important, yet they fall very short of that practical utility displayed when regarded as an instrument for determining positions and for detecting with accuracy those delicate movements which are observed to belong to many of the heavenly bodies. To be able to look out upon the heavens with enlarged vision, and contemplate the multitudes of otherwise invisible wonders, which are thus unfolded to our view, is indeed calculated to contribute greatly to our intellectual enjoyment. Without the telescope we should be in utter ignorance of the mountainous and rugged character of the moon, of Jupiter's magnificent proportions, and his moons, and of that still more wonderful and beautiful object, Saturn with his triple ring. The wonders of the stellar firmament with its gorgeous jewelry of stars, would have been unknown, and the thousands of binary systems would have performed their ceaseless revolutions unseen by human eye. The telescope, therefore, has contributed much, even in this limited sense, to the extension of human knowledge and of the boundaries of human thought. It has furnished abundant material, as well for the speculation of the curious and visionary, as for the erection of a magnificent science, in the pursuit of which the disciplined intellect acquires a hardihood and vigor, fitting it for the boldest enterprises.

When however, we come to regard this noble instrument in its more legitimate use, that of affording us, in connection with other instruments, the requisite data for detecting, not merely the delicate movements of the heavenly bodies, but also the precise path in which those motions are taking place; for determining the *dynamic* constitution of the solar system, of which our earth is but a diminutive member, and for investigating those more intricate problems, originating in discovered inequalities and perturbations of all the heavenly movements, it assumes a dignified and an important superiority.

The descriptions of the heavens as made visible by the telescope, which have formed the subjects of the three essays already published, might perhaps, without disadvantage, have been continued, had time permitted, through several additional numbers. But although to the eye of the astronomer there is an ever varying though abiding interest maintained, in viewing, night after night, objects not very dissimilar, yet a repetition of their beauties by descriptions which must necessarily come far short of the reality, can be regarded in no other light than that of a wearisome and uninteresting monotony. Care has therefore been taken to select for our observations, subjects which were thought to be of the greatest probable interest to the casual observer. They might properly be regarded as representations of classes of subjects which are to be found individually, with the exception of the moon, in almost every portion of the heavens, and at every season of the year. And the interest thus awakened, should there fortunately be any, can best be satisfied by an examination of the objects themselves.

We shall therefore, in the present paper and the one to follow, which will close the series, endeavor, so far as may be in our power, to render intelligible the instruments in the observatory, as well as the manner of using them, and the purposes to which their use is, or, to speak correctly, *may* be applied.

In all the observations which are to be made upon the heavenly bodies, whether in reference to position or movement, *time* is an important and fundamental element. It enters into almost every determination, and without it the astronomer would be unable to obtain his requisite data, or to perform those refined numerical operations which have contributed to render astronomy one of the most profound, as well as exact of sciences. In describing therefore, the instruments necessary to a well furnished observatory, we will first consider the siderial clock.

The *fixed* stars are, as their name imports, the most nearly unchangeable, as to relative position, of all the heavenly bodies. Not merely night after night, but year after year, and century following century, are their relative places maintained, and therefore, as starting points in the field of discovery, as way-marks of creation, they have no superior. To any one even indifferently attentive to the wonderful phenomena of nature transpiring around him, the majestic march of the heavens from east to west, cannot but be familiar. Yet in all this change of place with reference to himself, he cannot, with but few exceptions, detect the least when referred to the stars, and it is in this sense they are called *fixed* stars. If he have the patience to watch throughout a long winter's night, he will observe a steady movement of the whole firmament towards the west. Those stars which at first were overhead, will, towards morning, have entirely disappeared behind the western horizon, while others, invisible when he commenced his observations, will have come into view in the east. Thus the entire vault of stars will appear in the course of the night to have changed.

If, however, on the following evening, our observer turn his attention to the heavens, he

will discover that nearly at the same hour, the stars have the identical position with the evening before. They have, therefore, passed entirely round, and returned to precisely their former places, thus completing that beautiful and majestic phenomena, known as the diurnal revolution of the heavens.

The siderial clock is the time keeper, measuring this movement of the stars, which, be it remembered, is the apparent result of a perfectly uniform opposite motion from west to east of the earth on which we live. If now, at the instant some bright star is directly overhead, we start our clock at 0h. 0m. 0sec., or the commencement of a supposed siderial epoch, when 24 hours have been completed and the index of the dial plate points again to the beginning, there likewise will we again find the star. In the meantime it has descended to the western horizon, sunk from view below the bounding line of vision, emerged again in the eastern heavens and mounted to its meridian position. This has been the siderial day, and our siderial clock will, in this interval, if it be properly regulated, have kept exactly twenty-four hours.*

It is not however, necessary, that the initial point of siderial time should be a star. An imaginary point would answer every purpose, provided we were at all times furnished with the means of determining its exact position. Such a point is that known as the vernal equinox; and it is from this our siderial day begins, the clock for any locality marking 0h., when this imaginary point has in its westerly course attained the meridian of the place.

At all times, both by night and day, (though in the latter case invisible from the effects of sunlight,) stars more or less in number, are in their westward course, crossing our meridian. The *time* as shown by the clock, when any particular star has attained its meridian position, is called the right ascension of that star, and it constitutes one of the elements of its position in the heavens.

Could we, about the 21st of either the third or the ninth month of the year, behold delineated on the sky, the apparent pathway of the sun on that day, in his journey from morn till night, we would see nearly the position of the imaginary circle known as the equator, sometimes as the equinoctial of the heavens. It is in a direction *parallel* with this, that the diurnal movement of the stars is performed, and consequently, *around* an imaginary axis at right angles thereto, known as the axis of the heavens. This axis has here an elevation towards the north of about 40°, and if on a clear evening we direct our attention to this portion of the heavens, we shall find a star, which, amid all the change observable in the course of an evening to have been experienced by the others, maintains nearly the same apparently immoveable position. This is the Pole star, the guide of the lost traveller, of the fugitive from a land of chains, and of the mariner over the trackless sea. Returning again to the equinoctial, the distance of a star, directly north or south of that imaginary line, measured in degrees, is called the declination of that star, and it is by this, in connection with the right ascension, that its exact position in the heavens is determined, and its place relatively to all the others so accurately and readily obtained.

We will now step into the adjacent room and examine the Transit Circle, an instrument by means of which many of the astronomer's most important observations are obtained. Resting upon two marble piers, which are in turn supported by solid masonry imbedded in the earth, is a brass telescope about five feet long, moveable upon a very delicate axis, and only in the plane of the meridian. Upon each end of the axis about which it turns is a large and elegantly divided circle, and at the end of the telescope intended for the eye, is an exceedingly delicate arrangement called the micrometer. This consists of two horizontal and seven *vertical* spider lines* stretched in front of the eye, the middle one of the seven being precisely in the plane of the meridian. The object, (a star for instance,) when being observed, is noticed to pass successively over each of the fibres, and if the precise instant at which each fibre is crossed be noted upon the siderial clock, a mean thereof will furnish the time of crossing the meridian or middle one, with almost any degree of accuracy.

This, if the clock be exactly correct, and our instrument adjusted to a position free from error either of level or meridian, furnishes us with the right ascension of the star; or if the latter be known, with data for correcting the error of our clock. The declination is read at once, (subsequently to be corrected however, for refraction,) from the graduated circles referred to above.

(To be continued.)

"THE use of alcoholic beverages has cost the United States directly, in ten years, twelve hundred millions (1,200,000,000) of dollars; burnt or otherwise destroyed 50,000,000 dollars more;

* A reader unacquainted with astronomy may perhaps mistake the meaning of the author. The twenty-four hours above mentioned, are not identical with those given by our common clocks. The siderial day, or the time of a complete rotation of the earth on its axis, consists of 23 h. 56 m. 4 sec. of solar time, Hence, the siderial hour, or the twenty-fourth part of the siderial day is a small fraction less than the hour of our common clocks. ED. REVIEW.

* Some of our readers may probably be surprised to learn, that the "spider lines" above referred to, are actually the threads of a spider's web. Those lines are probably the most delicate in nature, and such as art cannot imitate: they are employed not only in astronomical instruments, but also in those used by engineers in running their lines and determining the elevation of those portions of the ground over which rail-roads and canals are to pass. ED. REVIEW.

destroyed 300,000 lives; sent 150,000 to our prisons; and 100,000 children to poor houses; and made 1,000,000 orphans,—and this is the cost of RUM in ten years, besides the inconceivable amount of misery and wretchedness that it has sent howling through the land. Are not these considerations worthy of our attention, as well as the monied interests of a few aristocratic and heartless makers and venders of this 'dark beverage of the pit?'"—*Edward Everett.*

A PLACE FOR EVERY TOOL.

Everybody, who is anybody, likes to see *system* and *order* displayed in the various operations of a farm; and even the most careless and negligent, admire and *approve* the practice of him who has an appropriate place for every tool, and who strenuously insists on *keeping them there.* "A place for everything, and everything in its place," is a maxim, coeval with the art of printing, for aught I know; and we find, many times, that those who often insist on having this precept carried into practice, come the farthest short of keeping it themselves. Many farmers fail, greatly, in keeping this precept; and in time lost, patience tested, and the many hindrances which result therefrom, they are often obliged to suffer a mortifying penalty.

Ask Mr. A. where he keeps his hand-saw, or his augers, or pick, crow-bar, &c. "Well, let me think—where did I use them last!—look in the wood house. If they are not there, look in the carriage house; and if they are not to be found there, let us see if they are not somewhere about the barn, or in the stable." Mr. B. says, "I usually keep my tools, either at the house, or barn, or in the path that leads from one to the other. When I have done with a tool, it is thrown in the path that leads from the house to the barn; and it generally gets carried to either one place or the other." There being, generally, such a destitution of *order*, in reference to keeping tools in their appropriate place, it is deemed a matter of no impropriety to speak of the *order* and arrangement of the various tools of the workshop and farm, which is practised by a young farmer, not a hundred miles distant from the residence of the writer.

Ask him, for instance, where his hand-saw is; or his drawing-knife, or his augers, or any other tool you may need; and the unhesitating reply is, in such a part of the shop, hanging on such a pin, or nail, or standing, or lying in such a corner, or on such a shelf. There hang the augers, each one in its appropriate place; and on all the premises they are allowed *no other place.* There hang a half dozen saws; and if one of them is taken down, but for a *moment's* work, its first and last resting-place is *on its own peg.* There is a drawer, with an apartment for screws, one for rivets of a half dozen different sizes, one for washers, one for bolts of all sizes, one for nails of different sizes, and so on. In one corner is a shallow box-shelf, where a lot of carriage bolts, and other bolts, and where everything in the bolt line is kept, in case of a breakdown. There hang a number of plow-handles; in case one should be broken, in seed time, half a day need not be spent in going several miles to have it repaired. Extra pieces of harness, pieces of worn-out or broken tools, hang on nails, on one side of the shop, where at a glance of the eye, anything that is wanted to repair a breakdown can be had, without tumbling over a whole box full to find something which, perhaps, may not be there. There hang a variety of useful little articles, instead of being tumbled into a box, where they can never be found when needed. There hang the chains (not on the fence any where on the plantation) in that corner. There the beetle and wedges are kept. Are there any extra plow points about the shop? you will find them up stairs, in such a place, and *nowhere else.* Every one who assists about the barn and stables understands that this shovel, when not in use, must stand in that corner. The manure fork must be kept *here.* That fork and that shovel, in the feeding room, must always stand in this end of the box where feed is mixed. This fork must be left in the mow, and when not in use the end of the handle must be rested on the ladder, so that one always knows, even in the dark, where to find the fork to throw down fodder. That harness and that collar belong to that horse; and they must always be hung *on that hook.* When the halters are taken off of the horses, each halter is hung on its appropriate hook. A score of other little things, which are generally thrown here and there by the majority of people, have *their own place,* and will always be found there when not in use.

Where there are a large number of workmen and boys to use the tools, it is just as easy to keep them in one place, and *far more* important, as where there are but one or two individuals to use them. Let it be understood by each one, that *every tool must be returned to its own place, immediately.* When an auger or chisel is needed ten or twelve rods from the shop, let it be returned, without delay. It will require but one minute to travel ten rods; and if one is in haste, at such a time, one or two minutes will make no material difference in the work of a day; if it *were* likely to do so, who could not work one or two minutes later at night to redeem those lost moments? And, besides, when tools are laid down here and there, thinking to return them when more convenient, they are often forgotten, and scores of minutes are lost in search for them, even when one is in the greatest haste. There is always a great satisfaction, when one needs a certain tool, in having the assurance, that the hand can be laid *directly on it,* even in the dark.

Those farmers who succeed best in their ope-

rations, are noted for their strict adherence to *system* and *order;* and those who set at nought all order and system, are always in a hurry—never know where to find anything—never have a place for anything, except somewhere on the farm, and they accomplish but little in comparison to what they might were *system* and *order* their watchword. S. EDWARDS.
—*Country Gentleman.*

SPARE THE BIRDS.

The January number of *Hovey's Magazine* contains an excellent article by Wilson Flagg, entitled a "Plea for Birds," which we republish in the *Republican*, in order that it may attract the attention of those of our agricultural friends who have time to read and reflect during the winter months. The author makes five classes of insects, and as many of birds, acting as natural checks upon the increase of insects.

The swallows are the natural enemies of the swarming insects, living almost entirely upon them, taking their food upon the wing. The common martin devours great quantities of wasps, beetles and goldsmiths. A single bird will devour five thousand butterflies in a week. The moral of this is, that the husbandman should cultivate the society of swallows and martins about his land and out-buildings.

The sparrows and wrens feed upon the crawling insects which lurk within the buds, foliage, and flowers of plants. The wrens are pugnacious, and a little box in a cherry tree will soon be appropriated by them, and they will drive away other birds that feed upon the fruit, a hint that cherry growers should remember this spring and act upon.

The thrushes, robins, blue birds, jays, and crows, prey upon butterflies, grass-hoppers, crickets, locusts, and the larger beetles. A single family of jays will consume twenty thousand of these in a season of three months.

The woodpeckers are armed with a stout, long bill to penetrate the wood of trees, where the borers have deposited their larvæ. They live almost entirely upon these worms.

For insects which come abroad only during the night, nature has provided a check in the nocturnal birds, of the whippoorwill tribe, and the little barn owl, which take their food upon the wing.

How wonderful is this provision of Providence for the restraint of the depredators that live upon the labors of man; and how careful should we be not to dispute that beneficial law of compensation by which all things are preserved in their just relations. Spare the lives of the birds, and put the laws in force against the vagrant boys and city loafers, who steal into the country to murder innocent robins under the hallucination that they are woodcocks.—*Republican.*

PRESENT CONDITION OF THE BRITISH ARMY IN THE CRIMEA.

The fate of the expedition to the Crimea, so far at least as the English army is concerned, seems pretty well sealed. The whole camp is being rapidly converted into one huge sepulchre. As rapidly as the poor young fellows sent out from this country reach those fatal shores, they are smitten down by the score. Fed on half rations of salt bacon and green coffee, sent to work for twenty-four hours in the trenches up to their knees in water, alarmed by perpetual sorties from the enemy, drenched to the skin by incessant falls of snow and rain, then compelled to lie down and seek what rest they may, without change, and without fire, their wet clothes frozen on their shivering bodies, and their wretched tents—pitched in mud, and streaming with wet—affording them no protection from the blighting winds of the north—filthy, ragged, and overrun with vermin, they present an aspect of desolation and misery, over which the heart shudders and sickens. Need we wonder that many fall down and perish from cold and starvation? Need we wonder that diarrhœa and dysentery, and scurvy, and fever, and rheumatism, hold their carnival among such a population? The sickness and mortality are perfectly frightful. "The deaths," we are told, "cannot be estimated" at less than sixty a day, and those disabled by fatigue and sickness are said to be no fewer than a thousand a week. Of the 54,000 troops, who, within twelve months, have left this country, young and stalwart men, in high health and condition, how many remain, or rather how many *did* remain at the date of the last account? *The Times* says, on the 25th of January, "The remnant of the British army might be about 15,000 or 17,000 bayonets, at the last date. About a hundred a day were sent to the hospitals, never to return fit for service, and nearly as many saved their country further trouble by dying on the spot. Here is a regular drain of 6,000 a month against *no* further reinforcements worth taking into account. At this rate Lord Raglan and his staff would be the sole survivors of the expedition about the 15th of March."

We have no wish to detract from the credit due to the constancy and fortitude with which our countrymen bear the horrible fate into which they have been thrust. But when we are told that the "men do not flinch," that they "stick to their post," and other phrases of the same kind, everybody knows, that the poor fellows have no alternative—that they are absolutely tied to the stake without a chance of escape. Before them is Sebastopol, behind them is the sea, around them is a strange and desolate country, filled with prowling bands of the enemy, ready to pick off any wanderer that may stray from the camp. They have nothing, therefore, left but to lie down and rot. But what the men *would* do, if they could, is evident enough by

what the officers *are* doing in shoals. They are asking leave of absence, resigning their commissions, selling out—anything to escape out of that living grave. We read of a hundred officers "sending in their papers" in one week. Almost all the general officers have come home, Sir George Brown, Sir De Lacy Evans, the Duke of Cambridge, Major General Pennefather, Lord Cardigan, &c. They are ill, no doubt, but no more so than thousands of the privates. But *they* cannot "send in their papers." They are bound to the rock by the iron chain of military despotism. Let the experiment be tried. "There is but one desire, one cry here," says an officer, "to get away from this horrible place."—*London Herald of Peace.*

From the Discipline of Life.

"*I will lead them in paths they have not known.*"—Isaiah xlii. 16.

How few who, from their youthful day,
Look on to what their life may be;
Painting the visions of the way
In colors soft, and bright, and free;
How few, who to such paths have brought
The hopes and dreams of early thought!
For God, through ways they have not known,
Will lead His own.

The eager hearts, the souls of fire,
Who pant to toil for God and man,
And view with eyes of keen desire
The upland way of toil and pain;
Almost with scorn they think of rest,
Of holy calm, of tranquil breast.
But God, through ways they have not known,
Will lead His own.

A lowlier task on them is laid,—
With love to make the labor light;
And there their beauty they must shed
On quiet homes and lost to sight.
Changed are their visions high and fair,
Yet, calm and still, they labor there;
For, God, through ways they have not known,
Will lead His own.

The gentle heart that thinks with pain
It scarce can lowliest tasks fulfil,
And, if it dared its life to scan,
Would ask but pathway low and still;
Often such lowly heart is brought
To act with power beyond its thought:
For God, through ways they have not known,
Will lead His own.

And they, the bright, who long to prove,
In joyous path, in cloudless lot,
How fresh from earth their grateful love
Can spring without a stain or spot,—
Often such youthful heart is given
The path of grief to walk to heaven:
For God, through ways they have not known,
Will lead His own.

What matter what the path shall be?
The end is clear and bright to view;
We know that we a strength shall see,
Whate'er the day may bring, to do.
We see the end, the house of God,
But not the path to that abode:
For God, through ways they have not known,
Will lead His own.

CONCERT BETWEEN A MOUSE AND CANARY.

Last evening, when all was still in my room, my attention was attracted by a sound within the walls exactly resembling the chirp of a young canary. This awoke my canary, who answered it from his perch. The chirp was repeated, and the bird replied. A regular bird conversation followed, each answering in tune, the unseen singer increasing in loudness and clearness till the canary was fairly thrown into song, and imitating him in his thrills and warbling, just about as closely as a young canary would imitate an old one. At this moment a regiment of rats, who seemed to have been collected round the spot, made a stampede, and the invisible singer was silenced for the night. My first thought was to refer this intramural singing to a canary heard through the walls, but inquiring at the next door and finding that no canary was kept there, and hardly supposing that one could exist *between* the walls, I am obliged to yield to the opinion of a lady present that it was a *musical mouse*, she citing an instance of the kind which had come to her knowledge in the family of a physician of this city, in which, after many attempts, the *mus musicus* was captured. Only one other supposition could be indulged, and that the improbable one, that the rats had carried off a live canary, and kept him in confinement to enjoy his song.—*Boston Journal.*

Military men are said to penetrate the designs of their opponents by considering what they themselves would do if similarly circumstanced. So, those who are always ready to question the integrity of others, may be fairly presumed not to be over scrupulous themselves.

Prejudice squints when it looks, and lies when it talks.—*Duchess d'Abrantes.*

SUMMARY OF NEWS.

Foreign Intelligence.—The United States Mail Steamship Baltic, from Liverpool on the 24th ult., arrived at New York on the 6th inst.

The new screw steamer City of Baltimore, belonging to the Liverpool and Philadelphia Steamship Company, had been brought from the Clyde to Liverpool. She is the longest screw-steamer in the world. She has been taken for six months by the French Government, and, after taking in coal and a crew, sailed for Marseilles.

The Conference had met at Vienna and had agreed upon the first of the four points. It abolishes the exclusive protectorate of Russia over the Provinces, and places them under the joint protectorate of the four Powers. It is rumored that Turkey protests against any measure placing the Christians of the Empire under foreign protection, and desires the participation of Prussia in the Vienna Conference. Ali Pacha, Turkish Minister for Foreign Affairs, has been summoned by telegraph to Vienna.

The Russians had greatly strengthened their works opposite the main points of attack, and had succeeded in throwing up new redoubts in advance of the former ones near Malakoff Tower. Some of the works in progress, are in such a position that it is thought the allied Generals will deem themselves under the necessity of ordering an attack. At an allied council of war on the 14th ult., it was resolved to recommence active operations.

The Russians were advancing towards Inkerman, and were constructing new batteries there. Vast convoys of provisions and ammunition continued to enter Sebastopol.

An Anglo-French squadron of twenty-five steamers was on the way to Genoa, to take in the Sardinian troops for the Crimea.

A French hospital at Constantinople has been burned to the ground.

Appearances indicate the evacuation of Bessarabia by the Russians without a contest.

The St. Petersburg Gazette announces that Prince Menschikoff is relieved, at his own request, from active command, on the plea of ill health, and Prince Gortschacoff 2d, is appointed Commander-in-Chief of the land and sea forces in the Crimea, while retaining the chief command of the army of the South. To Grand Duke Constantine, in his quality of Grand Admiral, is given the direction of the fleet and the ministry of Marine.

The Turkish troops in Asia had been defeated by the Russians at Leghvy and their camp destroyed.

The navigation of the Great Belt was open and the ice generally breaking up. The first instalment of the English fleet for the Baltic, sailed from Spithead on the 20th ult.

The Emperor Louis Napoleon was still in Paris.

Cuba.—Advices from Havana, of the 31st ult., states that Estrampes was executed on the day previous, having confessed his design to be to secure the independence of the Island. At the place of execution he attempted to address the spectators, but orders were given for the drums and trumpets to sound in order to drown his voice. Notwithstanding, he was heard to shout "Liberty forever!" "Death to all Kings!" The other prisoners were sentenced to long terms of imprisonment.

Mexico.—The revolution continues to make rapid progress in Mexico. A number of cities have surrendered to Alvarez, and his entry into the capital at an early day is confidently looked for.

California.—California dates to the 16th ult. have been received by the steamship Illinois, which arrived at New York on the 7th inst. The bank excitement has in a great measure subsided. None of the banks had resumed payment except that of Wells, Fargo & Co., nor is it expected that any of them will be able to do so, with the exception, probably, of Page, Bacon & Co. At Sonora, the branch bank of Adams & Co., was broken open by a mob, a committee appointed, and the depositors paid to the full amount of their certificates. Some $10,000 above the evidences of deposit was found in the vault, and was distributed among creditors from Jamestown and other places in the vicinity of Sonora. The accounts from the Kern river diggings are contradictory; some persons have returned greatly discouraged, while others confirm the reports previously received of the great richness of the mines. Abundant rains had fallen, and the rivers were greatly swollen. Trinity river was higher than had been known at any former period. The Supreme Court had decided, that persons who enclose lands in the mining regions, for agricultural purposes, cannot hold them against the miners.

The Mormon settlement of San Bernardino, is represented as in a highly flourishing condition. No gambling or drinking houses are permitted, and no riots take place. Extensive preparations have been made for the approaching season, and 8,000 acres of wheat are already sown. It is understood, that the entire business of the Great Salt Lake Basin, will hereafter be carried on with the Pacific coast. It is in contemplation to start one hundred wagons to the Pacific, by the southern route, as soon as the road shall be opened, for which $25,000 were appropriated by Congress.

Oregon.—Gov. Curry has received advices from the Secretary of War, that the government intends to send, in the spring, an expedition against the Snake Indians, who massacred the emigrants near Fort Boise, during the last summer. These Indians are represented as being now quiet. They charge the massacre to a small number of their people.

Australia.—Order appears to be restored among the miners. The Government has appointed a Commission to investigate all grievances, and has pledged itself to make such redress as this Commission shall recommend.

Domestic.—The Prohibitory Liquor Law, passed by the New York Legislature, has been signed by the Governor. The Governor of Wisconsin has, a second time, vetoed the prohibitory law, passed by the Legislature of that State.

Pennsylvania Legislature.—The bill to repeal the tavern license laws was discussed in the Senate on the 4th, 6th and 7th inst. That relative to Church Property, passed finally on the 5th. A list of the defaulters to the State was received from the State Treasurer. The amount of defalcations is nearly half a million of dollars. The bill to repeal the tavern license laws, passed finally on the 10th. It prohibits the granting of licenses to taverns, beer houses, &c, after the 1st of 7th mo. next, but does not interfere with existing licenses. It authorizes the Courts, under certain restrictions, to license dealers to sell in quantities of one quart and over.

In the House of Representatives, the bill to repeal the charter of the Erie and North East Railroad Company, passed finally on the 4th. The bill restores the charter, on condition that the road shall be altered in gauge, and extended to the harbor of Erie; and that it shall not obstruct the streets and roads. The bill erecting the new county of Madison, out of parts of Berks, Montgomery and Chester, was also passed. The bill for the sale of the main line of the Public Works, was considered on the 6th and 7th, in Committee of the Whole, and adopted by sections. It was then reported to the House, and ordered to be printed. A bill to repeal the laws exempting churches and other property from taxation, passed finally on the 7th. A supplement to the ten hour law, was passed on the 9th. The first section of this bill forbids the employing of any operative under 21 years of age, in any cotton, silk, woollen, flax, bagging or paper manufactory, for a longer period than ten hours in a day, or sixty hours in one week.

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MEMOIRS OF JOSEPH JOHN GURNEY.

(Continued from page 485.)

Opposite the hospitable abode, at Flushing, where Joseph John Gurney was now staying, stood two venerable oaks, under which George Fox, nearly two hundred years before, held a large and impressive meeting with the inhabitants of Long Island.

"Under these oaks," writes Joseph John Gurney, "I had long believed that it would be my duty to hold a meeting, there being no suitable place of worship in the village, large enough to accommodate the people. It was now the middle of the sixth month. Notice had been given of the meeting to be held at five o'clock in the afternoon of first day, and seats had been provided in the open air for about 1000 people. The day was windy and lowering; and, as one dark cloud after another moved rapidly across the sky, I could not but feel considerable anxiety. My powers of voice also appeared nearly gone. But just before five o'clock, the sky cleared, the wind abated, and a multitude of people were seen flocking to the spot; large numbers of the upper class, and many of the laboring inhabitants of the district, including the colored people, and Irish Roman Catholics. The mixed assembly soon settled into silence, and I was enabled to speak to them for upwards of an hour, so as to be heard by all present. We were reminded that God is 'manifest in his Son,' and great was the attention which prevailed on the occasion. After the offering of prayer, we again fell into silence; and the meeting concluded in much order and quietness. It was indeed a good meeting. George Fox might, perhaps, have applied to it his epithet 'glorious.' Immediately afterwards a slight shower fell, which, had it occurred a few minutes sooner, would have robbed the meeting of its best and most solemn moments."

He now left the neighborhood of New York, with the view of visiting the settlements of Friends, and of holding meetings with the people at large, in the north-western parts of the State, and in Upper Canada. "Sweet and solemn," he observes in his Journal, "are the feelings which mark the commencement of this new pilgrimage; very much like those on leaving Liverpool. O Lord, in the plenitude of thy mercy and of thy love, undertake for me!"

Pursuing his journey, he now spent several weeks among the numerous little settlements of Friends within the Quarterly Meetings of Butternuts, Scipio, and Farmington, in the north-western counties of the State of New York. After a "large and remarkable" meeting at Butternuts, in Otsego county, and another at Burlington, on the following morning, he came to Cooperstown, the county town, situated at the southern extremity of the Otsego Lake, where, at his request, a meeting of the inhabitants was appointed to be held that evening.

"This town," he writes in one of his letters, "derives its name from the late Judge Cooper, whose son and heir occupies the stone mansion, which, although of no great antiquity, here goes by the name of the Old Hall. I called upon him in company with our guide, who had long been acquainted with the family, to invite him to our meeting; and we afterwards found that he had broken away from a gay party in order to attend it. The town was much filled on this day with judges and lawyers, for it was the time of the sessions; and the court adjourned at an earlier hour than usual, for the purpose of affording those gentlemen an opportunity of attending the Friends' meeting. I trust that their obliging behaviour to a stranger was not useless to themselves. The cause of Christianity was pleaded on the occasion, in opposition to some of those insidious forms of unbelief which are not uncommon in America. We afterwards found that a highly gifted lawyer, who entertained these sentiments, formed one of the party. On our return to the hotel, I found our friend J. Fenimore Cooper, in his white jacket, ready to row me in his little boat, that I might examine the beauties of the lake to the greatest advantage. I was pleased with the opportunity of his company, and although his great talents have been employed in a direction which I by no means approve, I

ought to acknowledge that his conversation was interesting and instructive. Yet I could not but desire that the strong and well informed mind of this man of genius, might be brought under that sanctifying influence which can alone enable us to devote all our faculties to the welfare of our fellow men, and the glory of God."

At Hamilton, in Madison county, "the seat of one of the principal theological seminaries of the Baptists," a large meeting, was held in the Baptist meeting-house, which was attended by the Professors of the college, and about one hundred and fifty of the students.

"It was an interesting audience," he writes, "and our Saviour's words were, I trust, not remembered in vain, 'This is life eternal, to know thee, the only true God, and Jesus Christ whom thou hast sent.' Before leaving the place next morning, I rode up to the college, which is well placed on a commanding hill, about a mile from the town, and had an interview, in the chapel, with the young men and their teachers; the elderly president, Dr. Kendrick, being also present. It was a memorable occasion, during which many of the young men were brought into great tenderness of feeling. Several of them were about to engage in the work of the missionary; nor could I doubt that they were under the preparing hand of that Saviour, whose name they were desirous of proclaiming in far distant lands. Certain it is that unless He sends them forth to their field of labor, and qualifies them for their work, their ardent wishes to serve their fellow men will all be in vain."

After spending a few days among the Friends in the village of Farmington, and in the adjacent district, he writes in his Journal:—

Rochester, first day, 7th mo. 28th. After passing through times of deep discouragement, I find myself not slain, but alive to a little blessed hope. The week has been one of great and varied exercise of mind; rendered the more difficult by a continued measure of indisposition, and some anxious thoughts and feelings as to my bodily capacity for getting through the work before me.

On leaving Rochester, Joseph John Gurney was engaged for several days in attending the few scattered meetings of Friends, to the north and east, at Elba, Selby, Hartland and Somerset. From Selby, he visited the neighboring settlement of Tonawanda Indians.

To his children.

Michael Robson's, Hartland, 8th mo. 3d, 1839.

* * * * * * *

We started after an early breakfast, yesterday morning, for Tonawanda, twelve miles, partly through a vast wooded swamp, with corduroy roads, for about two miles. Then we were obliged to walk, and regaled ourselves as we went along, with wild raspberries, which grow there in great profusion. The swamp is gay with the very pretty wild rose of this country, quite a noble shrub; I observed one bush thirty feet in circumference.

Two Friends had preceded us the evening before, to prepare our way; and when we arrived at the Indian village, we found that the chief had held a council, and formally agreed to their proposals for a meeting; runners being sent out to summon the people. The reservation is ten miles in length and two broad; a pretty fertile tract of country, and fairly cultivated. The Tonawanda Indians live entirely by farming; and we saw many fine fields of wheat, oats and corn, and a good many beautiful cows; but their habits are somewhat indolent, and nothing under their hands bespeaks our advanced condition of civilization. Their dwellings, sometimes log and sometimes frame, (you will understand the difference, the former of unsawn timber, the latter of boards,) are scattered about over the lands, which they hold in common, not in severalty. They are far superior to Irish hovels, and more cleanly than I expected. Our first call was at the house of the "Black Chief," a comfortable abode; a large vessel in which they pound the Indian corn was standing at his door. He was absent, but his squaw and her family looked much at their ease, and took but small notice of us. The squaws glided away whenever our carriage approached them, seeming quite devoid of curiosity and averse to being seen. I made entry, however, into one of their cottages, and quite enjoyed nursing a noble little brown baby, which one of them had in her lap. The mother and grandmother of the child were there; cleanly, and of fine stature and features; with their lank, black, glossy hair neatly bound about their heads. But few of these can speak any English. We then drove through a picturesque wood to the peaceful abode of the Baptist missionary, who, on the edge of the reservation, (no white man is allowed to settle on it,) keeps a school for the Indian children, where they are educated, boarded and clothed at the expense of the Baptist Missionary Society. There were only fourteen in the school, but during the winter they had forty under their care, and I have no doubt these pious people have been useful; though the effect produced is far from being all that could be desired. They have the care of a farm of 120 acres, and we sat down with them and their laborers, including some well-behaved Indians, to their humble fare. Nothing drunk by these hard laborers but water; the Indians working at a dollar a day in harvest time, (the same rate as the whites,) and half a dollar at other times. At ten o'clock we proceeded to the missionary meeting-house, where they had agreed to hold the meeting. It was a curious scene. Johnson, (said to be the principal chief of the Six Nations,) the Black Chief, and some other of these princes of the earth were there; many other men; and a company of squaws, neatly attired in their white blankets, thrown somewhat gracefully over

their persons. Most of the men were dressed like the Americans; but a few in the Indian costume. The meeting was begun by a handsome young chief, who spoke with great seriousness, to advise the people (as we were told) to behave with due attention and decorum. Then rose the venerable looking Black Chief, a swarthy old man, to communicate the decision of the council, and to give us their welcome. Soon afterwards I rose, the interpreter standing beside me, and was enabled to preach Christ to them, I trust, with plainness; the interpreter translating sentence by sentence. About an hour was thus occupied; and though I felt the peculiar difficulty of addressing such uncultivated beings, yet I was mercifully helped through, and the meeting ended comfortably. Some of them were very attentive, and expressed a good deal of pleasure; but the general demeanor was on a par with the unemphatic monotonous sound of their language; displaying but little excitement of any kind. On the whole, I left them with rather affecting impressions, with the fear that, in most respects, they have suffered grievously from their association with those who call themselves Christians.

The American spirit-shops on the very borders of the settlement, (they seem to have none of their own,) are sources of irreparable injury; and now there is every probability that they will be cheated out of their reservation, and driven into the far West.* Alas! for the treachery and iniquity of our species! What a base creature is man without grace! I heartily wish Friends may continue their attentions to them, as they have the highest respect for the "descendants" of William Penn.

After visiting Niagara, Joseph John Gurney proceeded to Buffalo, where he held a large meeting in one of the principal chapels.

Having attended the Quarterly Meeting of Friends at Lockport, Joseph John Gurney and his companion went forward on their journey towards Upper Canada. Taking the steamboat to Hamilton, at the western extremity of Lake Ontario, they went forward a distance of sixty miles westward to Norwich, "a fertile country district, pretty well cleared and cultivated," where there is a numerous settlement of Friends. Thence, by way of Toronto, they proceeded to Yonge Street, a journey of 130 miles, where the Half-year's meeting of Friends of Upper Canada was about to assemble.

"At Toronto," he writes in one of his letters, "I was glad to form an acquaintance with Hiram Wilson, the excellent agent of the American Anti-Slavery Society, who was watching over the interests of the negroes in Canada. About 100 slaves per month were at that time making their escape into this land of freedom. It gave me pleasure to aid him in promoting the formation of schools for the Christian education of their children. The Friends of New York Yearly Meeting had already subscribed a considerable sum for the furtherance of this object.

* * * * * * *

"The Half-year's meeting [at Yonge Street] was held in a large rustic meeting house; it occupied parts of three successive days, and was an occasion of much interest. The sincere and simple hearted people of whom it was composed, excited my regard and sympathy. They had been exposed to many troubles during the late political excitement. An earnest desire appeared to prevail that the members of our society, throughout the province, should keep clear of all the jarring and tumults of political parties; that they might 'study to be quiet and mind their own business.' This indeed was already their general habit; yet every one felt that it was a day of temptation and difficulty. Two of their young men had been thrown into jail at Hamilton, and detained there for sixteen days in consequence of their being unable, on conscientious grounds, to serve in the militia. The subject was respectfully urged on the attention of Sir George Arthur, as it had been previously on that of Lord Durham; but I did not hear the result of either application.

"The attention of the Friends, at this meeting, was also closely directed to the subject of education; and it was determined to take immediate steps towards the establishment of a boarding school. The subscriptions made for the purpose, throughout the province, were aided by funds from New York and England; and before we left Canada, an excellent house and farm on the borders of Lake Ontario, admirably adapted for a manual labor boarding school, were purchased for the purpose."

After some weeks of diligent exertion, Joseph John Gurney completed his labors in Upper Canada; and, crossing Lake Ontario, spent a few days, previously to returning southwards, at Oswego, in the State of New York. Whilst here, he writes in his Journal:—

9th mo. 29th. [I have been] much occupied by finishing two important documents. First, an epistle to Friends of Michigan. I hope and believe I had a little of the true unction in preparing this document; but it has cost me some close exercise of mind.* Secondly, long letter or report to Sir George Arthur, respecting various points in Upper Canada. We had hoped to sail for Sackett's harbor, with a view to Friends at Le Ray on fifth day; but have been impeded by

*It will, no doubt, be a satisfaction to some of our readers to be informed that the attempt to which J. J. Gurney alludes, to dislodge the Tonawanda Indians from their reservation, has proved unsuccessful; a pretended treaty for the sale of that reservation having been set aside by legal decision. EDITOR.

*The object of this Epistle was to point out the scriptural accuracy and practical importance of the views of Friends, especially on worship and the ministry; and their accordance, and necessary connexion, with the fundamental truths of the Gospel.

the continued rough and stormy weather, together with an apprehension that my service was not complete in this place.

He was now looking forward to the prospect of spending the winter in the West Indies, for which purpose he expected to sail from New York in the 11th month. The intervening time was principally occupied in various engagements in the neighborhood of New York and Philadelphia, and in attending, for a second time, the Yearly Meeting at Baltimore:—

New York, 10*th mo.* 7*th*. On sixth day, down the Hudson, to this city, where, in the house [of my faithful companion] Henry Hinsdale, our cup of peace overflowed. Yesterday was deeply interesting; two good meetings; between them read my Michigan Letter to Richard and Anne Mott, to their entire satisfaction; after the afternoon meeting, a precious time in William Waring's family in the sweet recollection of dear Sarah Waring; and after tea at E. Coggeshall's, a time of prayer and intimate intercourse, never to be forgotten, with her, Richard Mott and Samuel Parsons. It was a most sweet and confirming taste of heavenly things.

Referring to his attendance of the Yearly Meeting at Baltimore, he writes in his Journal:

11*th mo.* 9*th*. [From] second day (the 28th ult.,) to fifth day inclusive, the Yearly Meeting; a really good time. My returning certificate passed in the meeting of ministers and elders with full unity. Meeting for worship on fourth day; a very open time; the doctrine of the supper fully developed. Meetings interspersed with good visits to Friends, and on the whole I had ample cause for believing that I had been again favored to find my right place.

Accompanied by his friend Mahlon Day of New York, Joseph John Gurney sailed from that city, in the Camilla, for Santa Cruz, on the 22d of the 11th month.

11*th mo.* 22*d*. Under a bright sun, with a favorable breeze, and with peace and ease of mind, we sailed about ten o'clock, and have since quite enjoyed the day. The scenery of the Bay, and in passing through the Narrows, beautiful; then the highlands of Jersey; and now, the sun having just set in splendor, we are fairly at sea, out of sight of land.

Many warm and dear friends have I left in America, but have no feeling on my mind, of having permanently parted from them, though, for the present, my service there is closed.

With regard to the objects now in view, there are three, which severally in their distinct degrees, and very fully in their combination, seem to justify the devotion of the coming winter, to these "Isles afar off." The first is health—for I believe it is desirable, if not needful for me, to avoid another winter in North America. Secondly—slavery, a view for myself of the working of emancipation, with the design of subsequently reporting it; and, I hope that there will therein be a full answer to my dear sister Fry's prayer, that my mission might be blessed to the cause of liberty, as well as to that of religion. Thirdly, and above all, the gospel mission. May it please the Lord to preserve me in safety, and to bless the mission to all these objects! I have earnestly prayed, that he would be pleased to deliver me from all fears, and from all cares. It is indeed an affecting farther recession from home, and from my children and family circle. I have heartily committed them and all my concerns to the Lord. Deeply and inexpressibly unworthy as I am, I now and then catch a *glimpse of glory to come*. The truth of these prospects is wonderfully confirmed to my mind, by the realizing of the touches of his holy hand in this pilgrimage. I can and do pray, that he will permit and enable me to bring the whole of this transatlantic mission to a sound and satisfactory conclusion. Hitherto he has wonderfully helped and guided me. I must not, will not, distrust him.

Fourth day afternoon, 12*th mo.* 4*th*. About noon yesterday we caught our first sight of land, viz., of the Virgin Gorda, a rocky island, of two cones, of considerable elevation, uninhabited, and like the rest of the Virgin Islands, evidently of volcanic origin. Soon after, Tortola, St. John's, and St. Thomas, came into view, but at a great distance. The first sight of the West Indies could not fail to be very interesting to my feelings.

Sixth day, 12*th mo.* 6*th*. We have just landed at the little town of West End, Santa Cruz, two weeks from the time of weighing anchor at New York. The approach to this beautiful island was singularly interesting; fine conical hills and mountains cultivated to their tops, partly red where the hoe had been at work, and partly bright green with the sugar canes. Cocoa nut trees, with their strange looking but elegant deciduous branches scattered over the scene. Neat settlements of the planters visible in different places, consisting of a handsome dwelling, a mill for grinding the canes, sugar boiling houses, and neat-looking negro huts in the distance.

(To be continued.)

REMEDY FOR BURNS.

Some of the papers of late have had a paragraph recommending the use of wheat flour in the case of scalds or burns. A gentleman at Dayton, Ohio, saw it, and the other day, as he writes to the Empire, tested it to his satisfaction. He says:

"While at the supper table, a little child, which was seated in its mother's lap, suddenly grasped hold of a cup full of hot tea, severely scalding its left hand and arm. I immediately brought a pan of flour and plunged the arm in, covering entirely the parts scalded with the flour.

The effect, was truly remarkable—the pain was

gone instantly. I then bandaged the arm loosely, applying plenty of flour next to the skin, and on the following morning there was not the least sign that the arm had been scalded—neither did the child suffer the least pain after the application of the flour.

Account of ANNA HUTCHINSON, *of Bishop Auckland, England, a Minister; who died 12th mo. 22d, 1853, in the 67th year of her age.*

Concluded from page 487.

From the period at which we have now arrived, Anna Hutchinson and a dear sister who resided with her, became increasingly settled in the conviction of the rectitude of our religious principles. Upon the death of a brother, about this time, she remarks, "My not assuming a mourning dress, opened a way for further faithfulness. I now perceived that a pure language was required of me, and I yielded to him whom I professed to call Lord and Master." In the spring of 1822 she was admitted a member amongst us. "Thus," she writes, "I found myself one of another people, and this, by the good hand of Him, whose language, upon my leaving the Methodists, was, 'Ye have compassed this mountain long enough.'" In 1823 our dear friend first appeared in the ministry. Referring to this period, she remarks: "I returned from meeting relieved; the confirmation thus granted by my Heavenly Father was truly the lifting up of my head in renewed faith, and I could thank my God and take courage." From the diary she has left, our belief is confirmed in the persuasion that she continued to grow in grace, and in the service of her Lord.

In 1826 she writes, "I am more than ever convinced of the excellency of silence; the Lord does, in a peculiar way, communicate himself in those times, beyond what I ever experienced when with those who offered multiplied offerings." Again, she writes, "What cause have I to be humbled, on account of the honor lately put upon me by the dear people among whom I am! Truly it was unexpected by me; and I see myself to be wholly unworthy to be acknowledged by them, as a minister of Christ Jesus. May my gracious God continue his holy aid! May I never seek the honor that comes from man, but that which comes from himself! May my eye and heart be single unto the Shepherd and Bishop of souls! viewing HIM, in all my offerings, and the best interest of the people, that his name may be as ointment poured forth! I do feel great unity with the living in our Israel, and am thankful and happy with my allotment in the militant church. Prepare me, fully, O my God! for the church triumphant above."

"Reeth, Sixth month 19th, 1831. I am fully satisfied in having united myself to the Society of Friends. I am, moreover, very thankful in having been called to do so, though I have indeed passed through much in consequence, having had to part, as it were, with all things, that I might win Christ, and stand accepted in the Divine sight." Afterwards, "My rejoicing is of mercy; the mercy of God in Christ Jesus to us-ward. This is a good ground of hope, yea, of faith in Him whose testimony is sure. My unworthiness, my sinfulness, vanishes before the face of a reconciled Father, the precious blood of whose beloved Son cleanseth from all sin."

"Eighth month 5th, 1836. I feel to enjoy peace with God, and am at peace with all my fellow mortals, for which I am thankful, as it is a continual feast to be thus favored. My means of assisting others are circumscribed, or it is in my heart to do many things. But cannot I profit by fully submitting in this respect to the Divine will? Help me, Gracious God! to say, as to this and all things, 'Thy will only be done!'"

Our beloved friend for a short time resided at Beverly, and afterwards at Reeth,—but in 1837 she removed with her sister, to Bishop Auckland, within the compass of Darlington Monthly Meeting. Her memoranda instructively indicate her motives and feelings in connexion with this change of residence.

"Reeth, First month 31st, 1837. My mind has been attracted to Bishop Auckland. Whilst in meeting last first-day, how was I drawn to the little flock there."

"Second month 23rd. Auckland, as a place for us to go to, is brought a little nearer in prospect."

"Third month 19th. I believe our going hence will be in the will of our Heavenly Father, and therefore I dare not turn aside from it. My heart is full and my eyes suffused with tears, while I think upon the way that has been cast up for me. Surely goodness and mercy have followed me. May I live unto the Lord my God! Although we are now accounted by many as a people not desired,—as a people scattered and peeled—yet I am truly thankful that I have a name and place among the Society of Friends, and only desire to come nearer and nearer to the Truth professed by them."

"Bishop Auckland, Eleventh month 5th. We arrived here yesterday. Though, through indisposition of the frail tabernacle, I was not so alive in feelings of gratitude to my Heavenly Father as I ought to have been, I trust, that through the intercession of my Saviour Jesus Christ, all will be blotted out that has appeared against me."

For nearly the last twenty years previous to her death, she continued to reside at Bishop Auckland. During this period, the frequent and lively exercise of her ministry, her Christian exertions in distributing the Holy Scriptures and in the cause of temperance, with her truly exemplary life, greatly endeared her to those

amongst whom she moved. In visiting the poor, attending to their outward wants, and ministering spiritual instruction, she appeared to have at once a peculiar calling and delight; and, whilst thus occupied, to commune occasionally with some lowly followers of the same Lord, she felt to be promotive of her own spiritual growth. In private life, the cheerfulness which pervaded her spirit, whilst her conversation might be truly said to be in Heaven, was a refreshing evidence that she served a good Master; and his praise was frequently upon her lips.

Her health for many years had been delicate, often very precarious; and for a few weeks before her death, she had to endure much bodily suffering, but was mercifully supported, and enabled to glorify God even in the fires. She once remarked, "It will not be laid to my charge that, through infirmity, I am often unable to command my attention. Oh, no! I have been tenderly dealt with in my passage through time. I cannot say, 'All thy waves and thy billows have gone over me;' for very pitiful has my Heavenly Father been to me in my spiritual progress, unworthy, deeply unworthy, as I feel myself to be. Through the grace which abounds in Christ Jesus, I am enabled not to be afraid, and assuredly to believe that it is good for me to be afflicted; and that, though very unworthy, I shall, through Christ, be accepted." She often exclaimed, "Happy to go, willing to stay the Lord's time." Again, "I have had as much satisfaction and comfort in the religion of Jesus Christ as any one could have been favored with; and the peace of God, through believing, at the last crowns all. I am thankful for a name and a place among a living people, and continue to the end in saying, 'This people shall be my people and their God my God.'"

The following morning early, the time of her departure appeared to be drawing on, and she requested that her eldest sister might be called (the sister who was the means of first directing her steps into the narrow way). She affectionately embraced both her sisters, and manifested much love for her faithful attendant. She exclaimed, "Happy, happy, happy!" quoted the text, "Where I am there shall my servant be," —and frequently repeated the name of Jesus. After closing her eyes she once more opened them and said, "Farewell all!" The breathing then became gradually shorter and shorter, and she most quietly and peacefully passed into the presence of her Lord.—*Annual Monitor.*

They are as sick that surfeit with too much, as they that starve with nothing. It is mean happiness, therefore, to be seated in the man. Superfluity comes sooner by white hairs, but competency lives longer.

It would be better to be of no church, than to be *bitter* for any.

From the Albany Journal.

A VISIT TO THE STATE SCHOOL FOR IDIOTS.

A few years since, the country people in the neighborhood of the old Bull's Head tavern, on the Troy road, when they were told it was to be fitted up as a school house for Idiots, shook their heads, and pretty generally agreed that folks who thought natural fools could be taught anything were but little better than natural fools themselves.

The school was opened, however, and has gradually risen in popular favor, until now the old Bull's Head has got too small to accommodate the large number of pupils for whom applications pour in from all parts of the State. The State, to which no small portion of the credit of making the experiment belongs, is now erecting a large Asylum at Syracuse, where the purposes of the Institution can be more fully and effectively carried out.

The present building stands a little out of the city limits, a few rods back from the turnpike. It is a plain, unpretending brick house. Inside, it looks very much like any other boarding-school. If you visit it to see its operation, Dr. Wilbur takes you first into a small building, disconnected with the main one. This room you at first, perhaps, conjecture to be a gymnasium, for two ladders run up to the ceiling, while a third is laid across, horizontally, connecting them, and under it is a mattress. There are two square tables, around which are seated perhaps a dozen boys and girls, of six to sixteen years old, apparently playing with the blocks, colored balls, printed cards, &c., that lie on them. A young man at one, and a young woman at the other, are talking to the children constantly, in loud, but cheery, kindly tones, as if stimulating them to go on with their work, or plays, or whatever it is. The pupils do not have the vacant stare, nor the low retreating foreheads, nor exhibit the personal neglect you expected. One or two have unprepossessing faces, and three or four are cross-eyed, but nearly all look intelligent, and all are neat; some quite pretty. You are a novelty to them, and they follow you with gratified eyes; most of them laughing heartily. This is the first indication they give you of being idiots, for were they sane and sensible they would understand that visitors are not always a matter of rejoicing.

These are the newest comers. Here are one or two, as yet scarcely taught even to use their senses. That girl's eyes wander restlessly over everything in the room; but wave your handkerchief before them, and she will never notice it, or separate it in her vision from the mass of objects that flits before her dull comprehension. Shout at that boy's ear, and he will hardly pay more attention to it than a post. Put an icicle, or red-hot coal in his hand, and he would scream with pain, but he would not know enough to turn his hand over to let it drop. Throw

yonder club at him, and he would not lift a finger to save himself, but would laugh insanely as it struck him down, and never know what hurt him. A desperate task, indeed, to teach these eyes to see, ears to hear, and benumbed brains to think.

The teacher hangs one of the boys on the ladder by the hands. He has but to let go to drop a few inches upon the soft bed underneath. But he has no sense to teach him that. He clings tightly to the round, and perhaps cries at the pain the act gives him, but he does not move. The teacher puts his arm round him and lifts him up, lifts his hand, places it on the next round, and cheers and encourages him in a kind, loud voice. Then the other hand. And so, after repeated lessons, it is at last almost forced upon his sluggish mind, that he can use his hands and feet to reach the floor.

Another, who has been some months at the Institution, is called to show his acquirements. His delight runs over out of his eyes, and he breaks into a broad grin at the opportunity. He runs up the ladder, down it, under it, over it, backward, head foremost, feet foremost, and finally throws himself into the teacher's arms, with an exulting burst of irrepressible laughter. He has been taught to do only what can be taught to dogs and cats; but, with less natural intelligence than they, it is a wonder that he can be taught at all.

Another means of rousing and fixing the dormant faculty of attention is by throwing from hand to hand a stick, as boys play "catch." Two who have become expert at this, engage in it, with a nervous straining of every muscle, that denotes what a tremendous mental effort the simple act requires, when such intellects are called upon to perform it.

The little circle around the first table are being taught to put, first one white, then one red bead, alternately, upon a string. Then two white, and two red, &c. They do not learn it immediately, nor in an hour, nor a day, perhaps not in a week or a month. But when they *do* learn, they have gained an idea of *number*—the first in all their lives. And when they have learned it—such extravagant joy! When an idea does enter their poor darkened brains, it is like the thought that occurred to the Greek philosopher in his bath, making him leap out, half-dressed, and run through the streets, shouting: "Eureka!"—"I have found it!" Nowhere is there a pupil that is so grateful to you for a new thought as this poor idiot, that has never learned the use of thoughts at all.

Thus the system proceeds. It begins with the simplest of all impressions—the very foundation. Here is a row of circular blocks, of different sizes, and there is a row of holes, into which they respectively fit. The idiot is taught to put each in its appropriate place, and thus he makes his first *comparison*, and gets his first idea of *size*. There is a set of red, green, blue, yellow and white balls and cups. To fit each ball to its proper cup leads him to comprehension of differences in *color*. Another set of various shaped blocks teach him form.

When he has advanced thus far, he can be taught to recognize a word printed on a card. But he recognizes it as you do a face, by its general aspect, not by its component parts. Upside down, or right side up, it is all the same to him. By degrees, he is brought, first to know the meaning, then its separate letters, and then to trace it on the black-board. When he can do this, he has reached the threshold on which ordinary children stand when they first go to school. Thenceforth his education is much like theirs, only requiring infinitely more patience and perseverance and gentleness.

Next you pass into the main school-room, where two dozén or more are assembled. Some are sitting at their desks and books. At one end of the room is a class spelling simple words; and at the other, another class, naming places, as they are pointed out, on an outline map. The studies are like those of other schools, but not so the pupils. Time after time do the listless ears turn away, and the dull eyes stare in vacant stupidity. But the teacher's whole heart seems to be set on making them comprehend—she rouses, questions, answers, encourages, smiles, nods and commends, in rapid succession, and with unflagging gentle patience. "Now, Eddie!" "Quick, Fannie!" "Spell it dear." "Think, Harry, that's a good boy!" "You can tell *that*, Kitty!"—patting one on the head, smiling encouragement to the other, and clapping her hands to arouse the attention of a third—for all the world as if they were sound asleep, and she was bound to force information into their drowsy ears and out of their sleepy mouths in order to wake them up. Sound asleep they are, intellectually, and so they would remain, if her look and voice were not every moment reiterating something to arrest and fix their irregular, wandering train of thought.

At last the slow, hesitating answer comes, given with a trembling eagerness of manner, but with the imperfect lisp of early childhood, for few of the idiots, when first brought here, can speak distinctly. Great is Eddie's triumph if the answer happens to be right. Besides the commendations of the teacher, the whole class beams with sympathetic exultation; for, in these simple natures, there is an implicit, trusting confidence and lack of jealousy, that we educated and wise people are strangers to.

Everything in the studies is made as simple as possible. When the name of an object is to be spelled, the object itself is shown, that they may understand the connection between the word and the thing. Abundance of pictures, maps, globes, and models illustrate the geographical and historical lessons. In short, no pains

are spared to strengthen the two faculties, especially weak in idiots—*concentration* and *conception*.

Pass now into the last room. At the black board a boy of ten is copying an outline drawing with remarkable fidelity. Another will write his own name, and yours, if requested. Another is performing a difficult sum in long division. Here is a girl of fourteen who cannot speak the simplest word without more exertion than it would cost you to hallo across the street, yet she will name the different countries as you point them out on an outline globe, describe their inhabitants, productions, and physical condition. There is a boy who, besides his idiocy, was pronounced deaf and dumb from his cradle, and came here from the Asylum for Mutes; yet, in less than three years, he has learned the elements of English grammar, and will parse you a sentence and give the syntax. And here is another little fellow with a paralyzed arm, who can sit down and work out an algebraic formula better than most boys who possess all their faculties. When the idiot can master grammar and mathematics, it is clear that he is an idiot no longer. He can carry out a train of reasoning and reflection, and Plato and Newton had no different process whereby to attain the greatest philosophical truths.

It seems strange, and yet it strikes you that somehow, these advanced pupils have a more staid and sober look than those whom you saw at first. But so it is. As they exchange a mere animal nature for a human one, they gradually lose that perpetual manifestation of glee so characteristic of idiocy. It is not that they have made intellectual progress at the expense of physical, for they are as plump and rosy. It is not that their developement, opening as it does, sources of enduring and deep happiness, has made them grave. But it is because a wise Providence partially compensates the poor unfortunate who lacks everything else, by the pleasing, ludicrous images that occupy his vision, and dance in perpetual succession before his bewildered brain.

Of course, while the education of the intellect goes on, that of the moral sense is not neglected. Moral duties are inculcated at each step, and such spiritual truths taught as can be made comprehensible.

The physical teaching and exercise are not the least important part of the school. From being helpless, brutish almost in habits, they are taught to stand, to walk, to use their hands, to feed themselves, to take care of their persons and clothes, and to conduct themselves like other reasoning beings.

At meal-time, they enter the dining-room quietly and in order, and find and take their own seats. If you look in upon the row, with their neat aprons, clean faces, and smoothly brushed hair, sitting patiently and decorously until they are helped to the dishes before them, you would hardly believe that they belong to the wild, uncontrollable class of beings that are commonly known as idiots.

That the discipline is firm and strict you cannot but believe, on seeing these effects of it, and on watching the ready obedience yielded to the teachers. Yet that it is marked by parental gentleness and kindness cannot be doubted, when you see with what eagerness they comply with their teachers' wishes, with what satisfaction they receive their approval, how they turn to them in every difficulty or fear, and what affectionate regard they exhibit for each and all of them. One of the teachers told us she found them (saving lack of comprehension) easier to manage than other children of their age. Certain it is, that few schoolmasters can enter their recitation rooms, assured of so joyful and affectionate a reception as that which greets the entrance of Dr. Wilbur. Not only the State, but the world owes him a debt of gratitude for his successful experiment, which we trust is yet to be the means of lifting up into the scale of humanity many a poor being hitherto left in mental darkness and bodily imbecility.

FRIENDS' REVIEW.

PHILADELPHIA, FOURTH MONTH 21, 1855.

Although considerable space has been allotted, in some of our former numbers, to the discussion of capital punishment, we have introduced into the present one, a copious extract from a speech lately delivered before a committee of the Massachusetts Legislature, on that interesting subject. The facts and arguments which the speaker has adduced, appear to prove conclusively that capital punishments, so far from preventing the perpetration of heinous crimes, contribute to increase the frequency of those offences which they are ostensibly designed to exclude from the community. The practice which now so extensively prevails, of withdrawing the execution of criminals from the public gaze, manifests a general conviction that such executions do not operate as a salutary warning to those that behold them. Indeed, the brutalizing effect of public executions has been long known and generally acknowledged. If capital punishments, when publicly inflicted, do not operate as salutary warnings, it is difficult to conceive that the same punishments, when privately inflicted, can be productive of more favorable results. The great and growing aversion to the imposition of the death penalty, and the pains which are taken to divide the parts of its final execution into as

many fragments as possible, so as to reduce, as far as practicable, the responsibility of each agent employed, furnish unmistakeable evidence that the infliction of capital punishment is behind the spirit and refinement of the age in which we live. It is devoutly to be hoped that this subject may claim the attention of our legislative assemblies, until the statute books of our enlightened republics shall no longer exhibit this relic of a barbarous age.

PHILADELPHIA YEARLY MEETING.

Though only one day of this Meeting had passed when our paper was prepared for the press, yet our distant readers will probably be interested in a brief account of the proceedings of that day; and gladly, if truth would warrant it, would we present them in a more favorable light.

The Meeting convened, as usual, on Second day morning, the 16th inst., when three Friends in the ministry from other Yearly Meetings, were present with certificates; viz., Jared Patterson and David Hunt, from Indiana Yearly Meeting, and David Morgan, from that of North Carolina; which certificates were read as usual. The Epistles from New York, Dublin and London were then read. The attention of the Meeting was then called to the late division in Ohio Yearly Meeting; and the question immediately arose as to the disposition which should be made of the two Epistles emanating from the bodies claiming that character. It soon became evident that a strong disposition prevailed to read the Epistle signed by Benjamin Hoyle; yet it was also manifest that many Friends fully believed that the Meeting of which Jonathan Binns was Clerk, was the genuine Yearly Meeting of Ohio. They, of course, objected to the reading of the former Epistle, against which a solemn protest was made by many Friends. They, however, did not insist upon the reading of the Epistle signed by Jonathan Binns, but manifested a willingness so far to respect the feelings and judgments of others, who differed in opinion from themselves, as to suspend the reading of both.

In the discussion which followed, it was affirmed by the advocates of the meeting represented by B. Hoyle, that the separation in Ohio was closely connected with that in Rhode Island; that the course heretofore taken by Philadelphia Yearly Meeting in reference to the latter, imposed upon it the duty of sustaining that Meeting in Ohio which sympathized with the action of this Yearly Meeting in relation to the, so called, smaller body in New England. Other Friends maintained, that the Meeting of which B. Hoyle was Clerk, was clearly an organization separate from the religious Society of Friends; that to recognize it as a Yearly Meeting would be an act of separation on our part, and they, including the assistant clerk, protested against such an act with great firmness, in a decorous and respectful manner. Propositions were made to postpone all correspondence with other Yearly Meetings for one year; to refer the subject of the Ohio Meetings to a committee; and finally to postpone all action on that question. The first two suggestions were promptly overruled. The last was earnestly pressed by a large number of Friends, who believed the Meeting represented by J. Binns to be the true Yearly Meeting of Ohio. They maintained that to postpone action on this subject, involved no compromise of principle; that no interest would suffer; that it would give time for Friends to become more united; and above all, that as it must be evident to impartial men that it was impossible for Friends to *unite* in any settlement of the question now, delay was the only course open to us, consistently with that fundamental principle of our religious Society, which requires us to act in condescension to each other, and to decide all subjects coming before us by the united judgment of the meeting; or, if such united judgment could not be arrived at, to suspend proceedings in the case; that to press a recognition of the Meeting represented by B. Hoyle, would manifestly be a violation of the rights and conscientious convictions of a large body of Friends, tend to render division of sentiment and feeling irreparable, and eventually bring about a separation; and that it could only be carried through, by a palpable infringement of the law above alluded to. These arguments were met by little more than a repetition of the assertion, that the Epistle signed by B. Hoyle was from the true Yearly Meeting of Ohio, and must be now read; that Friends who thought differently, having been allowed to express their views, must submit to what was asserted by these speakers to be the judgment of the Meeting, although it was plainly impossible for the Meeting to come to any such judgment under existing circumstances. An unusually large expression of sentiment fol-

lowed, from Friends of admitted worth, some of whom had grown grey in the service of Truth, solemnly protesting against this course. The Clerk at length rose and declared his judgment that the sense of the meeting was in favor of reading the Epistle signed by B. Hoyle, and was about to read that paper. This proceeding was again firmly protested against by a very large number of Friends, including several who believed the meeting of which B. Hoyle was clerk to be the true Yearly Meeting, but who could not unite in this open violation of our Christian testimony to the peaceable and harmonious transaction of the business of the church.

Exhausted by a protracted sitting, Friends entreated the meeting to adjourn, but this was steadily resisted; and it was even said that principle required that the Epistle signed by B. Hoyle should be read *at this sitting*.

Encouraged by the repeated and importunate demands of a number of individuals, the Clerk at length proceeded to read and minute the reading of that Epistle, as from the Yearly Meeting of Ohio.

After an exhausting session, in which Friends had been enabled with much firmness, and generally with calmness and decorum, to maintain what they believed to be the cause of Truth, and under a painful sense of the prevalence of a policy opposed to the management of the affairs of the Society as required by our discipline, "in the peaceable spirit and wisdom of Jesus, with decency, forbearance and love of each other," the meeting adjourned.

In the afternoon session, William Evans and Samuel Hilles, being proposed by the Representatives, for Clerk and Assistant, they were accordingly appointed to those stations.

The subject of the Epistle from Baltimore, and of the separation of a few members from that body, was then brought into view. Those Friends who, in the previous sitting, had opposed the reading of the Epistle signed by Benjamin Hoyle, mostly abstained from the discussion of the question relative to the Baltimore Epistle. The reading of the Epistle from the regular Yearly Meeting, signed by Richard H. Thomas, was advocated by many, and warmly opposed by a larger number. The discussion was prolonged until night had closed in upon us, when, about half after seven, the Baltimore Epistle and that from North Carolina were read, none from Indiana having come to hand.

The meeting then adjourned until ten o'clock on the following day.

MARRIED,—At Friends' Meeting House, Twelfth Street, Philadelphia, on Fourth day the 11th inst., SAMUEL ALLINSON, JR., of Yardville, Mercer Co., N. J., to ANN, daughter of the late Josiah Tatum, of Philadelphia.

——, On the 15th ult., at Friends' Meeting House, Thorndike, Maine, DANIEL SMILEY, of Vassalboro', to DORCAS B., daughter of Robert and Elizabeth Hanson, of the former place.

DIED,—At his residence near Spiceland, Henry Co., Ind., on the 13th of Third month last, AMER BOND, in the 50th year of his age, an esteemed member of Spiceland Monthly Meeting.

——, On the 4th ult., in Vassalboro', Me., ELIZABETH J. TABER, relict of the late Paul Taber, aged about 63 years. She was a useful and worthy member of Vassalboro' Monthly Meeting. It is believed her change was a happy one.

CAPITAL PUNISHMENT.

Extracts from a speech of JOHN A. ANDREWS *before a committee of the Massachusetts Legislature, 3d mo. 22nd,* 1855.

The speaker begins with the following extract from the Westminster Review:

"The point then at which we seem to have arrived is this: We cannot justify putting a criminal to death on the plea of protecting society from his outrages,—because confinement would be equally effectual; nor by the plea of reforming him, for this is excluded by his death; nor by the plea of taking vengeance on him, for this is generally disavowed; nor by that of deterring others from crime who are still guiltless, because he is not answerable for them, or in any way connected with them. From these considerations, it appears to follow that, in dealing with offenders, we are bound to restrict ourselves to those punishments which, while they shall be equally efficacious in providing for the protection of society, shall be the least injurious to the criminal, and that these are only two in number, viz: confining a culprit for life; or, subjecting him to a temporary discipline sufficient to produce such a change in his dispositions, that, after undergoing it, he shall be fitted to return to society, cured of the inclination to infringe its laws."

He then proceeds:

I think that states the argument with substantial accuracy and correctness, and I adopt it as my own.

I come now to the inquiry, what has been the experience of those States and nations who have tried the experiment of the abolition of the death penalty? If it is useful to put men to death for crime, there must be some good effect produced by it. And there ought to be no doubt in this matter, because the experience

of the world has been long enough, the gallows has had victims enough, to have given an experience, on that side of the argument, so rich and so ample that there could be no room for controversy. And yet we are met at the outset—if we were to think for a moment that this ancient system of putting men to death for crime had worked well, (judging merely from what we know of the general effect by incidental information,)—we are met at the outset by the testimony of a man as keen in his observation, as thorough in his learning, as conspicuous for his legal position, as Henry Brougham, late Lord Chancellor of England; and I will read to you an extract from a speech made by him some eighteen years ago, when Mr. Ewart's motion to limit the punishment of death to cases of actual murder was pending in the British Parliament. I quote from the writings of Sydney Taylor. (p. 263.) Sydney Taylor was a barrister of distinction, who devoted considerable time to the investigation of this subject, and was a warm advocate for the abolition of the Death Penalty. Lord Brougham said, in 1837:

"His firm belief and conviction were, that capital punishment had failed in all and every case—even in those cases of murder *for which alone* it was justifiable, *if* justifiable at all.—Whether the punishment of death should be inflicted, even for murder, was an opinion which had for a considerable time been discussed:—into the merits of that discussion he would not then enter, farther than that, if the punishment of death should be retained, it should be for *that crime only;* yet, even for that he thought its tendency was not the prevention of crime: on the contrary, it *tended to brutalize the mind, and to prepare men for the commission of that very crime* for which alone, if retained at all, it ought to be continued."

I am not aware that any gentleman in this hall is so ultra in his view of capital punishment that he could, if he attempted it, go any further than Lord Brougham. The advocates of the Death Penalty maintain that its infliction as a punishment for *murder* is necessary for the security of life. But the punishment of death for murder, as well as for other crimes, has turned out, within the experience and information of Lord Brougham himself, to have been a failure,—a failure in Great Britain, a failure on the continent, a failure every where. If there is a man in Great Britain who is learned in all matters relating to law and law reform, it is Henry Brougham, himself one of the original leaders in law reform; having devoted the best years of a long life to an extensive practice at the bar, having been elevated to the wool-sack, and since then, a constant, active, laborious member of the House of Lords,—and he states, as the result of the experience and learning of a life-time, that the penalty of death, as a punishment for crime, has proved to be a failure, not only for minor and secondary offences, but even for the offence of murder itself.

Well, gentlemen, you and I have a common cause; we have a common purpose; we equally desire our own protection, personally; we equally desire the protection and safety of our families. Do you feel any doubt as to the result,—do you feel afraid that you cannot be safe at night if this experiment should be tried here in Massachusetts of a different penalty, after the testimony of such a man as Lord Brougham, that the punishment of death has always proved a failure since time began?

But, out of a host of others, let me select one more witness: *Edward Livingston,*—one of the brightest names at the American bar. I will take the liberty of referring you to a pamphlet, extracted from Livingston's great work on the criminal code of Louisiana; and I will first read an extract from the 12th page of his argument on Capital Punishment:—

"Other arguments, not less forcible,—other authorities, equally respectable,—might be adduced to show the ill effects of this species of punishment; but the many topics that are still before me, in this report, oblige me to pursue this one no farther than to inquire, what good can be expected, or what present advantage is derived, from retaining this punishment? Our legislation (referring to the legislation of Louisiana) surrendered it without a struggle, in all cases, at first, but murder, attempt to murder, rape, and servile insurrection; and afterwards extended it to a species of aggravated burglary. Now, as these cases are those only in which it has been deemed expedient to retain this punishment—as it has been abandoned in all others—the serious inquiry presents itself, why it was retained in these, or why abandoned in the others? Its inefficiency, or some of the other objections to it, must have been apparent in all the other numerous offences in which it has been dispensed with, or it would certainly have been retained, or restored. Taking this acknowledged inefficiency, in the numerous cases, for the basis of the argument, let us inquire whether there is anything which makes it peculiarly adapted to the enumerated crimes, which it is unjust or inexpedient to apply to any of the others?"

It is a fact worthy of consideration, that in England, and on the continent of Europe, as well as in this country,—those countries which derive their code from the common law of England and those which derive it from the civil law, have united in reducing the number of offences punishable with death, until they have got down to something like half a dozen, and sometimes until it is entirely abolished. That was the result in Louisiana, which has been under the government of France and Spain, and derived its law from the civil code of Europe. But if the Death Penalty has worked well, why

is it not continued? That is the practical question which is put by Mr. Livingston. You put a man to death for stealing. You continue that punishment for that crime for years—still the offence is increasing. At length, you become dissatisfied; you find that the punishment of death does not work well, and you punish the man otherwise for stealing, and the crime diminishes; you are satisfied, and you will not return to the old penalty. It so happens, that experience shows, these countries do not return —they do not go back;—and why is it? Where is the line to be drawn?—and where is the rule by which you are able to say that the abolition which has worked well as applied to one after another of a long list of offences—one hundred and sixty, I believe, were once capital in England—will *not* work well if applied to another class of offences?

Mr. Livingston continues:—

"We have three modes of discovering the truth on this subject: by reasoning from the general effects of particular motives on human actions; by analogy, or judging from the effects in one case to the probable effects in another; or by experience of the effect on the particular case. The general reasoning upon the justice and efficacy of the punishment will not be repeated here, but it is referred to as being conclusive as to all offences, and admitting of no exceptions that would apply to murder, or either of the three other cases in which our laws inflict it. If we reason from analogy, we should say the only argument ever used in favor of death as a punishment is, that the awful example it presents will deter from the commission of the offence; but by your abandonment of it in all cases but these, you acknowledge it has no efficacy there. Analogy, therefore, would lead us to the conclusion, that if it was useless in the many cases, it would be so in the few. But it is acknowledged that no analogy, or any other mode of reasoning,—no theory, however plausible,—ought to influence, when contradicted by experience. You have tried this remedy, and found it effectual! The crimes to which you have applied it are decreasing, in number and atrocity, under its influence! If so, it would be imprudent to make any change, even under the most favorable prospects that the new system would be equally efficient. Let us try it by this test. For the first three years after the transfer of the province, there was not a single execution or conviction for either of these crimes. In the course, however, of the first six years, four Indians, residing within the limits of the State, made an attack on some of the settlers, and were either given up by the tribe, or arrested and condemned: and two were executed as for murder, and one negro was condemned and executed for insurrection. In the next six years there were ten convictions; in the succeeding four, to the month of January, 1822, fourteen;—so that we find the number of convictions for the enumerated crimes have nearly doubled in every period of six years, in the face of this efficient penalty. But the population of the State doubles only once in twenty years; therefore the increase of this crime progresses in a ratio of three to one to that of the population.

He states the comparison between Tuscany and Rome, as referred to by Dr. Franklin, which is put so well and briefly, that you will pardon me for reading that also:—

"In Tuscany, as we have seen, neither murder nor any other crime was punished with death, for more than twenty years, during which time we have not only the official declaration of the sovereign, that 'all crimes had diminished, and those of an atrocious nature had become extremely rare,' but the authority of the venerable Franklin for these conclusive facts; that in Tuscany, where murder was not punished with death, only five had been committed in twenty years,—while in Rome, where that punishment is inflicted with great pomp and parade, *sixty murders* were committed in the short space of three months, in the city and its vicinity. 'It is remarkable,' he adds to this account, 'that the manners, principles, and religion of the inhabitants of Tuscany and of Rome are exactly the same. The abolition of death alone, as a punishment for murder, produced this difference in the moral character of the two nations.' From this it would appear, rather that the murderers of Tuscany were invited, by the severe punishments in the neighboring territories of Rome, than that those of Rome were attracted into Tuscany by their abolition. We have nothing to apprehend, then, from this measure; and if any ill effects should follow the experiment, it is but too easy to return to the system of extermination."

The experience of Tuscany for twenty years, added to the experience of Louisiana during a less number of years,—do they not encourage the hope that Massachusetts might live without the gallows?

It is conceded, on all hands, that it would be desirable to abolish the death penalty if it would be safe to do so: and the question now is, are we ever to abolish it? It is said, "it will not do, because it is unsafe."—When we argue from human nature, and the principles of human nature, and the present condition of society, why, we are met with the objection, "That is well enough, as far as it goes; it is ingenious and able, as a piece of argumentation, but what does the experience of the world show?" Then we advance one step further, and show what the experience of the world proves on this subject, so far as it proves anything; and I undertake to say, that the experience of mankind comes in aid and support of the theoretical arguments drawn from the principles of human nature;—and

that is the purpose for which all this testimony is introduced.

Now, gentlemen, on the one hand, those who advise the adhesion of government to the death penalty, may say that it will not do to abolish it; you must hang men; the death penalty is the true theory of government, and we must adhere to it; life for life; if a man puts another to death, he deserves to be hung; it is not safe to allow such a man to be about. Then we interpose with the facts of history, and we are met by the saying,—"All these facts are very well, but they do not prove that government is never to punish with death. We cannot reason to the future from the past." It seems to me these gentlemen stand precisely in the position of the French historian, who wrote a very ingenious and agreeable book, with a view of supporting a certain theory of history which he entertained. Upon meeting with one of his critical friends, the subject of his new book was introduced, and the gentleman asked his friend—"How do you like my history?" "Well," said the critic, "it is a very beautiful, interesting book; it is a very ingenious theory of history; but somehow or other, I think your theory is not at all sustained by the facts." "Very well," replied the author, "so much the worse for the facts!"

To be continued.

SHIP BUILDING IN THE UNITED STATES.

The Philadelphia *Ledger* reasonably asserts that the ship building interests are like a barometer, indicating years of prosperity and adversity in commerce. Thus it says:

"During the forty years between 1815 and 1855, the number of vessels built in the United States, including canal boats, steamers, sloops, schooners, brigs, and ships, and, indeed, all descriptions excepting those constructed for the federal government, was thirty-nine thousand and ninety-two. The tonnage of these vessels exceeded five millions and a-half. The prosperity of this branch of industry kept pace with the fluctuations of the general prosperity, the periods of momentary depression witnessing the most terrible revulsions. It is only necessary, indeed, to consult the statistics of American ship building to tell when expansion was at its height, and when a financial crisis prevailed. In 1832 and '33, over three hundred thousand tons were built; in 1840 and '41, there was a decline of nearly thirty per cent. The year 1853 and the five preceding years witnessed an increased development of this business; but for the last twelve months there has been a great decline. In 1853 and '54, in fact, the tonnage launched amounted to one-seventh of the whole tunnage built since 1815. The greatest ship-building State is Maine, which, in 1853, constructed 118,916 of the 425,572 tons built. New York comes second, Massachusetts third, and Pennsylvania fourth.

THE DIOSCOREA JAPONICA.

The introduction of this excellent vegetable into France and the United States, and the cultivation of it as far as known, are worthy the attention of all. The Dioscorea is destined by its delicious taste and great productiveness, to replace in a great measure the Potato. It is a native of Japan, and is cultivated there and in the north of China, in great quantities, and feasted upon by rich and poor, all the year round. This remarkable vegetable was introduced into France in the year 1849, by M. MAUTREPREY, the Consul of France in China. It was given him by a missionary. Mr. M. sent it to the "Jardin des Plantes," where it remained unnoticed (as it did not flower,) until his return to France in 1853, when he was perfectly astonished to find so invaluable an article still uncultivated, and not in all the markets of France.

A friend of mine, M. PALLIET, (who by the way is a regular wide-awake horticulturist,) being acquainted with Mr. M., and hearing him describe its great merit, set to work in earnest, and propagated between 50,000 and 60,000 the first year; and is preparing to cultivate it in all the different departments of France. Some of the roots were sent last June to the great Horticultural Exhibition in Paris, and gained for Mr. P. the award for the introduction of the most useful plant, besides which, the "Ministre de Agriculture" presented him with 3000 francs. Some of the roots, weighing two and a half pounds a piece, were presented to his Majesty the Emperor; they were eaten by the Emperor and Court, and pronounced excellent; after which Mr. P. received an order for 40,000 to be distributed throughout France.

The cultivation of the Dioscorea is very simple, not requiring as much labor as the potato. It will do well in any soil, but light or sandy is preferred, as they will be more mealy than when raised in heavy bottomed land. The roots are cut about two inches long, and planted ten or twelve inches apart, in rows, and kept clear of weeds until ready to dig, which will be in October and November. If left in the ground two years, it will go on increasing, and the root will improve in quality. If kept dry, they will keep eight and ten months out of the ground, which will be a great advantage, especially for shipping purposes. It is estimated that the Dioscorea will exceed any other produce.

It may be remarked here that the inner part of the root is a fine white, very mealy—very agreeable to the taste, resembling arrow-root, and can be cooked in ten minutes. Its growth and outward appearance, resemble the sweet potato, and there is no doubt it will be cultivated more extensively than that excellent vegetable, as it possesses the advantage of being more hardy, and of being kept a much longer time. I have a drawing, and will have a few

plants, which can be seen at my establishment. D. Boll, New-York.—*Country Gentleman.*

WILL ASHES DISSOLVE BONES?

Owing to the indisposition of farmers generally to use sulphuric acid in reducing bones to pulp and powder, many persons knowing the value of the bones cast away from the kitchen of every farm house as worthless, have racked their brains to discover some means of turning them to account. Some have had them broken and ground like plaster, which when mixed with the soil becomes a valuable and lasting manure, but not very speedy in its operation. It has been known to many that bones heaped together and covered with some moist substance would heat and soften, and could thus be prepared for the field; but the best account we have seen is the following, given in a recent number of the Country Gentleman.

If the question be asked, will ashes dissolve bones? the answer is, no, not in the proper sense of that term, not as water dissolves sugar or salt. But if it be asked whether ashes will reduce bones to a condition in which they will be speedily available to plants, the answer is, yes. The Hon. Philip Pusey ascertained several years ago, and, after carefully experimenting upon the discovery three or four years, published in the Journal of the Royal Agricultural Society, that bones, if placed in a pile and covered over with wood ashes, leached ashes, common soil or sand even, will heat and crumble to powder. He showed, as the result of careful experiments, several times repeated, that bones treated in this way become a valuable manure; and upon the strength of his own experience, he recommended this course to English farmers.

A friend of ours, in whom we have entire confidence, informs us that seven years ago he fell into the practice of reducing bones by means of ashes, by a sort of a fortunate blunder. Being at the head of a very large family, in which fresh meat was largely consumed, he found that his Irish cook was in the habit of throwing all the bones out of the back window. This drew such a bevy of dogs, with voices, bass, tenor and treble, about the house, that it was impossible to sleep quietly. In order to withdraw temptation from the dogs, and to preserve the bones for the use of his land, to be prepared in some way then unknown, he ordered the bones to be carried and put into an old sugar hogshead, placed in a grove at a little distance from the house, and the ashes from the kitchen to be thrown on them, the hogshead to be uncovered that the rain might fall into it. Whenever an offensive smell arose from the bones, which was only in dry weather, he found that a little water thrown on prevented it. As soon as the first hogshead was full, another was placed by it and filled, and then another. His intention was to use the ashes and bones on Indian corn, supposing that by the next spring the bones would be somewhat softened, so much so that they might be pounded to pieces with a sledge hammer on a flat stone. The hammer and stone were actually procured for the purpose. But no bones were found, except near the top of the hogshead last filled. Instead of the bones, were found soft saponaceous masses, retaining the form and size of the original bones, but none of their hardness. They were easily cut with a shovel and mixed with the ashes; and when so mixed and applied to corn at the rate of a half pint to the hill, they proved an excellent manure for corn.—*Farm Journal.*

SPARE YOUR TREES.

"We have a request," says the *Home Journal*, "to make of every editor in the country," and *we* most heartily join in it. It is to serve the cause of beauty—Nature's glorious beauty—by re-publishing, (with editorial calling of attention, if possible), the following extract from a paper read by Dr. Hawks before the Geographical Society on the Importance of Forest Trees, and the necessity of immediate and common concert of action in their preservation. The whole paper is most curious and instructive, but a single passage of it—appealing directly to the farmer's and land owner's interest, we will copy here, with the sincere hope that every newspaper which can send it to a farmer's eye, will copy it also."

"Civilization uses a vast amount of wood, although for many purposes it is being fast superseded; but *it is not the necessary use of wood that is sweeping away the forests of the United States, so much as its wanton destruction.* We should look to the *consequences* of this. Palestine, once well-wooded and cultivated like a garden, is now a desert—the haunt of Bedouins; Greece, in her palmy days the land of laurel forests, is now a desolate waste; Persia and Babylon, the cradles of civilization, are now covered beneath the sand of deserts, produced by the eradication of their forests. It is comparatively easy to eradicate the forests of the North, as they are of a gregarious order—one class succeeding another; but the tropical forests, composed of innumerable varieties, growing together in the most democratic union and equality, are never eradicated. Even in Hindostan, all its many millions of population have never been able to conquer the phœnix-life of its tropical vegetation. Forests act as regulators, preserving snow and rain from melting and evaporation, and producing a regularity in the flow of the rivers draining them. When they disappear, thunder-storms become less frequent and heavier, the snow melts in the first warm days of spring, causing freshets, and in the fall the rivers dry up and cease to be navigable. These freshets and droughts also produce the malaria, which is the scourge of Wes-

tern bottom-lands. Forests, although they are at first an obstacle to civilization, soon become necessary to its continuance. Our rivers, not having their sources above the snow line, are dependent on forests for their supply of water, and it is essential that they should be preserved."

LETTER FROM HON. MR. GILLETTE.

[The following letter from the Hon. Francis Gillette was addressed to Mr. Bassett, a colored gentleman in New Haven.]

WASHINGTON, Dec. 30th, 1854.

MR. BASSETT—*Dear Sir:* In answer to your inquiry whether, in my opinion, it would be safe for a free colored man of the North to visit Washington, I am under the sad necessity of saying that free persons of color coming into the National District are presumed by the law to be absconding slaves, and are liable to be arrested, and, if unable to prove their freedom, to be sold into slavery for life to pay their jail fees. By the law, if a free man of color is apprehended as a runaway slave, he is subjected to all the fees and rewards given for apprehending runaways, and, upon failure to make payment, is liable to be sold as a slave; and, to crown the villany, the United States Marshal is constituted the Judge, into whose pocket goes the price of blood. Instances are numerous in which *unclaimed* persons have been sold, under this law, into lifelong slavery—and their price has been received by the Marshal, under the specious pretext of paying their expenses, while in prison.

In relation to your second inquiry—whether, if not utterly hazardous for a free colored man of the North to venture into the Capital, what precautions should be used—I would advise him to take a letter from some prominent citizen of the State from which he might come, setting forth his name, character and object or objects in visiting the national Metropolis, and commending him to the kindness of some man residing here, who, should he fall into the clutches of the slave-hunting kidnapper and pirate, would interpose for his rescue.

Whether a colored gentleman would be permitted to attend upon the debates and discussions in the Capitol, I can only say there is no rule in either House of Congress excluding such persons. The galleries are free and unguarded by doorkeepers, and I presume a colored spectator would not be rudely thrust out, though he might be annoyed and insulted by

"The oppressor's wrong, the proud man's contumely.'

I will add, in conclusion, that the free colored in this District amount to several thousand, and are, as I understand, to a considerable extent, the owners of property, which is taxed to support the city schools and for other municipal purposes, while they are summarily excluded from any participation in the benefits of those schools, and necessitated to support other schools for educating their children. Still, notwithstanding all the injustice and outrage which are heaped upon them, they seem to bear up heroically under their wrongs, and demean themselves more virtuously than their oppressors; for, while I have been pained to see, during my short residence here, scores of drunken white men, in all the intermediate conditions, from the hackney coach to the gutter, I never have yet seen a drunken colored man, nor any apparently sunken to so low an abyss of degradation and shame as a numerous class of white profligates and debauchees. These observations go to verify a remark of the late Dr. Channing, that we are trampling upon one of the best branches of the human family.

In the hope that the nation may turn and expiate its great wickedness, before it shall be overwhelmed by the Divine judgments,

I remain, truly, your friend,

FRANCIS GILLETTE.

—*Massachusetts Spy.*

BURNING OF ANCIENT CEDAR-WOOD.

"Standing one day," says the great Nineveh explorer, "on a distant part of the mound, I smelt the sweet smell of burning cedar. The Arab workmen, excavating in the small temple, had dug out a beam, and the weather being cold, had at once made a fire to warm themselves. The wood was cedar; probably one of the very beams mentioned in the inscription as brought from the forests of Lebanon by the king who built the edifice. After a lapse of nearly three thousand years, it had retained its original fragrance. Many other such beams were discovered, and the greater part of the rubbish in which the ruin was buried consisted of charcoal of the same wood. It is likely that the whole superstructure, as well as the roof and floor of the building, like those of the temple and palace of Solomon, were of this precious material."

THE "SUNNY SOUTH."

In dreams of my waking, the days of my youth,
I have gazed upon thee, sunny land of the South;
Thy figs and pomegranates, the orange and vine,
The oak, and the ivy which round it doth twine,
The rose and the wild moss, the cotton and cane,
The deep flowing river, the wide spreading plain;
Thy daughters all lovely, with soul-beaming eye.
With spirits all gentle, and hearts that beat high;
Thy matronly mothers, their sons true and bold,
Whose souls were all honor, all sterling their gold.

Sunny land of the South, I have trod on thy shore,—
The vision hath faded, my dreaming is o'er;
Oh! thus, ever thus, do the visions of youth
Give place to the sternness, the sadness of truth!
The hopes of our morning with clouds are o'erspread,
The dreams of our boyhood, alas! they have fled;
The years that have faded with sadness we view,
And hope's brilliant rainbow we may not renew.
Oh, why should the spirit in life's early day,
Grow old, ere the hair is besprinkled with gray?

Bright land of the South, I have stood on thy soil,
And gazed at thy bondmen bent down with their toil;
The cane—it was heavy, the sugar was good,
But yet to my eye it was sprinkled with blood!
I gazed at thy slaves, and my heart heaved a sigh,
As I thought of the Ruler who looks from on high,
Who gave for commandment these words good and true,
"Do ye unto others as ye would they should do;"
And I thought of that banner which heavily waves
Its folds o'er the home of three millions of slaves!

Oh, land of the orange, full bright is thy sun!
But dark are the deeds which beneath it are done!
The quarrel, the combat, the pistol and knife,
The sword that is red with the waters of life,
The shroud and the coffin, the crape-covered bier,
The wail of the orphan, the widow's sad tear;
The lash of the driver, the cry of the black
As it falls on his naked and scarified back:
Not such were the teachings of Jesse's great son!
Not such are the deeds which his people have done!

Oh, love was his message, but men will not learn;
From the lessons he taught them they scornfully turn;
With song and with dance, with wild revel and shout,
Their years are soon wasted, their lamp is burnt out;
A few fleeting moments—their revels are o'er—
Death calls for his own, and the grave opes its door;
They grasp at the earth, but 'tis fading away—
The spirit is leaving its building of clay;
And the mortal remains of the master and slave
Shall repose side by side in their last home—the grave.

H.

SUMMARY OF NEWS.

Foreign Intelligence.—The English Mail Steamship America, arrived at Halifax on the 12th, and at Boston on the 14th inst., bringing Liverpool dates to the 31st ult.

The Vienna Conference continued its sessions. The first and second points of the four bases of peace had been unconditionally accepted by Russia, but difficulties of a serious nature had occurred on the third.

The Western Powers did not propose the demolition of Sebastopol, but modified their demands into a reduction of Russian power in the Black Sea—in recompense for which they offer to evacuate the Russian territory. The Russian Plenipotentiaries reply that they are not authorized to accede to any such terms, and must remit the matter to St. Petersburg.

All the plenipotentiaries have sent to their governments for instructions.

M. Drouyn de L'huys had gone to London, and, after a conference with the Ministers and with the Queen, had proceeded immediately to Vienna. These movements had excited much interest, giving rise to the supposition that unforeseen difficulties had arisen in the negotiations.

The bombardment of Sebastopol had not commenced on the 24th ult, although the batteries had been finished since the 16th. Omar Pasha arrived at the allied camp on the 12th ult. Several formidable attacks had been made on each side, but the attacking party had always been driven back. A steady fire was kept up by the allies, without any change in the aspect of affairs. The Russians had advanced and strengthened their lines of defence, and the allies were pushing forward works to enable them to destroy those of the Russians. The weather was fine, and the health and general condition of the allied troops were greatly improved. On the Asiatic coast, the Martello Tower and the barracks of Djimeter, recently constructed by the Russians for the defence of their communication between Anapa and Kerstch, had been destroyed by a British vessel. The alliance between Sardinia and the Porte had been signed.

England.—The Roebuck committee continues its inquiries, and the revelations made become daily more appalling. One witness testified that thousands of the wounded and sick soldiers were literally *starved* to death. The Emperor and Empress of France were expected to arrive in England on the 16th inst., on a visit to Queen Victoria.

Nine ships of the British squadron sailed for the Baltic, on the 28th ult. Parliament had agreed to loan Sardinia £2,000,000 sterling. A bill repealing the stamp duties on newspapers, has passed the British Parliament.

Belgium.—A new ministry has, at length, been formed in Belgium.

China.—Accounts from China to 2d mo. 6th, state that the French had again attacked Shanghai, and were repulsed with loss by the insurgents. The country around Canton was in possession of the insurgents, who had given official notice of their intention to maintain a strict blockade.

Central America.—The revolution in Central America has not been suppressed. Gen. Munos is at the head of the revolutionary party, and expects large reinforcements from California, under Col. Walker. It is expected that Munos will effect important changes in Central America, particularly in Nicaragua.

Mexico.—The speedy fall of Santa Anna appears inevitable. Further victories by the insurgents are announced. The accounts from the south continue to be favorable to the revolutionists. Alvarez is supreme in Guerrera.

California.—The steamship Northern Light arrived at New York on the 14th inst., with dates from San Francisco to the 24th ult. Business at San Francisco was dull and prices low. The rains had greatly improved the prospects of the miners, and the growing crops promised well. The Kern River mines had disappointed the expectations of the adventurers, and many had returned to their homes. The forger, Meiggs, with his family, had arrived at Talcahuana, in Chili.

Domestic. Pennsylvania Legislature.—The bill to repeal the tavern license laws passed the Senate on the 10th inst., and the House on the 11th. It has since been signed by the Governor. The bill exempting coal and lumber from payment of the tonnage tax passed the Senate on the 14th. A supplement to the act of incorporation of the Pennsylvania Training School for Idiots, passed the House on the 14th. It pledges the Commonwealth to the support of forty indigent pupils at a cost of $250 each per annum. On the 16th, a bill erecting the new county of Tionesta, out of parts of Venango and Clarion, passed the House of Representatives.

The Massachusetts House of Representatives on the 14th inst., adopted an address to the Governor, recommending the removal of Judge Loring from the office of Judge of Probate, in consequence of his action in the case of the fugitive slave Burns.

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MEMOIRS OF JOSEPH JOHN GURNEY.

(Continued from page 500.)

Santa Cruz, 12*th mo.* 8*th*, 1839. We have been holding a good meeting in the airy hall of our lodgings, this morning; about forty present; there seemed rather an unusual opening for service among them. The black servants of the house present, and the boarders from some other houses. I must, with all gratitude, acknowledge that I feel no inconsiderable comfort and happiness in being here; wonderfully divested of anxiety, and enjoying the indescribably balmy breezes. There is a fanning of the nerves in it, which is certainly very pleasurable; but I humbly trust, that the sources of my happiness lie deeper. My companions, in their respective places, are truly valuable. I think I could not be better suited than by Mahlon Day, a friend and brother indeed.

12*th mo.* 11*th*. We held good and relieving meetings on first day; at our own quarters in the morning; and at Elizabeth Boyle's in the afternoon. In the evening read the Scriptures at Captain Godwin's. We had obtained, as we supposed, the sanction of the Judge (Anderson) for these comparatively private religious services. But the next day great difficulties were made about them by the police, and a formal order sent to each of the boarding houses to prevent them. This was very trying to my feelings, but I could not accuse myself of having acted otherwise than prudently. Yesterday, we went to Bassin, the other end of the island—a fine drive; and were introduced by our friend David Rogers, the American consul, to Governor Söbötker, who received us civilly; but after expressing that he had no objection to our meetings at the boarding houses, subsequently confirmed the Judge's order; so that our way is so far hedged up, but some opening seems to arise for our using the Episcopalian chapel.

12*th mo.* 19*th*. Last first day was one of much quietness; and we have since formed several interesting Christian acquaintances. Our proposal for holding public meetings is acceded to by the Government, and we look to next first day for the accomplishment of the object. I feel the weight of it very much. May we be graciously helped through! Last evening I attended a religious meeting held by Luccock with Sabbath-school teachers. It was large. I spoke freely on several points, especially "waiting;" and prayed at the conclusion of the meeting. This was much to my relief.

After a visit of nearly three weeks, Joseph John Gurney left Santa Cruz, and proceeded to St. Thomas, an island which also belongs to the crown of Denmark.

St. Thomas, 12*th mo.* 29*th*. Abraham Lebagh, the Dutch Reform minister, has been very obliging, and lends us his place of worship for our public meeting, giving up his own service for it. Thus our way is again open. O that grace and power may be given to me, to make known the everlasting riches which are in Christ, for the benefit of some immortal souls!

Referring to Tortola the island next visited, he remarks, "we could not but feel an intense interest in making our first visit to a British island, peopled with emancipated negroes. Out of a population of nearly five thousand there are scarcely more than two hundred white persons; but we heard of no inconvenience arising from this disparity."

Tortola was once the seat of a little society of Friends, and one of our most eminent travelling ministers of former days, Thomas Chalkley, found there a field of labor, and a grave. There are no members of the Society now on the Island, but there is a small community of black people settled as tenants in common, on an estate once belonging to Samuel and Mary Nottingham, Quakers of high character. About sixty years ago they liberated their slaves from conscientious motives, and gave them their estate at Longlook, on the eastern coast. A letter of Christian advice, addressed to their predecessors, by these pious persons, then living at Bristol, is still cherished by the Negroes on the property, about sixty in number, and held as a sort of title-deed

to the estate. We had great pleasure in visiting them. Their land is on the brow of a mountain, and a considerable part of it is well cultivated with yams and other vegetables. We held a religious meeting with them, in the largest of their cottages, and were entirely satisfied with their respectable appearance and behaviour.

At Antigua, Joseph John Gurney was detained several weeks, partly by indisposition. The evidence there afforded him of the beneficial effects of emancipation was very satisfactory. Amongst other interesting and benevolent individuals with whom he became acquainted, he enjoyed frequent opportunities of intercourse with the Governor, Sir Wm. Colebrooke, who "seemed," he remarks, "to derive pleasure from freely imparting his just and admirable views of Colonial policy, founded on the immutable basis of Christian principle."

Writing at Dominica, the island next visited, he says:—

On fifth day morning, sailed for this island, which, after a rough, sea-sick, but otherwise favorable voyage, we reached on sixth day night. We landed before breakfast yesterday morning, and were comfortably housed and boarded at Maria Dalrymple's. There we found some interesting colored brethren, with whom we took sweet counsel in the Truth, enjoying a precious solemnity after breakfast; the regular ministers absent at their conference at St. Kitt's. Called on Major Macphail, the Governor; and afterwards, with our young energetic colored friends, rode about the luxuriant romantic country until night overtook us. In the evening, spent a very agreeable hour or two at the governor's. Nothing can well exceed the beauty of this island, both on approaching it by sea and in the interior. Nature is here fertility embodied; and freedom is working admirably, notwithstanding the obstructions interposed in some matters by self-will and old prejudices.

From Dominica Joseph John Gurney proceeded, by way of Santa Cruz, to Jamaica. He had, at one time, contemplated a visit to Barbadoes and Trinidad. "There is, I confess," he writes in his Journal, "a disappointment to the natural feelings in not going forward; but as, when Paul 'assayed to go into Bithynia, the Spirit suffered him not;' so I think it is with me in the present case, as in former instances during this pilgrimage."

On his arrival at Kingston, in Jamaica, he had the satisfaction of meeting his friends John and Maria Candler, from England, who had been already many weeks in the island, with the view principally, of applying a fund raised by the Society of Friends, in England, for the benefit of the negro population.

Kingston, Jamaica. First day evening, 3d mo. 1st., 1840. We landed here in safety, on fourth day morning, and were warmly greeted by John and Maria Candler, and their friends, Charles Lake and William Anderson, of the legislature. They had prepared very comfortable lodgings for us. We have since spent two good evenings at John Candler's, with several pious people.

Yesterday afternoon, visits to the House of Correction and the County Jail; bad and insufficient prisons, the latter particularly; but the meetings held there were I hope good times, especially in the open yard of the jail; interesting hour afterwards with William and Lucy Anderson. To-day we have been favored with two very large meetings, about three thousand each; one at Samuel Oughton's Baptist meeting-house in the morning; an almost entirely black congregation; and a very promiscuous one at the Wesleyan meeting-house this afternoon. I hope and believe that our divine Helper and Master was with us on these occasions. I felt enabled to speak very plainly to the colored people in the morning; in the afternoon, I had to set forth the gospel remedy for all man's obliquities. In both meetings the people were solid and attentive; very quiet in the times of silence.

Joseph John Gurney continued in Jamaica rather more than four weeks. During most of this period, besides attending to the various calls of religious duty, he was diligently occupied in journeying through the principal districts of the island, carefully investigating and noting the actual state of things around him.

Sixth day morning. We had a noble anti-slavery meeting last evening in Phillippo's chapel; a large assembly; much good feeling; some little violence of expression. I had to advert to the practical points of the case, and to recommend quietness, charity, industry, &c., all which was well received; and in the retrospect I feel peace. After breakfast this morning, we were favored spiritually to draw water together from the living spring. Present, J. and M. Candler, Captain Stewart, the American and Scottish missionaries; and the Baptist minister. Somewhat felt of that unity which is beyond all questions of form and administration.

Mandeville, 3d mo. 22d. Our week has been a remarkable one. Our two days of retirement at Mount Carey, (though I felt every way weak at the time,) gave me the opportunity of writing my intended address to the planters on reconciliation, to the satisfaction of my own mind, and that of my friends. We also inspected some of the neighboring estates; visited a capital school connected with the mission, and held a good meeting on third day evening. Conversation after meeting with the people of Montpelier estate, (Lord Seaford's;) up till midnight to finish the Address.

Fourth day morning to Betheltown, another Baptist station, to breakfast with Thomas Burchell, where they have about 2000 hearers, and another school. We were much united with him. He is a gentleman and a Christian, of modest

manners and solid worth; I doubt not a highly important instrument in the hand of the Lord. A drive of about twenty miles, afterwards, to George Marcey's, a pious proprietor, belonging to the Church of England, living in a beautiful penn. He gave us a very kind reception, and we held a good meeting with his people, and a still better one on fifth day morning before we parted.

In his work upon the West Indies, Joseph John Gurney carefully reviews the state of the colony as it had come under his own observation in the course of this visit. Freely admitting that the total produce had, to some extent, decreased, with the change from slavery to freedom, and that such decrease was obviously to be traced to a corresponding diminution in the quantity of labor, he proceeds to remark :—

"But here comes the critical question; the real turning point. To what is this diminution in the quantity of labor owing? I answer deliberately, but without reserve, '*mainly* to causes which class under slavery, and not under freedom.' It is, for the most part, the result of those impolitic attempts to force the labor of free men, which have disgusted the peasantry, and have led to the desertion of many of the estates. * * * In the mean time, the imports of the island are rapidly increasing; trade improving; the towns thriving; new villages rising in every direction; property much enhanced in value; well-managed estates productive and profitable; expenses of managemant diminished; short methods of labor adopted; provisions cultivated on a larger scale than ever; and the people, wherever they are properly treated, industrious, contented and gradually accumulating wealth. Above all, education is rapidly spreading; the morals of the community improving; crime in many districts disappearing; and Christianity asserting her sway, with vastly augmented force, over the mass of the population. Cease from all attempts to oppose the current of justice and mercy; remove every obstruction to the fair and full working of freedom; and the bud of Jamaica's prosperity, already fragrant and vigorous, will soon burst into a glorious flower."

Their journey of investigation closed with a visit to Spanish Town, the seat of the government. The colonial legislature was now assembled, and they took the opportunity of listening to one of the debates, and of calling upon Sir Charles Metcalf, the governor, with whom they enjoyed the privilege of long and free conversation.

"Like ourselves," writes Joseph John Gurney, "he had just returned from a tour of inspection in other parts of the island. It was, therefore, a great satisfaction to us, to find that he had imbibed the same convictions as we had, respecting the impropriety of mixing up the questions of rent and wages, and of all attempts to compel the labor of free men; that he rejoiced as much as ourselves in the rapid increase of villages of independent negro settlers; and that he fully concurred with us as to the most efficacious modes of ensuring the continuous labor of the people on the estates of their former masters.

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"At the governor's table in the evening, we met most of the principal officials of the island —the chief justice, the bishop, the attorney general, the advocate general, the colonial secretary, several members of the council, &c. We believed it right to comply with the governor's kind request, that we should be present on the occasion. Nothing could be more friendly than the treatment which we met with from the company. The dinner was moderate, though handsome; temperance was strictly maintained, and the conversation was rational and agreeable. We took our leave at night, under feelings of Christian love and regard for all present. May they remember that for public as well as private men, the law of righteousness is the *only* law of safety and of peace!

"On the following day we returned to Kingston, where we found our friends just arrived [in the Whitmore,] from Santa Cruz, and with them, Miguel Cabrera de Nevares, Governor of Madrid, who had been lately acting as Commissioner from the Queen of Spain, in the revisal of the municipal laws of the Spanish West Indian Colonies. Our friends had taken him up at St. John's, Porto Rico, with a view of affording him a conveyance to Havana.

"This circumstance turned out to be of no small importance to myself. For, after the Spanish consul at Kingston, full of the fears so natural to the abettors of slavery, had positively refused me a passport for Cuba, and had even written to the captain-general of that island, erroneously representing me as the president of the Anti-Slavery Society, our friend Cabrera induced him to alter his letter; and afterwards, by his personal influence, procured me a quiet landing, and polite reception at Havana. Thus had we again to acknowledge that superintending hand of our heavenly Father, which provides for all the needs of those who desire to serve him.

"At Kingston I was occupied for a short time in carrying through the press a small pamphlet, addressed to the planters, and entitled Reconciliation recommended to all parties in Jamaica. The object of this address was to show the absolute identity of interest which now subsists among the planters, the laborers, and the abolitionists; and to call upon them all to unite, heart and hand, on just and salutary principles, in promoting the prosperity of this noble colony. We have since had the satisfaction of learning that it was well received by all parties.

"Our last day in Jamaica was the first of the week, 3d mo. 29th. Great is the privilege of one day in seven, expressly set apart for the purpose of rest and worship. For ourselves, we felt

it to be salutary to cease from the investigation of secular points, however interesting, and again to unite with our fellow men, in drawing near in spirit to the Fountain of every blessing. We held our morning meeting in one of the Baptist chapels; the congregation, chiefly black, was deeply serious, and when the subject of the afflictions of Africa arose before us, the feeling of the people became intense. Many of them are awakened to a lively interest in the religious welfare of the people from whom they spring. The rising of this spirit of love and zeal on behalf of the land of their forefathers, has been one of the blessed accompaniments of their freedom. In the afternoon we again met, in the Wesleyan meeting-house, a vast assembly of persons of all ranks and classes; and, after once more pressing upon their attention those fundamental principles, in the maintenance of which the true church of Christ, of every name, country, and color, is one body, we took a last solemn leave of Jamaica and her inhabitants. The next morning we parted from our English friends, who continued for the present on the island, went on board the ship Whitmore, and, as soon as wind and tide permitted, set sail for Havana."

The voyage to Havana occupied upwards of a week.

"Baffling winds and calms detained us," writes Joseph John Gurney, "for two or three days; our last pig and fowl had been eaten; we were beginning somewhat seriously to long for the land, when, one delightful evening, a favorable breeze sprang up, and brought us, in full sail, past the Moro Castle and Lighthouse, into the port of Havana. It was the 9th of the 4th month. The scene was very animating and beautiful. The Moro is built on a dark rock, on the left of the entrance; on a hill above it stands the Cabanas, a fort of prodigious dimensions, in which is stationed a large body of Spanish soldiers. Before us lay the wide-spreading old city, said to contain one hundred and twenty thousand inhabitants; a few green hills were seen in the distance, and when we had passed the Moro, the land-locked port full of shipping, including three British men-of-war, and surmounted by some handsome public buildings, was suddenly opened to our view. It is a port of great resort and traffic, far exceeding, in this respect, any other in the dominions of Spain. With the exception of the Governor of Madrid, we continued on board for the night; and early the next morning received a notice, that we were all permitted to land without undergoing any of the usual formalties. The British Consul, Charles Tolmé, came on board to pay his respects to some of our passengers. I found that he was an old friend of mine, whom I had not seen for thirty years. He gave me a hearty welcome, and accompanied me, on our landing, to the Government House, as I wished to pay my respects to the Prince of Anglona, the Captain General of Cuba. Our friend Cabrera had already conveyed to him a letter of introduction which I had brought with me from the Governor of Jamaica; and I considered that an early call was due to him from a friend to the slaves and a Christian minister, whom he had so kindly permitted to land, at all hazards. The Prince, who is one of the old nobility of Spain, is a person of small stature, and by no means imposing in his appearance, but of good talents and liberal politics. He received us with great politeness, and even apologized to our consul for my having been refused a passport in Jamaica. He spoke French fluently, and talked to us for a few minutes in a friendly manner. No opportunity offered for conversation on important topics, and we soon retired."

The Journal thus continues the narrative:

4th mo. 16th. I was much with my old friend Charles Tolmé, the British consul, and his wife and family; visited Captain Hawkins, of the Romney, and James Kennedy, judge of the joint commission court; saw the slavers now in the harbor; visited the baracoons, as well as the prison and other public institutions; obtained a great deal of valuable information, and am thankful that I have been permitted to visit Havana. We returned to our vessel on first day evening, and sailed on second day morning. A quiet little meeting at Watts' boarding house, on first day morning; and a Scripture reading, in the evening, on board ship, were agreeable and refreshing. Each morning since, we have been favored with comfortable readings, &c.; and although not insensible of much deep infirmity, I have been on the whole tranquil and happy.

At Savannah, Georgia, 4th mo. 22d. We arrived here in safety on second day the 20th, after experiencing great danger at sea from a violent thunder storm on the night of the 18th, in which our ship was struck with lightning, and for some time was supposed to be on fire; but we were mercifully protected, and, after some trial of our faith, delivered from our danger. The next morning, (first day,) we held a meeting on deck; both passengers and crew were gathered together in much solemnity, and I hope a serious impression was made on all our minds. In the evening, there was again every prospect of a tempest, but the weather cleared. It was very pleasant to arrive on the American shores in safety, and we are permitted to reap the reward of peace. I find myself happy in my quiet bed chamber, opposite to a grove of trees in a square; and certainly feel much more fit for this seclusion, than for a third time attending the Yearly Meeting in Philadelphia.

(To be continued.)

To be furious in religion is to be irreligiously religious.

ACCOUNT OF LUCY ANN CADBURY, OF BIRMINGHAM.

Lucy Ann Cadbury, daughter of B. H. and C. Cadbury, died at Birmingham, 10th of 4th mo., 1852, aged 4 years. From her cradle she was of a contented and happy disposition, full of life and energy, and remarkably sociable with strangers, to whom she rendered herself particularly attractive, by her engaging manners. The warmth of her love was strikingly manifested towards her little friends, as well as to all around her, by many affectionate attentions.

Notwithstanding these and other pleasing and amiable traits in her character, she had a strong will, which it was sometimes difficult to control; and, in her endeavors to maintain her own determination, contrary to the wishes of those who had the charge of her, a strong conflict between good and evil in her little mind was often apparent; and when the temptation to evil had been overcome, her countenance expressively indicated how happy she felt.

A little incident, which occurred a few weeks prior to her illness, instructively evinced her tender susceptibility, and, while showing the corruption of the unrenewed mind, gave hopeful indications of the work of grace in her young heart. One day her mother had taken her with her to call on a friend, who kindly gave Lucy Ann two pears. She was allowed to eat one, and she *promised* to share the other with her sister. Soon after reaching home, Lucy Ann was missed; but she was presently found concealing herself in her bed-room, and quietly eating the other pear. Her mother gently reproved her, and told her how sorry she felt that she had done so; endeavoring to point out to her how wrong it was, and expressing a hope that she would not do so again. Lucy Ann remained silent, and looked very thoughtful for some time, and then asked her mother to excuse her; after a pause, she added with much seriousness: "I will go and ask God to excuse me." On her mother saying, "do, my dear;" the child went to the foot of her bed, and, kneeling down, she raised her little hands, in the attitude of prayer, and though no words were heard to escape her lips, it was believed that, through Him who said, "Suffer little children to come unto me, and forbid them not, for of such is the kingdom of heaven," her simple aspirations ascended with acceptance to the Father of mercies, and obtained for her a sense of forgiveness; for she rose from her knees with a happy countenance, and went down stairs to join her sisters.

Some time afterwards, during her illness, she reverted to this circumstance, and when reminded how unhappy this act of disobedience had made her, she sweetly said, "but I am not unhappy *now*."

She was accustomed to listen, with much interest and attention, to the reading of the Bible, and Scripture narratives, and having a very retentive memory, would sometimes give an interesting account of what she had heard, and refer to it afterwards. The circumstance of the prophet Samuel being so early called of the Lord, appeared to have made a deep impression on her mind, and the manner in which she brought it to view, by her remarks, is remembered with interest. She also used to repeat, with much seriousness and feeling, some favorite hymns, particularly one which begins—

"My father, I thank thee for sleep," &c.

"Her appearance at this time," writes her mother, "indicated all the bloom of health, giving promise of lengthened life, and little did we then think that these bright earthly prospects were so soon to be blighted. But He whose ways are not as our ways, and who knew what was better for her, and for us, saw meet to take her from us soon after she had attained her fourth year."

Her illness commenced about the 14th of 1st month, when nothing more than a feverish cold was apprehended; but it soon became evident that deep seated disease had taken hold of the system. At times she suffered much from cough and oppression on the chest, attended with irritability of the nervous system; but she became much more quiet and patient at a later period of her illness, when, through the power of Divine grace, every thought and desire seemed brought into subjection; hard things were made easy, and bitter things comparatively sweet.

Her long confinement was borne with much cheerfulness, and her expressions frequently indicated that her thoughts were turned heavenward. One day when her mother had been speaking to her about the Saviour, and his great love towards us, and enquired of her, if she loved Jesus, she sweetly and impressively replied, "Yes, dear mother," and embracing her affectionately, burst into tears. Being one evening reminded of her many blessings, and asked, who gave them all, she threw her little arms around her mother's neck, and, tears rolling down her cheeks, she gently answered, "God! dear mother." This tenderness was the more striking, as she seldom wept throughout her illness.

3rd mo. 9th—Dear Lucy Ann was sitting on her mother's knee, when she asked to hear some verses, "about Daniel in the lion's den," adding, "Daniel loved God—and I love God." At this period, her mind was in a very sweet submissive state, and many were the precious seasons passed in her sick chamber. She evinced much thankfulness for her many blessings, and expressed great concern for her kind attendants, fearing lest they should suffer by sitting up, and watching by her bed-side.

On the morning of the 29th, she said to one who was near, "Oh! my cough, it is so bad; but God makes me patient, and I can bear it." She was much pleased with the kind calls of her dear relatives and friends, and on one occasion

said to an attendant, in reference to them, "Don't thou think I have a great many kind friends?" and added, "God gives them to me! Don't thou think He is very kind, to give me so many friends, and such a kind mother?" One morning, before her health appeared at all impaired, on coming into her mother's bed, she very sweetly said, entirely of her own accord, "Jesus is my Saviour," and when, during her illness, her attention was drawn to the crucifixion of our blessed Lord, she remarked, "He died to *save* us." She was strongly attached to her dear grandmother, whose decease took place about four weeks prior to her own illness, and she twice enquired, with calmness, "Shall I be put in the same grave as dear grandmother?" She had spoken before, on another occasion, of going to Heaven.

In the night previous to her decease, on her mother expressing a concern at seeing her so restless and uneasy, requiring to be frequently moved, she said, "God makes me bear it, does not he, dear mother?"

"The chamber of our dear child," continues her mother, "was far from being a scene of gloom, indeed, it might rather be considered one of cheerfulness. The liveliness of her mind, remarkably evinced itself in the interest she took in what was passing around her. Seventh-day, the 10th, was one of very anxious solicitude, in watching over our precious child, whose short life was felt to be gradually drawing to a close. Towards eight o'clock in the evening, a slight rambling came on, and, about ten o'clock our precious Lucy Ann settled down upon her pillow, as if going to sleep, and thus peacefully breathed her last, leaving us the consoling belief, that her immortal spirit was forever at rest with her Saviour."

Similar scenes, though unrecorded, no doubt do often take place, in the family circle; and it is interesting to have the opportunity thus to notice the early buddings of piety, and, may we not say? the early ripening and gathering of the fruit. It reminds us of the words: "Out of the mouth of babes and sucklings thou hast perfected praise;" and these simple annals of childhood are valuable, both as showing the great importance of endeavoring, *very early*, to draw the attention of the young to the blessed truths of the Gospel, and to the work of the Holy Spirit in the heart, and as inducements to other dear children to follow the example of those who remembered their Creator in *very early youth*, and felt that they both knew and loved their God and Saviour, and were favored to experience his blessing, in life and in death.—*Youthful Pilgrims.*

It is a severe rebuke upon us, that God makes us *so many* allowances, and we make so few to our neighbor.

CAPITAL PUNISHMENT.

Extracts from a speech of JOHN A. ANDREWS *before a committee of the Massachusetts Legislature, 3d mo. 22nd, 1855.*

Continued from page 509.

Now, I will give you some more facts, all tending to illustrate the safety of abolition. It will not do to say these facts are only coincidences; for how should it happen that the coincidences are all one way? They tend to prevent us from being very much afraid of trying the experiment, because they show that human life is safer without the death penalty than with it.

But to continue our illustration from the facts of experience. Let me refer you to Mr. Rantoul's report, of 1836, pp. 72, 73:—

"Often, very often, has it happened, that an execution has been followed *on the next day*, or within a few weeks, by suicides among those who witnessed the scene. It cannot be expected, therefore, that it should have any peculiar virtue to deter from crime; least of all from that crime for which it steels the breast, and braces up the nerves. Very lately, in the State of Ohio, and the day on which a man was executed for the murder of his wife, under circumstances of particular cruelty, another man near the place of execution, murdered his wife in the same manner; and this is by no means the only instance where the crime seems to have been directly suggested by the punishment intended to prevent it. Howard tells us that in Denmark, where executions are seldom known, women guilty of child-murder were sent to the spin-houses for life, a sentence dreaded so much more than death, that since the change, the crime has been much less frequent. He also noticed the fact that in Amsterdam, there had not been a hundred executions for a hundred years, while in London, from 1749 to 1771, there were six hundred and seventy-eight, or nearly thirty a year; yet the morals of London are certainly not improved in proportion; and the English are becoming convinced, by experience, that it is not by the prodigal waste of the blood of offenders that offences are to be checked, and least of all those high crimes springing from ungovernable passions or a depravity or stupidity beyond the reach of motives not competent to restrain lesser criminals from lesser guilt. In Pennsylvania and Ohio, where murder is the only crime punished with death, the other five crimes capital among us are 'as rare as anywhere in Christendom.' In Maine, four of these offences have ceased to be capital, with such favorable results that no one proposes to go backward, but there is a strong disposition to abolish all capital punishments. In New Hampshire, where they punish only murder and treason with death, the proportion of convicts in the State Prison to the population, is only one in 16,208, while in Massachusetts, with six capital crimes, it is one

to 7,016. In Tuscany, while there were no capital punishments, there were but four murders in twenty-five years, while in Rome there were twelve times that number in a single year, death being the penalty. Under the stern severity of the British law, crimes have increased in fourteen years, as twenty-four to ten, that is, more than doubled! Of 167 convicts under sentence of death, Mr. Roberts found that 164 had attended executions. A punishment cannot be necessary to repress the crime of murder, which has not so strong a tendency to repress it as milder punishments. A punishment cannot be necessary which fosters the propensities which occasion murder."

It was only the next year after this report was made, that the extraordinary and pertinent confession of Lord Brougham was made to the British Parliament.

Well, gentlemen, since that time,—within a very few years,—the number of crimes which were punishable with death in Massachusetts, has been reduced down to one, so that to-day, only murder is capital in Massachusetts. Now, if the infliction of the death penalty had worked well when applied to the punishment of other offences than murder, why did we not continue it? Step by step, the world turned round, and step by step, public sentiment rose higher and higher, until at last it rose high enough to strike off from the list of capital crimes all but one—murder. And nobody asks that we should return. The Insurance Companies ask no more for insuring houses than when arson was punishable with death; nor are men any less safe on the highway than in old times, when the highway robber suffered death;—and he always was punished capitally in old times, in Massachusetts; not convicted and then pardoned, but if convicted, he always swung for it;—yet nobody feels that his purse or his person is any less safe on the highway now than in former times; nobody asks that we should retrace our steps.

As an illustration of the effect produced upon the minds of men who have attended executions, let me mention, in passing, that the last person who was put to death in Suffolk county, for the crime of murder, (I refer to the late Professor Webster,) was, you might say, a professional adept at hangings; a man who had never, during his life, failed to embrace the opportunity of seeing an execution. That is the testimony of those who knew him from his youth; and according to the testimony of our friend Spear,—who has for many years, in his pursuit after truth, visited every prisoner under conviction who wished to see him,—he has found it an almost universal rule, that the condemned men had seen executions, and were firm believers in the fitness of the Death Penalty. I think he never found a man under conviction for murder, who was not an adherent of the doctrine of "blood for blood." So that, whether you test the case by inquiring into the effect of witnessing the last awful scene, or whether you test the moral effect of the principle, or the doctrine, you find that the Death Penalty is always equally unfortunate. It is an important fact, that, so far as we know, there has never been found a murderer on our side of the case. I do not push this to the indecorous extreme of suggesting, even, that those of our friends who do not believe in the abolition of the Death Penalty are any more likely to commit murder than the petitioners—yet it is an extraordinary coincidence, that the convicted murderers are all on their side.

We do not advance an unsupported theory when we state that laws which make spectacles of a judicial homicide familiar to the people, have a natural *tendency to increase the crime of murder*. We see *that* crime decreasing as executions decreased, during a course of 35 years, there being in the first five years, of that period 235 executions, and 150 convicted of murder; while in the last five years, in which there were *no executions*, the number of convictions of murder amounted to 20 only.

On page 120 of Mr. Taylor's work, you will find still further statistics:—

"To show the gradual amelioration of the law as to executions even for murder, and along with it the gradual *diminution* of the crime itself, let us take a period of 15 years, ending with last year, [1834,] and divide it into periods of five years each. It will be found that, in the *first* period of five years, the total number of executions in Prussia was 54, and the convictions for murder 69. In the *second* period, the number of executions were 33, and the convictions for murder 50. In the *third* period, the executions were only 19, and the convictions for murder diminished to 43. We showed on a former occasion, that the gradual diminution of capital punishments in Belgium, and their practical abolition during the last five years, have been attended also with a remarkable *reduction* in the amount of crime: so unnecessary are capital punishments proved to be for the protection of society. Unnecessary, did we say?—they are worse than useless; for where they are most prevalent, crime most abounds. Why is it that the despotic government of Prussia is more tender of shedding the blood of its subjects than the Constitutional government of free and enlightened England?

"Now, let us take for England (and Wales) 21 years, ending with last year, and divide into periods of seven years each—we are obliged to take these periods instead of five years, because they are the periods fixed upon in the Parliamentary Returns—what are the results? In the *first* seven years, we find that the number of executions for various offences was 619, there being 141 convicted of murder. In the *second* period, the executions were 494, the convictions for murder being diminished to 113. In the *third*

period, the executions were reduced to 336, the convictions for murder being diminished to 105. Thus we see that in this country, a reduction in the number of capital punishments has been attended with a *diminution* in the number of the worst class of offences.

"But, does it not reflect deep disgrace on the rulers of the English nation, that the enforcement of the laws which are intended to repress crime should be so sanguinary compared with the practical application of the laws of Prussia? To show the relative disproportion of extreme punishment in the two countries more clearly, let us take a glance at the relative population of both. The population of Prussia, according to the official census of 1826, was about 12¾ millions. The population of England and Wales, according to the census of 1831, was upwards of 13¾ millions. Therefore, in 1826, the population of the two kingdoms must have been not widely different. But what an awful disproportion between the amount of human life, in the one and the other kingdom, annually cut off from society by the sword of the law! The Prussian government looks more to the *reformation* of offenders; while our own rulers are but too much disposed to believe, in spite of all experience, that the great efficacy of criminal law is in its *exterminating* examples!"

Say that here again are only curious coincidences, if you will; but how do the coincidences happen to be all on one side? Whether you go to one country or another,—whether to the continent of Europe or to England,—to the islands or the main land,—whether you take the Eastern States or the Western States of our country, you always find the same coincidences, on the same side; all tending to what we allege to be that law, more authoritative and more certain than any mere human enactment,—the law written in the nature of man.

We find, that of all the offences that have been punished capitally in Massachusetts for the last sixty-five years, the murderers have come off the easiest, showing clearly that the government, although always disposed to inflict the capital penalty, when sentence has been passed, if the good of society seemed to demand it, has found that, of the several classes, those who had committed murder have furnished the largest proportion able to present the sufficient reasons for the merciful interposition of the Executive. Perhaps, after all, the murderer may not, necessarily, belong to the worst class of men. The crime is a dreadful one—but is not always proof of the greatest depravity. But let us proceed:

"This stern and unrelenting rigor in the executive is not witnessed elsewhere in Christendom, certainly not in any civilized portion of it. In England, whose government we justly denounce as sanguinary, in 21 years from 1813, there were convicted for murder, 877; executed, 326, or 31 per cent. For arson, convicted, 193; executed, 81, or 42 per cent. For rape, and unnatural crimes, convicted, 221; executed, 116, or 52 per cent. Total, for the crimes just mentioned, convicted, 1,291; executed, 523, or 40 per cent.

To be continued.

FRIENDS' REVIEW.

PHILADELPHIA, FOURTH MONTH 28, 1855.

PHILADELPHIA YEARLY MEETING.

Resuming our notice of the proceedings of this body, it may be stated that, when the presence of two communications from Baltimore was announced from the Clerk's table, it was added that one of them appeared to be from six men and six women, who had separated from Baltimore Yearly Meeting, and desired to be joined to one of our Quarterly Meetings. Friends of much experience stated that it was out of the question for us to interfere in the affairs of a co-ordinate body, by taking cognizance of this application, and deemed the matter unfitted to occupy much time. This was obviously true—but we are not aware that any attempt was made to reconcile this necessary limitation of the powers of co-ordinate bodies with that former action of our Yearly Meeting, which had received the sanction of these friends, by which certain individuals, who, while under the rightful jurisdiction of New England Yearly Meeting, had been disowned by it, were declared still to retain their rights as members. The character of the paper having been stated from the floor, it then appeared that it purported to be an Epistle from Baltimore Yearly Meeting; and, as stated last week, a large number of those friends, who in the morning had advocated the recognition of the meeting of which B. Hoyle was clerk, earnestly contended for the acknowledgement of this separate body. A comparatively small number opposed it, and friends whose judgmeut had been so determinately set aside in the morning, taking no part in the discussion, it was only by a similar exercise of authority on the part of the Clerk, that the true epistle from Baltimore Yearly Meeting was read.

The ministers in attendance from other Yearly Meetings with certificates, having withdrawn them, after the reading of the paper from Ohio, did not again meet with us, excepting one

friend, who attended a few more sittings and then withdrew.

On Third day morning the London General Epistle was read. A Committee on Epistles was appointed with much difficulty; a large number, including all those who believed that the meeting in Ohio, which had been recognized, was not a Yearly Meeting in connection with Friends, declining to serve.

A prolonged discussion arose in reference to addressing an epistle to Baltimore. It did not appear that any charge could be sustained against that Yearly Meeting, other than having united with Indiana and North Carolina in their action on the Ohio question; but a separation having taken place there, the recognition of the separate body was the issue on which the speakers were divided. A minute was finally made directing the Committee to prepare epistles as way should open, and affectionately remonstrate with the meetings which had recognized the body in Ohio, of which J. Binns was Clerk. The first query, and, in the afternoon, the remaining queries and answers, were read, and passed over almost in silence.

On Fourth day two sittings were held. The minutes of the Meeting for Sufferings were read, including two excellent Epistles from that of London, one of them briefly deprecating any act on the part of Friends here tending to promote separation. It also appeared that an Epistle from the Meeting for Sufferings in Indiana had been received and read, but neither that paper nor the accompanying documents were submitted to the Yearly Meeting. The minutes also recited the efforts which had been made to spread the approved writings of Friends. The Reports on Westtown Boarding School, Indian Concerns, and other subjects of local interest occupied the remainder of those sessions. Meetings for Divine worship having been held on the morning of Fifth day, the afternoon session was occupied by the reading of Reports on the subject of Education and the use of Distilled Spirits. The statements in these papers did not materially vary from those of former years, except that there was an increase in the number of those using ardent spirits, which, however, was supposed to be principally accounted for from the direction given by our Yearly Meeting to extend the inquiry to all who had used them as a drink, however rarely.

Similar inquiries and reports were directed to be made next year.

The report on the Treasurer's account closed the day's proceedings. On sixth day morning the last sitting of the Yearly Meeting was held. The Epistle to New York having been read, was objected to on the ground that the true Yearly Meeting was held at Poplar Ridge; this, however, was overruled without discussion. An Epistle to the Meeting in Ohio, of which B. Hoyle was Clerk, having been read, a number of Friends calmly and decidedly opposed its adoption. Little notice was taken of this. The Epistles to Indiana and North Carolina were adopted, with postscripts containing the remonstrance which the Minute made on 3d day morning prescribed. These papers were protested against by a number of Friends, as expressing sentiments which had been clearly and unequivocally condemned by a large number of our members. But although it is not questioned that the conclusions of those meetings had been arrived at after investigation by Committees, and by the unanimous voices of the Friends assembled, while the judgment of the remonstrants was that of only a part of this Yearly Meeting, which was so divided in sentiment that the true sense of the body could not possibly be obtained, consistently with our well established order, yet these papers, as well as the Epistles to London and Dublin, were recorded as adopted. In addition to the objections above stated, it was urged that as no Epistle had been received this year from Indiana, and documents which had been forwarded to our Meeting for Sufferings had been withheld from this Meeting, we were without any official account of the proceedings against which we remonstrated, and the impropriety of the proposed course was thus clearly manifest.

The Committee on Epistles reported that they had not been able to unite on any Epistle to Baltimore Yearly Meeting, and the subject was dropped.

At this stage of the proceeding a beloved aged Friend arose, and in the midst of profound silence, after adverting to the manner in which, during this Meeting, the judgment and feelings of many valuable Friends had been overruled and disregarded, stated that he now believed it to be his duty, however painful to himself, to propose that such Friends as felt aggrieved by the proceedings alluded to, should retain their

seats at the rise of this Meeting, in order to deliberate on the situation in which they found themselves placed, and to see whether any mode of relief should open before them. Much feeling was excited by this proposition. Several of those who had taken an active part in carrying forward the measures which had produced so much distress, and which threaten, if not firmly resisted, the destruction of our religious organization, while bearing testimony to the unflinching integrity of our friend's character, earnestly entreated him to withdraw his proposal. He repeatedly and clearly disavowed any intention to bring about a separation, and although it could not be questioned by any one that he had done nothing more than he was clearly entitled to do, a number of Friends who united in feeling with our friend, and had earnestly protested against the measures complained of, having expressed the belief that it would be better to withdraw his proposition, he at length consented to do so. But although the conference proposed was not held, the proposition which was made was, in the judgment of many Friends, not without important and beneficial results.

It afforded to those who had been steadfast in endeavoring to maintain the established order of our religious society, the opportunity of exhibiting continued patience under suffering,—it enabled them to remind those who had trampled on this order, of that fundamental principle which requires us to *act in unity or to abstain from action*, a principle based on Christian charity, closely connected with the doctrine of Divine guidance in conducting our meetings for discipline, and inseparable from the testimony borne by our forefathers, to the peaceable government of the Redeemer in his church: and it enabled them to warn their fellow members that such violations of this law must result in scattering us as a people, and wholly disqualify us from upholding the testimonies of Truth. After a solemn and weighty communication from a beloved friend in the ministry, the meeting finally adjourned.

On reverting to these proceedings, the results may be thus summed up.

A body whose claims to be a true Yearly Meeting of Friends have, after investigation, been fully admitted by the three Yearly Meetings before whom the question has come, and are recognized by a large number of valuable friends in this Yearly Meeting, has been summarily rejected without a hearing.

A body pronounced by the same Yearly Meetings to be a meeting of Separatists, and believed to be so by the friends above alluded to in this Yearly Meeting, has been recognized as a co-ordinate branch of our religious society.

These proceedings have been carried through the meeting against the solid judgment and the earnest protest of a large number of Friends, who, while yielding their own views, earnestly desired that, in accordance with an established principle of our religious society, when the meeting could not unite on any action, it should in a spirit of brotherly kindness postpone the subject.

The action of this Yearly Meeting, and the situation of its members resulting therefrom, are believed to be without precedent; and while it is freely admitted that no meeting can lawfully interfere with the disciplinary proceedings of a co-ordinate body in reference to those who are responsible to it, yet the rights of every member of our religious society, wherever situated, are so seriously affected by these proceedings, that they may well claim the consideration of the other Yearly Meetings to the extent for which way may open in the wisdom of truth.

MARRIED, on the 7th of 9th mo., 1854, at Friends' Meeting, West Falmouth, Mass, JAMES T. DILLINGHAM to CAROLINE F. SWIFT.

———, On the 8th of last month, at the same place, LEBBEUS HILL, of Sandwich, N. H, to CHLOE S. BOWERMAN, daughter of Prince G. Bowerman.

——— On the 12th inst., at the same place, JAMES D. HOXIE, of New Bedford, to MARY S. BRALY.

DIED, at his residence near Parkesburg, Chester Co., Penna., of pulmonary consumption, on the 20th of 3d inst, Wm. B., son of Wm. and Lydia F. Coale, aged 31 years; a member of Sadsbury Monthly Meeting.

The deceased was one whose amiable manners and affectionate disposition gained the love of a large circle of friends. But on the commencement of his decline, he was brought into deep conflict of mind, feeling that the all important work of his soul's salvation had not kept pace with the day. The earnest query—"What shall I do to be saved?"—was almost constantly the language of his heart, under great distress, and consciousness of utter inability to do any thing for himself. This passage of Scripture was at length clearly impressed, "Be still and know that I am God," attended with calmness and quietude of mind. Thus committing all unto a faithful Creator, he was enabled to feel the work of purification

carried on, and many things were plainly unfolded to his mind. The hurtful tendency of reading works of romance, and departure from simplicity in dress and language, was clearly manifested, and his indulgence in these things deeply regretted; expressing willingness to suffer all that his heavenly Father should see fit to lay upon him. But as his strength declined, he often said he "had been mercifully dealt with," and that he thought his "weakness had been considered, and the power of the tempter stayed," and a few days before his departure was enabled to say, "the sting of death was taken away," and even "the pain of parting from those nearest and dearest was swallowed up in the prospect of a happy reunion. The close was eminently calm and peaceful, taking leave of those around him with a bright smile on his countenance. Almost his last words were, "give my love to all my friends, and tell them to prepare to meet me in heaven," and "Lord Jesus," followed by a faint murmur; believed to be "receive my spirit," was heard just as the precious spirit departed, we humbly believe, to the mansions of eternal rest.

Died, At his residence in Oneonta, N. Y., on the 9th inst., Joseph Taber, a member and Elder of Butternuts Monthly Meeting, in the 70th year of his age. During the trials and difficulties that have been permitted to assail the Society of Friends, this dear friend continued firm in its doctrines, testimonies and order. Though called suddenly away, by disease of the heart, we reverently believe he was not unprepared for the solemn event, and that he enjoys a peaceful immortality beyond the grave. May we not forget the injunction—"be ye also ready."

——, At his residence in Vigo County, Indiana, on the 6th inst., Jacob Jones, a member of Bloomfield Monthly Meeting and Honey Creek Particular Meeting of Friends, in the 57th year of his age, of pneumonia, after great suffering of nine days.

HAVERFORD SCHOOL.

The Summer Term will open on Fourth day, the 9th of Fifth month next.

The managers have made arrangements to open, under the direction of a Friend of much experience as a teacher, and who is believed to be fully competent for the station, an Academical Department, in which students who are not prepared for either of the regular classes will be carefully instructed in all the preparatory studies, except the elements of the Latin and Greek languages, which will be taught as heretofore by the teacher in the Classical Department. Students in the Academical Department will enjoy all the privileges of those in the regular classes, and the studies will be carefully arranged to meet their wants.

Applications for admission into the institution should be made to the Superintendent, Jonathan Richards, *West Haverford, Delaware County, Pa.*, or, if more convenient, may be registered with Charles Yarnall, Secretary of the Board, No. 39 Market street, Philada. The age of the applicant, his previous studies, and whether or not he is a member of the Society of Friends, should be clearly stated. Copies of the last Annual Report, with the terms, and the rules for the government of the students, will be forwarded on application to either of the above named.

2d mo., 1855.

HAVERFORD SCHOOL ASSOCIATION.

A stated Annual Meeting of the Haverford School Association will be held at the Committee Room, Arch Street Meeting House, on Second day, 5th month 14, 1855, at 4 o'clock, P. M.

tf. Charles Ellis, Secretary.

WESTGROVE BOARDING SCHOOL FOR GIRLS.

(*Located at old Westgrove meeting house, Chester Co.*)

This School will be opened on the 7th of Fifth month next, and continue in session twenty weeks. It is designed to furnish an opportunity to young women for acquiring economically a competent English education Attention will be given to the preservation of health, the general cultivation and discipline of mind, and a concern exercised to inculcate principles and habits in accordance with the views of the Society of Friends.

For circulars containing other necessary information, apply to Thomas Conard, Principal.

Westgrove P. O., Chester Co. Pa.

AN EVENING IN AN ASTRONOMICAL OBSERVATORY.

(Concluded from page 492.)

For the purpose of obtaining the precise time at which the object passes the several fibres of the micrometer, the method in use among astronomers, until quite recently, was that of counting, either alone or with the aid of an assistant, the time upon the clock. This method could make no pretensions to accuracy, inasmuch as the observer's attention was directed to two or three things at once. With one eye he was compelled to watch the star, with the other, or with his ear, the beatings of the clock were reckoned, and with his hands a memorandum was each time to be made, of the *instant* (seldom nearer than to the quarter of a second) at which the passage of the fibre took place. It is true, that long experience in this mode of observing would confer a degree of familiarity with the various processes, and an attendant accuracy in the results, surprising to one unaccustomed to such performances. But the advancing strides of astronomical science demanded greater accuracy of observation than the most proficient were enabled to obtain. As the searching powers of the analysis were more and more applied to the fluctuating movements of the heavenly bodies, it became in the same proportion important that every accuracy of observation should be obtained, in order that none of the minute, almost infinitesimal, elements thereon depending should be neglected. And it is to the credit of American genius and skill, that for the perplexing and at best but *approximately* accurate method of observing referred to, has lately been substituted that of recording the time by electro-magnetism, a process combining such facility in performance, with such precision in result, as to leave little to hope for or to expect in future improvement.

Most of our readers are perhaps aware, that

the fundamental principles of the science of electro-magnetism were understood for a long time anterior to the introduction of the electric telegraph. The effects of the voltaic pile, and its kindred instrument, the galvanic battery, were known, not merely to the men of science who had experimented with them, and compelled them to yield up their hidden mysteries of power and action, but through their writings, to the world; yet to Morse is due the honor of combining the knowledge previously possessed upon the subject, and of rendering this potent agent subservient to the instantaneous transmission of intelligence, between localities widely separate from each other. The same principle which is employed in the electric telegraph, is also used in recording astronomical observations, and to this purpose requiring the utmost nicety and accuracy of result, it is adapted.

The elegant invention of Bond, known as the "Magnetic Register" with "Spring Governor," is an instrument by, and upon which, through the influence of electro-magnetism, the instant of time at which an observation takes place can be precisely recorded. By means of very delicate machinery, regulated by the "Spring Governor," a contrivance at once peculiar and beautiful, a horizontal cylinder, thirteen inches long and six in diameter, is made to revolve with great uniformity, precisely once per minute. Around this cylinder is clamped a piece of paper; and upon this rests a glass pen, filled with ink, which, as the cylinder turns from under it, marks a line from end to end of the sheet. This line, in length, is an exact measure of the *duration* of one minute of time. Upon the opposite end of a delicate lever to which the glass pen is attached, is a vertical small iron bar, known as an "armature," resting close in front of, but not in contact with, the "poles" of a soft iron horseshoe magnet. This magnet is coiled with wire, and is the circuit of a galvanic battery, which circuit is also, by an ingenious arrangement, made to pass through a fine steel spring, dipping into a globule of quicksilver, directly beneath the pendulum of the siderial clock. At the extremity of the pendulum is an ivory point, which at every vibration, drives the little spring out of the drop, but instantly, on passing, allows it to return. In this manner the circuit is broken and instantly closed at the termination of each second of time; and this break and close, in all respects similar to those of the telegraph, are at once answered by the pen in obedience to the action or rest of the magnet with which it is connected, thus dotting upon the sheet as it revolves, the sixty seconds constituting the minute of its revolution. The pen referred to, is not alone under the control of the clock, for the wires which convey the galvanic current, are made to pass through those rooms in which are the "transit" and the equatorial telescope, and near each instrument a "break circuit" key is placed, by which the observer, by simply touching a delicate spring, is enabled to record with the utmost degree of precision, the *time* of any observation he may wish to obtain.

In this, it will easily be seen, there is no perplexing multiplicity of occupations to distract the attention of the observer. With his eye intent upon the object to be observed, and his finger upon the "break circuit" referred to, all that is required, is, that at the precise instant the object is passing the fibre of the micrometer, his finger should press the key. The pen performs its office by an exact indication of the "break" upon the paper beneath it, and with suitable signals to refer to the appropriate place, the record of the observation may be found and read at any subsequent time. And the accuracy with which this record is made, is far from the least of its advantages. A careful and experienced observer, will, in most cases, if all circumstances are favorable, seldom commit an error in obtaining the mean result greater than 1-100th part of a second.

We have thus far referred entirely to the use of the transit instrument in determining the position of the heavenly bodies. Moving, however, only in the plane of the meridian, it is not in any wise adapted to observations upon bodies of a delicate and feeble character as to light, which may pass the meridian during the day. For these the telescope is brought into requisition, which in virtue of its "equatorial" mounting, is susceptible of direction to any point of the heavens. By an equatorial mounting is to be understood, an arrangement by which a motion of the telescope about *two* axes may be performed; one of these axes parallel to the axis about which the earth revolves, and the other directly perpendicular thereto. To the reflecting reader it will be apparent, that the movement around the former of these, is precisely in the diurnal path of a star, while that around the other is in a great circle, extending from pole to pole. Upon each axis is fixed a finely graduated circle, arranged with verniers and microscopes, for reading, on the former, the *hour angles* from the meridian, and on the other, the "declination" of the object north or south of the equinoctial. And, that the telescope may *retain* its position upon an object when once it has been placed, a clock-work arrangement is attached, by which a movement of the instrument is maintained precisely coincident with the westerly motion of the star.

That the telescope may be rendered available in observations out of the meridian, it is furnished with an exceedingly delicate apparatus, known as the "Filar micrometer." This consists of two delicate spider-lines stretched across the instrument at right angles to a third, placed in a longitudinal direction. Each of the first mentioned fibres is attached to a frame, to which a motion is given by a delicate screw; and upon

this screw is a large graduated head, divided into 100 equal parts. The object of this is, that the observer may determine with accuracy, from the number of turns and parts of turn of the screw, the distance apart of two objects which he may be engaged in observing.

In order that the reader may comprehend in what manner this noble instrument is applicable, in the first place, to the *discovery* of objects, and afterwards, to the determination of their positions in the heavens, we will suppose the observer, upon any clear evening, to point his tube toward any quarter of the heavens in which he may suspect a comet or other strange object to be situated. Fixed in this position, (the clock work not being in operation) he observes star after star passing across the "field" of his instrument; and as each passes the fibres of the micrometer he records the fact by means of his key upon the magnetic register. Hour after hour may be spent in this manner; and on the following evening, beginning with the same objects as before, the whole of the work must be repeated. He now compares his sheets upon which have been recorded his observations. One after another they are found precisely coincident; the relative positions of the objects being exactly the same. After a time, however, perhaps he will meet with one not exactly coincident with the record upon the former sheet, and immediately the suspicion is aroused, that here is an object which during the interval has undergone a change of position. He awaits anxiously the following evening, when the same operation is again performed, and should he now detect still greater discrepancy than before, he is convinced of the correctness of his suspicions. He has discovered a wanderer, it may be a comet, or an "asteroid," and it now only remains to determine at a given epoch its exact position in the heavens, its subsequent movements, and thence the nature and dimensions of the path or orbit in which it moves. To effect this purpose he makes note of one or more, as may be convenient, of the brighter stars situated not far from the object to be observed. With the micrometer their distances are accurately determined, both in right ascension and declination from said object, and with these data he sets about its determination. Here, it will be seen, he must be possessed of means by which the exact position of those *comparison* stars may be determined, and for these he must have recourse to the former labors of eminent and untiring astronomers. He must refer to the catalogues of stars in which are given their positions, for a certain epoch with all the necessary and complicated corrections to be employed in their reduction to the present time, and which are the results of the united labors of the first class intellects through long years of watching and toil. We may *here* obtain a shadow of an idea of the *use* of astronomical observations.

The inquiry has not unfrequently been made, "to what purpose is all this time and trouble spent in making observations? Of what practical benefit are they when made, and how much more profitably might not the time be spent in more obvious and important duties?"

In answer to such questions as these, we will close this article with a few extracts from an address delivered by Sir John Herschel before the Astronomical Society of Great Britain, on the occasion of presenting to them a catalogue of the positions and elements of correction of upwards of 8000 stars. This is known as the British Association Catalogue, and to its construction were devoted for years some of the finest intellects of the age.

"A catalogue of stars," says this great man, "may be considered in two very distinct lights, either as a mere list of objects placed on record to fix on them the attention of astronomers, and to afford them matter for observation, or as a collection of well-determined zero points, offering ready means of comparing their observations with those of others, and of detecting and allowing for instrumental errors. In this light only I shall now consider it as chiefly of importance to the practical astronomer. It is for *his* use that an amount of pains, labor and expense, both national and individual, has been bestowed on the perfection of such catalogues, which on a superficial view must appear in the last degree lavish, but which has been no more than the necessity of the case demands.

If we ask to what end magnificent establishments are maintained by states and sovereigns, furnished with master pieces of art, and placed under the direction of men of first rate talent and high-minded enthusiasm, sought out for these qualities among the foremost in the ranks of science; if we demand, *cui bono?* for what good a Bradley has toiled or a Maskelyne or a Piazzi worn out his venerable age in watching? the answer is,—not to settle mere speculative points in the doctrine of the universe; not to cater for the pride of man by refined inquiries into the remote mysteries of nature; not to trace the path of our system through infinite space, or its history through past and future eternities. These indeed are noble ends, and which I am far from any thought of depreciating; the mind swells in their contemplation, and attains in their pursuit an expansion and a hardihood which fit it for the boldest enterprise; but the direct practical utility of such labors is fully worthy of their speculative grandeur.

The stars are the land marks of the universe; and amidst the endless and complicated fluctuations of our system, seem placed by its Creator as guides and records, not merely to elevate our minds by what is vast, but to teach us to direct our actions by reference to what is *immutable* in His works. It is indeed hardly possible to over-appreciate their value in this point of view.

Every well determined star, from the moment its place is registered, becomes to the astronomer, the geographer, the navigator, the surveyor, a point of departure which never can deceive or fail him, the same for ever and in all places—of a delicacy so extreme, as to be a test for every instrument invented by man, yet equally adapted to the most ordinary purposes, as available for regulating a town clock, as for conducting a navy to the Indies; as effective for mapping down the intricacies of a petty barony, as for adjusting the boundaries of transatlantic empires. When once its place has been thoroughly ascertained and carefully recorded, the brazen circle with which that useful work was done, may moulder, the marble pillar totter on its base, and the astronomer himself survive only in the gratitude of his posterity; but the record remains, and transfers all its own exactness into every determination which takes it for a ground-work, giving to inferior instruments, nay, even to temporary contrivances, and to the observations of a few weeks or days, all the precision attained originally at the cost of so much time, labor and expense." H.

INDIAN TRIBES.

(Continued from page 490.)

Letter of Cyrus Byington, Missionary to the Choctaws.

STOCKBRIDGE, EAGLETOWN P. O., *Choctaw Nation, Aug.* 31, 1854.

SIR:—I have the pleasure of submitting to you a report of my labors as a missionary to the Choctaws, and of making some statements relative to their improvements and condition. My last report was dated August 23, 1853.

The part of this nation assigned to me as a field of labor was large. The Rev. Elias L. Boing, a missionary under the direction of the American Board, has been assigned to that portion which lies west of the Mountain Fork. He has selected a site for a station on the Yashu creek, about two and a half miles east of the depot on Lukfata creek.

There are five different places where I have regular appointments for preaching. At four of them the services are all conducted in Choctaw; at this place they are conducted in Choctaw and English, which increases the labor of the preacher, who speaks in the two languages himself. We are encouraged in our labors. Since the date of my last, twenty-seven have been received to this church on examination, and four by letters.

Besides these labors I have revised the last edition of our Choctaw hymn book for the press, and forwarded the same to Boston, where a new edition will be printed, as we hope, and forwarded next winter. I have devoted a good deal of time to the Choctaw grammar and lexicon; but this is a great labor. If my life is spared, I hope to do a little more in preparing useful books for those Choctaws who may never learn English. The grammar and lexicon might be useful in our English schools.

Schools.—Within a few miles of me the Choctaws have got up two Saturday and Sunday schools, in which they are much interested. At one of them about twenty-five names are enrolled; at the other more than fifty are on the roll. In another neighborhood, fifteen miles south of me, they are commencing an English day school, and are aided by public funds. These schools are useful. The effort on the part of the Choctaws to get them up, build the houses, procure books, paper, slates, and a teacher, gives a little more sinew to their character; while all that is actually learned is so much gained upon the regions of darkness. The effect is obvious, even in the new expression of countenance thereby acquired. These scholars can read any of the Choctaw books; can read their laws and write letters, and cipher some; and thus they can prepare to enter some of the boarding schools.

Industry.—There is much more labor performed by the Choctaws in their own fields than formerly. In "crop time" it is often difficult to hire a good hand. After their own crops are completed, then they seek labor, that they may earn something, instead of going off to hunt. Their dwellings, farms, fences, tools and garments, as well as their "stock" in cattle, horses, swine, sheep and poultry, indicate an advanced state in their earthly condition and hopes. If a young man with a family has no house and field of his own, he is made a subject of remark; this circumstance gives him a *name.*

Temperance.—There has been a good and faithful regard to temperance among our best people, white and red; but there are others who still go over the "line" to the Arkansas grog shops, where they get drunk and fight. Several have thus lost their lives within a year. This renders it difficult to prosecute the murderers, as it must be done in the courts of Arkansas. I need not say to you how injurious is this long line of grog shops, bordering on the Indian Territory.

I am happy to say that the officers of this district are faithful and prompt in the execution of their own anti-whiskey laws.

General improvement.—I feel a peculiar pleasure in looking at the various indications of improvement which have become manifest since I came to the Choctaws in 1821. But I have no room to enumerate them all, nor a claim on your time to read what might be written; but I wish to mention, that about eight miles from me there is a saw and a grist mill, and within that distance there are four mills for grinding grain by horse power. There is a good ferry boat on Little River, and another on Mountain Fork, at Eagletown. There are three cotton-gins within six miles of this place. Last winter and spring

about two hundred bales of cotton were ginned at these gins. I wish also to mention that, while all the stores in the nation are obliged to be temperance stores, there is one of the same character over the "line" at Ultima Thule. It is kept by William K. McKean & Co. I feel a pleasure in mentioning to you the fact that there is such a store near us. Much yet remains to be done. One great object is to teach the people how to improve the powers and the advantages the God of nature and providence has given them. That they are more industrious, temperate, intelligent, moral and religious, than when I came to them is very plain, and calls for devout thanks to their Father in heaven.

Letter of C. C. Copeland.

MOUNT PLEASANT, C. N., *Sept.*, 1854.

DEAR SIR,—I now sit down to write you a brief report of the state of things among the people where I labor; and as my report must be brief, I shall confine my remarks to the following particulars, viz:

First, industry; second, education; third, temperance; fourth, religion.

1st. The people are beginning to feel the necessity of more vigorous and systematic efforts. They are becoming satisfied that without industry, they must ever be poor, with few comforts and no luxuries.

The evidences of improvement in regard to industry are seen in more comfortable dwellings, better fences, larger fields, cultivated in an improved manner, more costly and comfortable clothing, and in surrounding themselves with more of the common comforts of life. All these, in a majority of cases, are the result of their own industry.

2d. The desire for knowledge among the masses was probably never greater than at present. However great the variety of opinion in regard to the character of the schools best adapted to the wants of the nation, all are agreed to this—"Give us schools."

So far as my knowledge extends, the various efforts made in the cause of education have been attended with a good degree of success.

The native schools—those sustained by national funds and those sustained by private donations—have been eminently successful, producing quite as great benefits as the same amount of money expended on English schools.

More applications have been made for the establishment of native schools than I have been able to supply. Many have learned to read the Choctaw language during the last year. Much has also been done in our Sabbath schools.

3d. The cause of temperance has evidently made some progress during the last year. The authorities have been active and vigilant in executing the laws on this subject. Quite a number have been induced to sign the temperance pledge, or perhaps I should say the total abstinence pledge, for "teetotalism" is the only alternative with this people. In some neighborhoods there has been an entire reformation in regard to the use of intoxicating drinks, with the exception of a very few persons.

But after all that may be done, so long as ardent spirits are brought to the line, and inducements held out to our people, just so long more or less of them will indulge in intoxicating drinks, and we shall be interrupted in a greater or less degree in our labors. We have been greatly encouraged, by recent movements in the State of Texas, to hope that the sale of liquor to the Indians along Red River will be entirely suppressed.

4th. The whole number of places where the gospel has been preached regularly, is fifteen. Our congregations have been various, from 30 individuals to 200 and 300. Good attention has invariably been given when the gospel has been preached. There has been quite a regular attendance upon all the means of grace. Prayer meetings and Sunday schools are well attended at many places; and although there has not been all that progress visible which we have desired, still there has been nothing apparent which we could consider as positive or permanent discouragement. On the whole, I feel that there has been positive progress during the year in civilization and Christianity.

Letter of O. P. Stark.

GOOD LAND, C. N., *Oct.* 3, 1854.

In our labors during the past year we have been much encouraged. We have seen no abatement of the interest heretofore manifested by these Indians in matters affecting their prosperity, both temporal and spiritual. On the other hand, we believe there is increased desire for improvement, arising from a conviction, which is deepening, of their inferiority, which nothing but improvement in morals, intelligence and increased spirit of industry, can overcome.

This station embraces five neighborhoods—some larger and some smaller—at all of which preaching, and religious instruction on the Sabbath, are regularly maintained. At four of these places Saturday and Sabbath schools exist, embracing in the aggregate one hundred children and youths. Of this number, more than one-half are able to read in Choctaw or English. These schools would be much more efficient for good if some provision could be made for supplying them with books, stationary, &c. Many could be prevailed upon to make an effort to learn to read and write, if the necessary books were provided at hand, who will not take the pains, or are unwilling to provide for themselves.

The Good Land Church numbers two hundred and forty members. As large a number has not been received upon profession as during previous years. This will not seem strange, when the fact is considered that the great ma-

jority of those around us have professedly embraced the gospel. Of the above number, all, with the exception of a very few, are persons in regular standing, who give credible evidence of conversion, and by their daily walk honor their profession. The fruits which have attended, and do still attend, the preaching of the gospel, and our efforts in behalf of this people, are such as greatly to encourage our hearts, and confirm us in the belief that this is the only efficient instrumentality for their present and future salvation. The ultimate design of the gospel is to save men; this is not more true, however, than that the effect of its being faithfully preached and sincerely believed is to promote virtue, knowledge and industry. No one acquainted with the history of the Choctaws will deny, that in these respects a very great advance has been made; sufficient to exalt above all human agencies for reforming men, the power of God's truth; sufficient to justify all the expense, toil, and sacrifice that have been made; and sufficient, too, to satisfy the most skeptical that the day is not far distant, when these red men will be prepared to to take their place on a level with the more highly favored of our land.

In this neighborhood, and also at Bok Chito, there are regular day schools, embracing about seventy pupils. This is the fifth year since the commencement of the school at this place. That it has been the means of accomplishing much good, there can be no doubt. The fruits of it are apparent all around us. It has been taught the past year by Miss Harriet McCermie, formerly of Mount Pleasant. There are discouragements peculiar to neighborhood schools, such as more or less irregularity in the attendance, ignorance of the English language on the part of the pupils, want of a disposition among parents to supply their children with books, &c. These are difficulties, and such as we would expect to meet with; but time and perseverance will overcome them. Of this we are satisfied from experience. The average attendance during the year has been twenty; the whole number thirty-one. All, with the exception of four, are able to read in the Testament. Six study arithmetic, eight attend to Geography, and eighteen to writing. All that are able to read study the Westminster Shorter Catechism. Our prospects for the future are more encouraging, we think, than they have been. The number of scholars the coming year, we have reason to believe, will be larger. The school at Bok Chito was opened last spring, and is taught by the Rev. J. E. Dwight, a native licentiate preacher. Mr. Dwight is a liberally educated man, and has had no little experience in teaching.

SUMMARY OF NEWS.

Foreign Intelligence.—The U. S. Steamship Nashville, from Liverpool on the 7th inst., arrived at New York on the 22d.

The Vienna Conference had adjourned until the 9th inst., to await the arrival of M. Drouyn de L'huys and Ali Pasha, and of the Russian ultimatum. It was expected that the question of peace or war would be decided during Easter week. Should the negotiations terminate unfavorably it is supposed that Prussia will take part with Russia.

A series of sanguinary conflicts had taken place between the French and Russians before Sebastopol, for the possession of the rifle ambuscade pits, with varying success and with much loss on both sides. The latest of these reported, occurred on the night of the 23d ult., when 3,000 men were killed or wounded. Both armies were strengthening their positions and preparing for the spring campaign. The Russian defences appear to be stronger than at any previous report.

At a council of war, held on the 12th ult., Omar Pasha requested assistance from the allies; but they were unable to grant it, and the Turks are, consequently, obliged to confine their efforts to maintaining their position at Eupatoria.

Another detachment of the Baltic fleet had sailed from Spithead. The English Steam Squadron had arrived at Helsingborg.

The Russians have established two fortified camps, each of 30,000 men, the one between Mittau and Riga, and the other between Revel and Narva, to defend the Baltic provinces. The harbors of Abo, Helsingfors, and all others from Wyburg to Tornea, are being blocked by sunken ships, so as to obstruct the entry of hostile fleets.

The Spanish Government has demanded the recall of Lord Howden, the British Ambassador, in consequence of his interference in religious matters.

Mexico.—Advices from Vera Cruz to the 8th inst. state that Gen. Alvarez had been defeated at Cajones, by the troops of the Government, his army annihilated, and all his cannon, arms and camp equipage captured. He was forced to save himself by flight. Disturbances had broken out at Tehuantepec and in Chiapos, and fears were entertained for the safety of Tebasco.

Domestic.—A letter of Col. Benton's, dated the 15th inst., states that there is no Indian war on the Upper Missouri and North Platte, and that he will sustain this assertion, if necessary, by ample proof.

A new prohibitory liquor law has been passed by the Legislature of Massachusetts and signed by the Governor.

The office of the "Luminary," a newspaper published at Parkeville, Platte County, Missouri, was broken into, on the 21st inst., by a mob, the types destroyed and the press thrown into the Missouri River. The offence charged was the opposition of that paper to the extension of slavery. The mob passed resolutions declaring the paper a nuisance, and threatening to tar and feather its editor.

Pennsylvania Legislature.—The bill confirming the title to Windmill Island passed the Senate on the 17th and the House on the 18th inst. On the 20th, the bill relative to the Training School for Idiotic Children was lost, in the Senate, by a tie vote.

The bill for the sale of the Main Line of the State Works passed the House on the 20th. The bill makes $8,500,000 the minimum price.

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MEMOIRS OF JOSEPH JOHN GURNEY.

(Continued from page 516.)

Joseph John Gurney's labors in America were now drawing to a close. He had looked forward with much interest to being once more present at the Yearly Meeting of Friends at Philadelphia; but circumstances, over which he had no control, prevented him from reaching that city in time to accomplish that object. Whilst at sea, on his voyage to Havana, in allusion to this subject, he wrote in his Journal:—

4th mo. 9th. I have passed through some hours of conflict, in times of calm, in the view of Philadelphia; but during the past night, some relief has been experienced from this prospect. I have compared the peculiar fetters of mind which I have long felt respecting that Yearly Meeting, to those which I once endured in reference to the parliamentary prospect. Oh! the inexpressible relief which I felt when, in one midnight hour, those fetters were unexpectedly broken, and I was left free from the concern, ready for work in the depths of Spitalfields. Certainly I feel more happiness in the view of not being present at Philadelphia, than I have hitherto done. I can look back on my exercises and labors there with satisfaction; not having, so far as I know, withheld any part of the message committed to me. Thus I hope I may feel that my work in America is pretty much done; and that, after having accomplished what remains of service in the cause of Africa and her descendants, and attended the Yearly Meetings of New York and New England, I may return to my home and family in peace.

From Savannah, Joseph John Gurney proceeded, by way of Charleston, to Washington. Here he was engaged several days, principally in interviews with the heads of government and members of Congress, in relation to the workings of emancipation in the West Indies, and the general subject of slavery.

First day morning, 5th mo. 17th; one o'clock. With much fear and trembling did I ascend the steps of the Capitol, my very heart faint within me; and, after having been led to search the length and breadth of the question, "What think ye of Christ?" I return from it with ease and quietness. We had a crowded and most attentive assemblage, amongst the rest, Clay, of Kentucky, Clay, of Alabama, Forsyth, J. Q. Adams, Wise, Hoffman, J. C. Calhoun, and others of the "intellectual nobility" of the land. I ended with strong appeals to the law of righteousness, as the true guide to sound national policy, as well as private virtue. There was a solemn silence at the close of the meeting, after which many took a warm and affectionate leave of us. * * *

"Soon afterwards," he continues in another letter, "I took my last leave of Washington. A public meeting had been previously appointed, for that evening, at Baltimore. Under such circumstances we could not hesitate to avail ourselves of the afternoon rail car. A respectable assembly was collected at the Baptist chapel, in the latter city, to unite with us in our worship; and thus a second occasion of rather peculiar religious solemnity brought this sabbath day to its close."

The attendance of the ensuing Yearly Meetings of New York and New England, was now the principal object that pressed upon Joseph John Gurney's mind before leaving America. At Washington, Henry Clay had suggested to him the desirability of throwing before the public the results of his inquiries and observations in the West Indies, in reference to slavery and the working of emancipation. This idea accorded with his own view, and he now applied his few remaining hours of leisure in America to this object; presenting his narrative in a series of letters addressed, with his full permission, to Henry Clay himself. This little work was soon afterwards published under the title of a Winter in the West Indies, and was widely circulated both in England and America.

After attending the Yearly Meeting at New York, he writes in his Journal:—

Joshua Kimber's, Flushing, 6th mo. 5th. My

return certificate was brought in on fifth day last week, and adopted with much renewed expression of consent. I spoke at some length in the Yearly Meeting, on domestic religion, and on slavery. It ended in dignified solemnity, this day week. On seventh day afternoon, after settling affairs, I came to this place exhausted, panting for quietness; and have been busily engaged, under this peaceful roof, in writing my familiar letters to Henry Clay.

Having proceeded to New England, he continues:—

Newport, [*Rhode Island,*] 6*th mo.* 19*th.* We are this day come to the close of a highly favored Yearly Meeting. On first day week, at New York, we had an excellent united meeting with Thomas and E. Robson; and I made a last call on dear Daniel Wheeler, at whose bedside I was very shortly engaged in prayer. Afterwards, in the solemn and sweet afternoon meeting, I had to pray for him and his family publicly. Spent the rest of the week at Samuel Parsons', Flushing, and wrote my book, ninth Letter inclusive. On sixth day morning last, voyage by Massachusetts steamer to Newport; we arrived here safe on seventh day morning. Public meetings morning and afternoon of first day, peculiarly solemn and satisfactory. In the Yearly Meeting, (of New England,) my return certificate was granted, notwithstanding a little appearance of the contrary spirit, with remarkably full concurrence; so also in the women's meeting. In the early part of this Yearly Meeting we received the sad tidings of Daniel Wheeler's death. I have borne a testimony to the grace of God in him, in both meetings. I doubt not his being at rest with the Lord. Nothing can have exceeded the love and kindness of Friends, and we parted this morning in the flowings of a holy cordiality. Blessed be the name of the Lord.

His passage to England was taken in the Roscius, which was expected to sail from New York at the latter end of the seventh month. The interval was spent partly at Providence, where he completed his letters to Henry Clay, and partly in farewell visits to Philadelphia and New York. In the prospect of his return home, mingled as it was in his mind with a feeling of uncertainty as to the event of the voyage and his own state of health, he thus intimately pours out his heart

To his children.

Newport, Rhode Island, 6th mo. 21st, 1840.

* * * Whether I am permitted to return to you or not, I look back with satisfaction and thankfulness to the nearly three years which I have spent on this side the Atlantic, and that on two grounds; first, the preservation which you have so mercifully experienced in my absence; and secondly, the evident efficacy (through the divine blessing) of the gospel mission in which I have been engaged.

Many seals to my ministry have been graciously afforded me in individual cases; and many tokens, on a larger scale, that my labors in the gospel have been the means of clearing the understanding of some, and of impressing their feelings respecting the fundamental and cardinal doctrines of Christianity. You know that I am very infirm in myself, and I have at sundry times been led publicly to confess myself to be one of the most unworthy of the Lord's servants; therefore boasting is, and ought to be, far from me. I am humbled in the dust before the Lord, as a poor guilty earthworm, without the smallest hope of salvation, except through the perfect righteousness and efficacious blood-shedding of my holy Redeemer. Yet I enjoy sweet peace in the retrospect of the long and various labors, both in America and the West Indies, into which the Lord has been pleased to lead me; and, even were our pleasant prospects of meeting again on earth never to be realized, I have not the least reason to regret having left my all, for the sake of Jesus Christ and his gospel.

I think my visit has been the means, through mercy, of leading many, especially of the young, to clearer views of the religion of the New Testament, and to a firmer and more intelligent attachment to the principles of our own Society, than they had ever felt before. So far from having at all unsettled their Quakerism, my ministry has been the means, under the divine blessing, of inducing many of them, especially of the young men, to renounce the habits of the world, and, as a token of their allegiance to the Saviour, to adopt the plain dress and language, which unquestionably become our Christian profession. They form an outline which, in the present condition of the church, and of the world, we cannot spare; they serve the important purpose of separating us from associations, amusements and excitements, which pull the wrong way. They are a check on our natural tendencies to flippancy and vanity, and a bridle on our idle tongues. They are our way (amongst other analogous things) of openly confessing our Lord, and of showing ourselves to be on his side; and, above all, they are *humbling; and humiliation is that which we all chiefly want.*

The divisions of sentiment now so apparent in the Church of England, and the rapid retrograde movements towards Popery of a large proportion of the clergy in America, as well as in England, have been to me very instructive as well as affecting. And useful and valuable as are the Methodists, the Baptists, the Presbyterians, the Moravians, the Independents, &c., in their respective niches, (and of their usefulness I have seen much, both in America and the West Indies,) I am clearly of the mind, from deliberate and extensive observation, that their respective administrations of religion would never suit those, who, through the tender mercy of our God, have been accustomed to the free, unfettered

operations of the Lord's anointing. I charge [you] to abide under it, to live and to move under it, in all things. Sure I am, that this most blessed principle of action, will never open the door for your forsaking the steady maintenance of any of our Christian testimonies, little or great. Never set up your own reasonings against it or over it; but follow it in faith and obedience, and it will keep you in the tenderness and innocence of the Christian life. I entreat you both to persevere in the habits of daily retirement, of the private reading of the Holy Scriptures, and of prayer, much, frequent, fervent prayer, even through the blessed aid of the Holy Spirit, who prayeth for us with groanings that cannot be uttered.

I conclude with the apostolic words, "Love not the world, neither the things which are in the world. If any man love the world, the love of the Father is not in him. For all that is in the world, the lust of the flesh, the lust of the eye, and the pride of life, are not of the Father, but of the world: and the world passeth away with the lust thereof; but he that doeth the will of God abideth for ever."

At Philadelphia he writes in his Journal:—

7th mo. 9th. This morning attended the quiet, solemn week-day meeting at Arch-street; in which I had to speak of the immortality of the soul, of the happiness of the departed, and of the necessary work of preparation for eternity. Quietness my portion, through mercy, on returning hither.

West Hill, 7th mo. 22d. I have to record many mercies since I last wrote. The time spent in Philadelphia has, on the whole, been very satisfactory.

On fifth day to Merion; a blessed little meeting; dined and lodged at Israel W. Morris's; next morning to Haverford; a very satisfactory visit. Last first day, a large and full meeting at the North meeting-house; a very searching, solemn time. In the evening, a very large meeting at Arch-street, for Friends of all the meetings—"If I wash thee not, thou hast no part with me." A deeply affecting leave-taking. Second day, satisfactory visit to Isaac Collins and his family, in deep affliction from the unexpected death of his son Henry; but there was a good hope respecting him. In the afternoon I took my last leave of my dear friend and helper, H. Paul, and was accompanied by her beloved husband to the steamboat, for Burlington; being permitted to leave Philadelphia in entire peace.

Accompanied by his young friend, Alexander S. Taylor, he embarked on board the Roscius, on the twenty-sixth of the seventh month.

On board the Roscius, first day morning. Again have I trusted myself on the bosom of the deep, after having accomplished the work in America, and am *homeward bound!* I arrived at New York on fifth day afternoon; many friends seen, and book finished. Dear Richard Mott came in from the country; nothing could exceed the love and kindness of Friends. In the evening of sixth day, my last, last meeting in America; well attended by Friends and others, and peculiarly weighty, quiet and solemn. The next morning, Friends flocked to W. F. Mott's; and two religious sittings took place. The silence was long, and the peaceful solemnity more than I can describe. The Holy Master gave us his seal in a pre-eminent manner; and I felt perfectly easy and tranquil. Large were the numbers who accompanied me to the shore, and most of them in the steamboat to the ship. Lord, do thou graciously help me, sustain, preserve and comfort me, for thy mercy and truth's sake.

Seventh day noon, 8th mo. 1st. This afternoon will complete the week since that memorable, peaceful, tearful parting, from my many friends, when I left the steamboat in New York harbor for this vessel. As it draws to its close I find myself empty, weak and poor; yet not otherwise than happy. I suppose we have progressed nearly 800 miles in our course; say one-fourth of our voyage. O Lord, I do desire to present the remainder of my days to thee, as a living sacrifice; and should it please thee to add the fifteen years to my life, as to that of Hezekiah in the days of old,—turning as it were the shadow of infirmity in mind and body back as a sign—may such a period, whether longer or shorter, be devoted to thy cause on earth, in the pure strength and wisdom of thy own Holy Spirit!

While fresh evidences multiply upon me, that God permits grace to flow through many very different administrations, I increasingly love and approve the simplicity, solidity and purity of Christianity, as held by Friends. First, as it relates to my own welfare. In the saving of the spiritual, invisible and immortal soul, the application of the grand truths of the New Testament, under the immediate and most precious influences of the Holy Ghost, seems all that is required. It is the appropriation by faith of a most glorious scheme of wisdom, holiness and benevolence. * * * I own no priesthood but the priesthood of Christ; no supper in worship, but in spiritual communion with him and his followers at his own table, in his kingdom; no baptism, as an introduction to the hopes and citizenship of the Christian believer, but that of the Holy Ghost. I heartily crave and pray that the blessed principle in me of light, and life, and love, even the perceptible, operative influence of the Spirit of Christ, may consummate its victory over the native infirmities of my own heart.

The second branch of the subject, now in deep seriousness before me, is usefulness to others. Had I been placed in any other religious society, I must have been either a layman; or, in the milder sense of the word, a priest. I am satisfied that, in neither capacity, could I have enjoyed the same scope for usefulness as I now do

under an administration which levels this distinction, and allows the liberty of the Spirit in its full and just action. So it is enjoyed in my case. I do not consider it to be so, sufficiently, by some of my brethren and sisters. I think the fault of our society, in its present condition, is the predominance of fear, prejudice and system, over this blessed liberty, a remark which I apply with a full feeling of the value of a well-ordered Christian government and discipline in the church. *But we want more faith in that anointing for which we plead.* God grant that it may spread, abound and prosper! As it is, while my secularities afford me many large opportunities of helping others, I am free to go forth and labor, wherever and whenever the Lord is pleased to send me, for the instruction of believers and the salvation of sinners. I humbly trust that He who sent me forth has blessed, and will bless, my ministry. He only can give the increase. I pray thee, O most gracious Lord, to give me the hundred-fold on both sides the Atlantic; and may all end to thy honor and glory, in the perfect and eternal peace of one of the poorest and most unworthy of thy servants!

8th mo. 15th. We have had a fine sail since I last wrote; continued prosperity in this remarkably favored voyage has been our portion, in the loving-kindness of our Heavenly Father; though yesterday and last night were attended by some anxiety, as we failed to make Cape Clear, finding ourselves, by an observation at noon, much to the southward of it. Thus we had to run up the Channel without our land-marks, though the captain thought he caught a sight of land. I had retired to rest when the pleasant tidings were brought that the Tuscar light was in sight. A good night followed, and this morning we have been enjoying a delightful sail—the Irish and Welsh coast both in sight. We are now about forty miles from Liverpool, and have just taken in a pilot. No account of the arrival of any of the steamboats. How remarkably has my course been ordered for me, as it relates to sailing in this vessel! How abundant has been the kindness with which the Lord has dealt with the very weakest and most unworthy of his servants! I hope I am, in a good degree, bowed in humble gratitude before Him who made heaven and earth. The newspapers brought in by the pilot mention the death of Lord Durham, which I truly feel.

At length arrived at Earlham, he writes:—

My own chamber, 8th mo. 23d. The wonders of the last week, the flowing in of peace and pleasure, are almost past journalizing. After the last entry we had to undergo the mortification of being compelled to lay-to during the night, as the pilot was afraid of attempting to go over the bar at the midnight high tide; and it was not until ten o'clock on first day morning, the 16th, that we again set sail. In the mean time no storm occurred, no difficulty arose; and we sailed gallantly along the Victoria channel, marked by buoys and light ships; weathered the Black Rock; and, with the joint help of a steamboat and fair wind, landed at the Docks about half-past twelve last first day. The very next night an awful storm occurred, which, being from the west, might have driven our heavy-laden ship on the bar. Thus mercifully and providentially was I again dealt with. My dear brother Samuel Gurney, and William Forster, my long-tried, long-loved friend, were waiting to receive us; both happy, both in health, bringing good news of all the circle. The meeting was inexpressibly pleasant. We were most kindly received by Isaac and T. Hadwen, at whose house we had so largely drunk of the waters of life, on leaving England. In the evening we attended the usual meeting, which was large and solemn. I was much engaged, both in ministry and prayer, showing the practical nature of the principles which we profess. Samuel and I proceeded to London the next morning by the wondrous new railroad. We arrived about seven o'clock in the evening, and on leaving the carriage, I had the great happiness of meeting my own dearest John Henry. Fourth day. Journey to Norfolk in Samuel's coach, with Fowell, Hannah, and our sister Fry; arrived at Earlham about nine o'clock, and was permitted a return home in unclouded peace and joy, meeting my tenderly-beloved Anna well, and most happy. Notwithstanding all sacrifices, I have been singularly blessed during my absence, in temporals, so that I find myself greatly at my ease.

To-day, we have had a large good meeting in the Gildencroft, in which the signs of the work of divine grace were unfolded, and I am expecting a public meeting this evening; a blessed absence of excitement, an unbroken tranquillity, are my happy portion. The broad seal of the Spirit of my God seems conspicuously to rest on the labors, perils, exercises and engagements of the last three years. The Lord be praised! The Lord alone be praised! "Make a joyful noise unto the Lord, all ye lands; serve the Lord with gladness; come before his presence with singing. Know ye that the Lord he is God; it is he that made us, and not we ourselves; we are his people and the sheep of his pasture. Enter into his gates with thanksgiving, and into his courts with praise. Be thankful unto him, and bless his name. For the Lord is good. His mercy is everlasting, and his truth endureth unto all generations."

To be continued.

BOSTON SCHOOLS.

Charles W. Slack, Esq., has made an elaborate report on the subject of the powers of school committees, to the Legislature, and proposed a bill for adoption which provides that, "In determining the qualifications of scholars to be admitted into any public school or district school in this Commonwealth, no distinction shall be

made on account of race, color, or religious opinions of the applicant or scholar," and provides that any child who is rejected for any such reason may recover "damages therefor, in an action of tort, to be brought in the name of said child, by his guardian or next friend, in any court of competent jurisdiction to try the same, against the city or town by which such school is supported."—*Boston Post.*

UNITY IN DIVERSITY.

Unity in diversity, and diversity in unity—is a law of Nature, and also of the Church.

Truth may be compared to the light of the sun. The light comes from heaven colorless, and ever the same; and yet it takes different hues on earth, varying according to the objects on which it falls. Thus different formularies may sometimes express the same Christian Truth, viewed under different aspects.

How dull would be this visible creation if all its boundless variety of shape and color were to give place to an unbroken uniformity! And may we not add, how melancholy would be its aspect, if all created beings did but compose a solitary and vast *unity!*

The unity which comes from Heaven doubtless has its place,—but the diversity of *human nature* has its proper place also. In religion we must neither leave out God nor man. Without unity your religion cannot be *of God*,—without diversity, it cannot be the religion *of man*. And it ought to be of both. Would you banish from creation a law that its Divine Author has imposed upon it, namely,—that of boundless diversity? "Things without life-giving sound," said Paul, "whether pipe or harp, except they give a *distinction* in the sounds, how shall it be known what is piped or harped?" (1 Cor. xiv. 7.) But, if in religion there is a diversity, the result of distinction, of individuality, and which, by consequence, must subsist even in heaven,—there is a diversity which is the fruit of man's rebellion, —and this last is indeed a serious evil.

There are two opposite tendencies which may equally mislead us. The one consists in the exaggeration of *diversity*,—the other, in extending the *unity*. The great doctrines of man's salvation are as a line of demarcation between these two errors. To require more than the reception of those doctrines, is to disallow the diversity:—to require any thing less, is to infringe the unity.

This latter departure is that of rash and unruly minds looking beyond, or out of Jesus Christ, in the desire to set up systems and doctrines of men.

The former appears in various exclusive sects and is more especially seen in that of Rome.

It is the duty of the Church to reject Error from her bosom. If this be neglected, Christianity can not be upheld; but, pushed to an extreme, it would follow that the Church should take proceedings against the smallest deviations, and intervene in mere disputes about words; faith would be silenced, and Christian feeling reduced to slavery. Not such was the condition of the Church in those times of real Catholicity, —the first ages. It cast out the sects which impugned the fundamental truths of the Gospel, but where these were received, it left full liberty to faith. Rome soon departed from these wise precedents, and, in proportion as an authoritative teaching of man established itself within the Church, there appeared a Unity of man's imposing.

A system of human appointment being once devised, rigor went on increasing from age to age. Christian liberty, respected by the catholicity of the earliest ages, was first limited, then chained, and finally stifled. Conviction, which, by the laws of our nature, as well as of God's word, should be freely formed in the heart and understanding, was imposed by external authority, ready framed and squared by the masters of mankind. Thought, will and feeling, all those faculties of our nature, which, once subjected to the Word and Spirit of God, should be left free in their working, were hindered of their proper liberty, and compelled to find vent in forms that had been previously settled. The mind of man became a sort of mirror wherein impressions to which it was a stranger were reproduced, but which, of itself, presented nothing! Doubtless there were those who were taught of God,—but the great majority of Christians received the convictions of other men;—a personal faith was a thing of rare occurrence: the Reformation it was that restored this treasure to the Church.

And yet there was, for a while, a space within which the human mind was permitted to move at large,—certain opinions, at least, which Christians were at liberty to receive or reject at will. But, as a besieging army, day by day, contracts its lines, compelling the garrison to confine their movements within the narrow enclosure of the fortress, and, at last, obliging it to surrender at discretion, just so, the hierarchy, from age to age, and almost from year to year, has gone on restricting the liberty allowed for a time to the human mind, until, at last, by successive encroachments, there remained no liberty at all. That which was to be believed,—loved,—or done,—was regulated and decreed in the courts of the Roman chancery. The faithful were relieved from the trouble of examining, reflecting, and combating; all they had to do was to repeat the formularies that had been taught them!

From that period, whenever, in the bosom of Roman Catholicism, a man has appeared inheriting the Catholicity of apostolic times, such a one, feeling his inability to act out the life imparted to him, in the bonds in which he is held, has been led to burst those bonds, and give to the astonished world another example of a Chris-

tian walking at liberty in the acknowledgment of no law but the law of God.

The Reformation, in restoring liberty to the Church, must therefore restore to it its original diversity, and people it with families united by the great features of resemblance derived from their common head, but varying in secondary features, and reminding us of the varieties inherent in human nature. Perhaps it might have been desirable that this diversity should have been allowed to subsist in the Universal Church without leading to sectarian divisions, and yet we must remember that *Sects* are only the expression of this diversity.—*D'Aubigne's History of the Reformation.*

CAPITAL PUNISHMENT.

Extracts from a speech of JOHN A. ANDREWS *before a committee of the Massachusetts Legislature, 3rd mo. 22nd, 1855.*

Concluded from page 520.

In England, France, Prussia, Belgium, and Saxony, as well as many other nations that might be mentioned, where the proportion of executions to convictions is much smaller than in Massachusetts, and much smaller than fifty years ago in the same countries, murders have rapidly diminished in those countries in which executions are scarcely known; slightly in France, where the change of policy was not so great; while in England, down to about 1835, murders and attempts to murder increased, since which, under a milder administration of the law, there has been a change for the better.

"In Massachusetts, with less executive clemency than in any other state, or nation, of which I have read, for the nineteenth century, murder seems to have increased."

But—to pass on in our research—let us interrogate those States of our own Union which have abolished the capital penalty—for I can only hurry on, and leave the remaining mass of statistics for your own perusal. Alabama abolished it quite a number of years ago for white men—they do not hang *white* men in Alabama—have not for a great while; it does not appear that white men are now anxious to be hung; nor to hang each other. They do not ask the re-establishment of the gallows. The experiment may be assumed to work well in Alabama; and I hope that God will hasten the day when equal justice and equal mercy may be extended with impartial hand, through the whole brotherhood of universal humanity.

Then, in the State of Michigan, which led the way in the total abolition of the penal code, the experiment has succeeded; and I now present to you, by the kindness of Mr. Fay, (Frank B.) the testimony of her Secretary of State;—

"You will find on page 658, Revised Statutes of 1846, of this State, (a copy of which should be found in your State Library,) the law in regard to the crime of murder. The effect we think salutary. It has produced a greater certainty of conviction, and consequently of relief to the community, besides lessening the number of aggravated offences. It is, at least, so considered here.

There is no probability of a return to the old law. But one paper in the State has spoken of a return, within the last two years, and this met with no response.

I am very truly and respectfully yours,
JOHN MCKINNEY,
Sec'y of State."

This is the result of the experiment of *nine* years in Michigan. Are you afraid to try it *one* year in Massachusetts?

I hold in my hand an extract from a letter from Hon. T. R. Hazard, of Rhode Island, which says:—

"At the time of the passage of the law, which was in the winter of '51-2, I believe there were pending before the Court of Providence County, no less than six indictments for murder. Since its passage, I do not remember that there has been more than one indictment for murder, in the State, in the first degree, and that was for the killing of a police officer, in Providence, under circumstances that would, without much doubt, have insured the acquittal of the murderer under the old severe law; but he is now confined for life in the State Prison."

He states, also, that the General Assembly have twice refused to re-enact the law,—last winter the motion being made in the Senate, and receiving but seven out of thirty votes. This, he says, is an encouraging indication of public sentiment, when we reflect that the Act abolishing capital punishment passed the Senate by only four majority.

"*Seven out of thirty,*" after two or three years' trial. Now, gentlemen, try it here, and see how many votes you will get next year for a return to the gallows.

The State of Maine comes next in review. And here is a letter to Mr. Fay, from Prof. Upham, of Bowdoin College,—my old instructor and friend,—whose life illustrates all that is beautiful in the human character,—a careful and learned scholar, an honest thinker, and, I might say, by profession, a philosopher. This is the experience of Maine, as testified to by Prof. Upham, under date of Feb. 14, 1855:

"It is now twenty years since the Maine Law on this subject was introduced here. There has been no infliction of capital punishment during that period. The punishment is understood to be practically abolished, and I have heard no wish from any quarter to restore it."

Allow me, gentlemen, to add the argument or illustration which I presented the other day in the very brief remarks I had the honor to offer to the committee. We have the surest and best test possible of the safety of this experiment,—

if it is an experiment,—when we try the case by the practical judgment of practical men. We find that it never costs any more to insure human life in a country or State where capital punishment has been abolished, than it cost while it remained. It cannot, in fairness be alleged, that there is any danger at all, because a danger which cannot be felt or appreciated is, practically, none. It is a mere speculation—worse than that—a mere fancy. And I do not believe you will be frightened by a mere phantom of the brain, from trying the experiment of the abolition of capital punishment, when you find that it costs no more to insure a man's life in Michigan, where they do not hang, than in New York, where capital punishment still continues,—that it costs no more to insure a man on the Rhode Island side of the imaginary line than on the Massachusetts side of that imaginary line, although they hang nobody in Rhode Island, while we hang systematically in Massachusetts. Go into Maine, where the gallows is virtually abolished—it costs no more to insure a man there than here. Go into Vermont—the rate of insurance is not higher there, because Vermont has got rid of the Death Penalty. I venture to say, that the man does not breathe who would refuse to live in Rhode Island or Michigan, Vermont or Maine, merely because of their having abolished the Death Penalty. Nor do I think any person would even prize his safety at a much better rate in Alabama, where they do hang negroes, but do not hang white men. And it is *idle* to pretend that any man would feel himself less safe under the abolition of capital punishment in Massachusetts, than he does to-day. Is it not fruitless then, for us to be wasting our time upon this subject, which, after all, has no practical operation upon any sane and sensible man?—The thing runs into the ground after all.

But, gentlemen, there is a peril, and one which I cannot help appreciating, because I am compelled to know something about it; I am compelled to observe something; and I have been compelled to read a good deal,—and that is, the peril of convicting innocent men; the peril of committing to the judgment of human tribunals,—of learned judges and of honest jurors, if you please,—of submitting to the chances or imperfections of human testimony, whether honest or dishonest, the fate of a human life—all the awful and tremendous consequences involved in a verdict of guilty or not guilty, when the penalty is death; consequences as lasting as eternity, as important as all the interests that belong to an immortal being. This peril leads me, with Lafayette, to demand the abolition of the death penalty, "until you can demonstrate the absolute infallibility of human tribunals."

Who does not know, who has any acquaintance or connection with the administration of the law, that the right does not always prevail? As Lord Eldon said—"You must have a very good Judge, a very intelligent jury, and you must have accurate, industrious, able counsel, and plenty of proof, and then, *if you have good luck*, you *may* prevail."

I have by my side, and intended to refer you to, did time permit, several cases of the execution of innocent men. You will find them in O'Sullivan's Report, page 117, and in the following pages, where the proof is given of *one hundred* innocent persons in England who had been hung for capital offences. I have in my hand a letter from a gentleman in California, giving a long and most interesting account of a conviction for murder there, quite recently, where the party convicted came to the verge of execution, when it was at last discovered that he had been convicted by a mistake of personal identity.

You will find, gentlemen, in Mr. Spear's book, pages 76 to 87, several illustrations of the danger of trusting to fallible minds the solemn decision of the life or death of a fellow-creature. I need not detail these cases; you will find them yourselves. One more circumstance only let me advert to. Formerly, the executioner stood boldly up and seized the bloody axe in his red right hand. Now, nobody does the fatal deed,—or nobody *seems* to do it. Now, somebody goes into the jail and binds the victim; two or three others take him between them, and they march to the scaffold; somebody else adjusts the fatal machinery; somebody else puts him in the position in which the act may be consummated; and at last, so far are we refined, that no man's *hand* perpetrates the last act which results in a felon's death. No, sir; the Sheriff leaves him as he stands there, and by a cunning device, the machinery is so adjusted, that his *foot*, in the natural course of his retreat, may touch a fatal spring. Every individual does as little as he can; and at last, it seems as if nobody hangs the victim. We skulk all around; and dare not face the awful responsibility in its dark and abhorrent form.

The idea of punishment by death is dying out; it is vanishing away. We have begun to hide it from our eyes—and to seclude the gallows as a polluted thing. And we only ask, that, with an honest purpose to seek a better way, this Committee would direct the Legislature to a statute which shall give to Massachusetts the opportunity of an experiment which the history of all similar experiments in penal reform justifies us in believing will secure the great ends of public justice; which will banish from our legislation a relic of barbarian times, remove an obstacle in the way of the highest civilization, and rejoice the hearts of all men.

EDUCATION VS. CRIME.

According to Dr. Grimshaw, of 732 convicts in the Auburn State Prison, 517 were never instructed in any trade or calling whereby to earn a subsistence. Of 649 males at the Sing Sing

Prison, 487 have never been taught a trade; 60 could not read, and 149 could read but very indifferently. The number of convicts tried in Courts of Record in New York State, from 1840 to 1848 inclusive, amounted to 27,949; and of this aggregate 26,225 had received no education whatever. Of 276 convicts in Ohio Penitentiary, nearly all were below mediocrity, and scarcely able to transact the ordinary business of life.—*North American.*

FRIENDS' REVIEW.

PHILADELPHIA, FIFTH MONTH 5, 1855.

The article, "Division of Yearly Meetings," inserted in this week's number, appeared necessary, in order to show that the principles which this periodical has always vindicated, in relation to the questions which have produced so much excitement and opposition of feeling, are radically the same as those espoused by our Orthodox Friends twenty-seven or twenty-eight years ago. The editor has no intention to awaken into life any of those dormant passions which time has in some measure allayed. He has, indeed, strenuously labored, in the management of this periodical, to avoid any reference to the separation that occurred in our Yearly Meeting in 1827, which would be likely to excite pain in any of the parties concerned. The contests of that day have, in great measure passed away, and a large portion of those who were engaged in them have gone the way from which there is no return; and we may charitably hope, that many of them have left behind, not carried with them, the unkind feelings which the contest produced. It is always painful to behold men of acknowledged respectability, and whose piety cannot reasonably be questioned, engaged in controversies more calculated to arouse a spirit of jealousy than to promote the cause of truth. The Society of Friends have unquestionably been, in several important particulars, pioneers in the progress of civilization and the amelioration of general society; but it can neither be denied nor concealed, that the influence of this Society, once deservedly great, has, to a sorrowful extent, been paralyzed by the bickerings and jealousies which have been indulged among us. Gladly would the editor exercise his feeble influence in allaying those unkind feelings which we must all deeply lament, and in exciting the members of our highly professing Society to a harmonious union of effort, to sustain and advance those precious testimonies which our predecessors in religious profession so nobly vindicated, in the face of a deriding and persecuting world.

OUR LATE YEARLY MEETING.

A most extraordinary misapprehension appears to have taken place, in the minds of some individuals, in reference to the number of Friends who felt it their duty earnestly to protest against the recognition of that body in Ohio of which B. Hoyle was clerk. The names of more than fifty Friends are *known* who joined in this protest; and in addition to these, a large number of our members occupying seats in the back part of the house, expressed briefly the same views. It is believed, that for many years a much smaller proportion of the Friends present have been in the habit of expressing a sentiment on the business before our meeting, than in other Yearly Meetings of the Society, and there has been an increasing reluctance to do so of latter years. This circumstance considered, the number of our members who yielded to their sense of duty, in uniting with their brethren in a solemn protest against the course pursued by a part of the Yearly Meeting, was much larger than could have been anticipated. It may be said, also, that there appears to prevail among those who deeply deplore and condemn these proceedings, a peaceful sense that they were enabled to perform their duty, and an humble hope that they may be prepared through Divine assistance to do whatever may, in time to come, be called for at their hands. C.

MARRIED, at Friends' Meeting House, Oblong, Dutchess co., New York, on Fourth day the 25th of 4th mo. 1855, WILLIAM P. HAVILAND, son of Daniel P. and Lillius Haviland, to ELIZABETH D. HOAG, daughter of Ira Hoag, all of Oblong Monthly Meeting, Dutchess Co., N. Y.

———, at Friends' Meeting House, Westfork, Clinton Co., Ohio, on the 28th of 2d mo. last, ASA HUNT to MARTHA, daughter of Job Simcox.

DIED, on the 20th inst., at the residence of her husband, James C. Allen, MATILDA ALLEN, (daughter of Wm. H. and Catharine Morgan,) in the 38th year of her age; a member and elder of New Berry Monthly Meeting of Friends, Blount county, Tennessee.

This dear friend leaves a husband, nine children and a large circle of friends to mourn their loss, who have a well grounded hope that her end was peace.

———, in Lynn, Mass, on the 5th day of 3d mo., of pulmonary consumption, HANNAH BASSETT, aged

thirty nine years, daughter of Isaac and Ruth Bassett.

This dear friend had for many years given evidence by her deportment, that she was no stranger to the work of Divine grace upon the heart, and although by nature she was modest and retiring, yet her example was such as could not fail to shed an influence for good on those around her.

From early childhood she had manifested a deep concern for the support of our principles and testimonies, and for the welfare of our Society.

Among her papers are found some memoranda, from which the following is taken. It is under date of 7 mo. 1851.

"It has indeed been good for me to be 'afflicted.' Some of those seasons, when on a sick bed, have been precious, when I have felt the *true Comforter* to be near, and have communed with my own heart upon my bed and been still; when no eye but that of my Heavenly Father watched over me, even in the night season, and none but Him knew the prayers of my heart. Thanksgiving and praise have ascended to Him, who thus condescended to look down upon a poor child, who felt unworthy indeed of the favor of an Almighty Helper. I cannot sufficiently praise Him for his merciful kindness, extended in the hour of need. Often has my mind been saluted with the encouraging language, 'Fear thou not, neither be dismayed, for I am thy God; I will strengthen thee, I will uphold thee with the right hand of my righteousness,' and 'He giveth power to the faint, and to them who have no might he increaseth strength.' Why need we give out, or fear to give in our names to serve Him, when we know what the promises are to those who are obedient to His will."

In the autumn of last year, her disease, which for some years had been coming upon her, appeared to be making increased progress, and as the prospect of her recovery gradually lessened, she was favored with resignation; and although conflicts were at times her portion, yet her Lord and Master was near to comfort and support her, and she witnessed in the end a sweet and Heavenly peace. When her power of speech was nearly gone, it was observed to her that she looked very peaceful and happy; to which she emphatically replied, "I feel so;" and soon after this she quietly departed, as we humbly trust and believe, to join the innumerable company who have washed their robes, and made them white in the blood of the Lamb.

Died, on the 27th of 3d month last, at Fall River, Mass., Richard Mitchell, aged 62 years, a valuable member of Swansey Monthly Meeting. This dear Friend very early in life espoused the cause of Christ, and by an upright Christian walk was beloved by all who knew him.

His disease was consumption, by which he was confined to his house about three months. During this period he often spoke of his prospect of death. To a friend he remarked, "I am comforted in the reflection that it has been my endeavor for years to let my example, rather than my words, speak of my *faith*, and though men have never seen me utter a vocal prayer, yet I have long been favored with a praying heart; and now, whether I am to live a little longer or soon to go, I feel resigned to the will of my Heavenly Father." "I have," he continued, "thought much about leaving my family, but I know He who has always cared for both *me* and *them* can, and will, take care of them without me." Nearer his close, a Friend remarked to him that he hoped the prospect of a better world cheered and comforted him; he replied, "the prospect grows brighter and brighter, and I believe it *will*, even to the perfect day."

This was evidently realized by him; no complaining escaped his lips, all was resignation and peace.

A few hours before his death, he informed those present that he believed he was going, and requested his family called, which was done, and as they gathered around him he bade them all farewell; breathing shorter and shorter till life appeared nearly extinguished. His family and those who were with him thought he had breathed his last, when he revived and audibly said, "Where am I? I am almost back again, I have been to a beautiful place, where I wanted to stay, but I was not quite ready; his wife inquired if he had anything more to say, he replied, "no;" again bade them *farewell*, and quietly fell asleep in death with a smile upon his countenance.

"The path of the just is as the shining light, that shineth more and more unto the perfect day."

The *place* of holding Nottingham Quarterly Meeting, in unity with the Yearly Meeting of Friends held in Baltimore, has been changed. It will be held *this year* at Deer Creek, at the usual time, in the 5th and 8th months, viz., on 6th day, 5th mo. 18th, and on 6th day the 17th of the 8th month.

WEST-TOWN BOARDING SCHOOL.

The Summer Session of this School will commence on Second day, the 7th of Fifth month next. The pupils will be conveyed by railroad to West Chester, where conveyances will be in waiting to take them and their baggage to the School, on the arrival of the morning and afternoon cars, on Second day, the 7th, and Third day, the 8th of Fifth month. The cars leave the depot, south side of Market street, above Eighteenth, (formerly Schuylkill Fifth street,) at 7½ o'clock, A. M., and 4 o'clock, P. M. The agent of the School will be at the railroad depot on Second and Third day afternoons, and will furnish pupils with tickets, and accompany them to West Chester. Those who go by the *morning* train will be furnished with tickets by a person in attendance. To those who procure tickets as directed, the fare from Philadelphia to the School, including baggage, will be one dollar, which will be charged to the scholar at the School. All baggage should be distinctly marked West-town, and with the name of the owner, and should be sent directly to the railroad depot. Applications for admission must be made to Joseph Snowdon, Superintendent at the School, or Joseph Scattergood, Treasurer, No. 84 Arch St., Philadelphia.

The West-town office is at Friends' Book store, No. 84 Arch St., where all small packages for the pupils left before 12 o'clock on Seventh days, will be forwarded. *All letters* for the pupils and others at the School, should be sent by *mail*, directed to *West-town Boarding School, West Chester P. O., Chester Co., Pa.* Postage should be *prepaid*, and packages should be distinctly marked and put up in a *secure manner*, so that their contents will not be liable to be lost by handling. The stage will leave West Chester during the *Summer Session*, for the School, on Second, Fourth and Seventh

days, on the arrival of the *afternoon* cars from the city, and from the School to West Chester on the same days, to meet the afternoon cars to Philadelphia. The fare for each passenger to and from West Chester *by the stage*, will be 25 cts. When special conveyances at other times are provided at the School, an extra charge will be made.

For Friends' Review.

DIVISION OF YEARLY MEETINGS.

It is well known that in the year 1827, a division was effected in the Yearly Meeting of Philadelphia. During the sitting of the Yearly Meeting in that year, a number of our members assembled at Green street, to deliberate on measures preparatory to a separation; and, at the close of the Yearly Meeting, those who had constituted this primary assemblage, together with others of similar opinions, convened at the same place, and issued a declaration of what they considered as grievances to which they had been subjected; and invited others who concurred with them in opinion, to meet at the same place in the sixth month ensuing. In this proceeding, commenced the establishment of what they termed a Yearly Meeting, which, for a time, was held in the same month, though in the earlier part of it, as the Yearly Meeting of Philadelphia had been held ever since the year 1798. The Meeting, thus formed, assumed the appellation of Philadelphia Yearly Meeting of Friends. Thus was exhibited to the world the anomalous phenomenon of two bodies, holding no religious communion with each other, both professing to be Yearly Meetings of the Society of Friends, existing within the same limits. Of the causes of complaint, it is not the business of this essay to inquire. Suffice it to remark, that those who belong to the new organization, have been usually styled Hicksites, from Elias Hicks, who was generally considered, whether justly or not, as their leader. Soon after this division, those who thus seceded were disowned by the Meetings usually denominated "the Orthodox," to which they had previously belonged.

In numerous instances, persons thus disowned, attended, or attempted to attend, meetings for discipline, and refused to withdraw when requested so to do. It was then understood as a well settled and unquestioned rule of our Society, that the business of meetings for discipline was not to be proceeded in while persons not in membership were present. In the testimony given at the Camden trial, several instances were related by the witnesses, in which persons who were disowned, or under dealings as offenders, were present at Meetings for discipline, and refused to withdraw when earnestly requested. In those cases, the meetings adjourned to another time or place, in order to avoid the intrusion.—*Foster's Reports*, vol. 1, pp. 171, 316, 338.

The division in Philadelphia Yearly Meeting was followed by one in that of New York; the latter division turning immediately upon the rule of Society which requires our meetings for discipline to be select. Of the immediate cause and manner of this separation there, Samuel Parsons, Clerk of that meeting, gave the following account in his testimony at Camden:

"The meetings for discipline are confined exclusively to its own members, by the Society—others, not members, are not permitted to sit in them. If any persons not members should obtrude themselves into such meeting, and refuse to withdraw, the meeting would not proceed in the transaction of its business. I have never known it done, as it would be directly in opposition to the order of the Society. In cases where there are those present in the meeting, known not to be members, it is usual to request them to withdraw.

"An instance of this kind, where the persons obtruding themselves into the meeting, refused to withdraw when requested, occurred in the Yearly Meeting of New York, in the year 1828. On that occasion, the intruders were repeatedly requested to withdraw, but persisted in remaining. This occurred at the usual time and place of the Yearly Meeting of the Society of Friends in New York. Friends were by that intrusion prevented from going on in the transaction of their business. There was a great noise and uproar produced by the friends and favorers of the persons thus intruding themselves.

"In consequence of this intrusion, and the unprecedented uproar and tumult which the friends of the intruders produced, it was impossible to transact business under such circumstances, and in their presence; it was therefore concluded to continue the transaction of the business of the meeting in the basement story of the meeting house, and there was a minute made to that effect. After the reading of that minute, the meeting proceeded to the basement story, but the doors were kept closed against them by persons pretending to exercise authority under the Monthly Meeting of New York. They then removed their sitting to another building, which was offered for the purpose, a regular minute of which was made at the time. The meeting assembled at the place mentioned in the said last minute, and continued its sittings there throughout the Yearly Meeting. Its sittings were continued without further intrusion.

The clerks of the Yearly Meeting attended at these adjourned sittings, with the records of the meeting, which were kept there by them, and have been kept by them ever since. And the meeting continued to transact its business in the usual manner throughout."—*Ibid.* p. 171.

In this testimony, it is to be understood, when the witness speaks of the "meeting proceeding to the basement story," he evidently means, such portion of the Friends present as disapproved the attendance of the intruders.

In 1828, the Yearly Meeting of Philadelphia declined sending an Epistle to the Yearly Meet-

ing of Baltimore, because that body had received an Epistle from the meeting of the Separatists in this city, and opened a correspondence with that meeting; also refused to read in their Yearly Meeting the Epistle from our Meeting for Sufferings to theirs.

In the autumn of the same year, a division was effected in the Yearly Meeting of Baltimore, immediately turning, like that of New York, on the refusal, by a part of that body, to recognize as members, those who had been separated from Philadelphia Yearly Meeting. Those who composed what has since been acknowledged by our Yearly Meeting, and by all those with which it has held correspondence, as the genuine Yearly Meeting of Baltimore, constituted, unquestionably, a minority of the whole, and were not supported by the presence of the Clerk. In an Epistle from that meeting to its members and subordinate meetings, we find the following account of the causes and manner of the separation:

"During some of the sittings of the present Yearly Meeting, many individuals were permitted to attend, who had been regularly disowned from Society, and minutes produced by some of these from their irregular meetings were read, and a record made of their reception. Several epistles from meetings of the same character, styling themselves Yearly Meetings, were also read, and a committee appointed to reply to them, while the epistles transmitted to us from those bodies with whom we have *long* and *regularly* corresponded, were not treated according to the provisions of the discipline. At the suggestion and by the direction of those among us who have departed from the ancient doctrines and discipline of our Society, a minute was made, which goes to acknowledge *their* fellowship and unity with those separate bodies, and consequently, to withdraw from communion with the ANCIENT YEARLY MEETINGS OF FRIENDS. Our objections to those innovations upon the established order of Society not being regarded, and it being evidently their determination to identify themselves with the *seceders*, we have felt ourselves constrained, for the due support of our holy religion, as well as to maintain our brotherly connection with the ancient Society of Friends, to meet select from those who have thus departed from our regular order, and hold *Baltimore Yearly Meeting* agreeably to its original institution, as a part of the great body of Friends."

From this account, it is evident, that the division in Philadelphia Yearly Meeting was not the work of those who are usually styled "Orthodox Friends;" consequently, they are not chargeable with giving any sanction to the assumed authority on the part of discontented members, to separate from the Yearly Meeting to which they belong, and to establish another Yearly Meeting of Friends within the same limits. Such an authority is, indeed, pronounced by Judge Ewing, in his decision on the Camden case, to be inconsistent with "the simplest elements of reason," and "the immutable rules of action, which must govern and control all human assemblages, of whatever nature and whether religious or civil." (p. 53.) In other words, one Yearly Meeting must cease to be a genuine *Yearly Meeting of Friends*, before a second association, within the same limits, can be entitled to that character. We accordingly find, that the body in Baltimore, which owned and united with the adherents of Elias Hicks, though unquestionably much the larger number, has never been acknowledged as a Yearly Meeting of Friends by either of the Yearly Meetings in Europe, or by any of those on this continent with which Philadelphia Yearly Meeting has ever corresponded.

The association formed in New England, in the year 1845, and which assumed the name of New England Yearly Meeting, was plainly one, which, according to the principles laid down by Judge Ewing, could have no legitimate claim to the appellation which it assumed. The ancient and long-established Yearly Meeting of New England has done no act by which its identity could be drawn into question. Such, indeed, was the decision of the legal tribunal to which, on a question of property, the claims of the rival bodies were submitted. All the Yearly Meetings of Friends, both in Europe and America, those of Philadelphia and Ohio excepted, have expressly and unequivocally disavowed any religious connection with that seceding body. Of course, the members of that body who have been disowned by the Monthly Meetings in New England, or who have voluntarily dissolved their connection with them, cannot, upon any principles of reason or discipline, be regarded as members of the Society of Friends. And here we may observe, that the authority to decide who are and who are not members of the religious Society of Friends, is lodged exclusively in the respective Yearly Meetings. No Yearly Meeting, or other body of Friends, can decide authoritatively who are and who are not members of another Yearly Meeting, in opposition to the decision of such Yearly Meeting, and persons acknowledged as members of one Yearly Meeting, removing into, or travelling through, the limits of another, are entitled to the rights of membership, until those rights are forfeited by some misdemeanor of their own. As it is an acknowledged part of our order, wherever meetings for discipline have been established, that none but members are to attend them, it is plainly impossible for any meeting of the Society to extend that privilege to persons disowned by other meetings, without an open violation of that order.

When, at the late Yearly Meeting of Ohio, it was publicly announced, and not denied by any, that one or more persons were present who had been disowned by the meetings in New

England, to which they formerly belonged, it was not the province of that Yearly Meeting to inquire into the causes or manner of the disownment; the fact that they had been disowned, and not reinstated by the meeting disowning them, or by any superior ones to which the former were amenable, was entirely conclusive in the case. The question of the justice or regularity of their disownment, was one for the meetings in New England, not in Ohio, to decide. Those Friends, therefore, who regarded such individuals as intruders, and insisted upon their withdrawal, were merely endeavoring to maintain a long established and unquestionable order. This was the real question at issue between the parties; to sustain that order, a change of clerks was found to be essential. The manner in which that change was attempted, is a secondary consideration; the object and necessity of the change constitute the primary one.* The constitutionality of the appointment of Jonathan Binns, was examined and vindicated in the 20th number of this periodical. Some Friends appear to believe, that because Benjamin Hoyle had, in the previous year, or in several preceding ones, been regularly appointed as clerk, he must necessarily continue in that station until suspended by the united voice of the representatives. It is even asserted by the advocates of Benjamin Hoyle, that he was continued in office in compliance with the usage of former years *under similar circumstances.* They, however, seem to forget that a similar circumstance had never occurred. In former years, the representatives had either offered the name of a candidate, or reported that they had no name to offer; but in the instance before us, the name of Jonathan Binns as Clerk was proposed by a part of the representatives, and to a great extent sanctioned by the approval of the meeting, before a report on behalf of another portion of the representatives, stating *they* had no name to offer, was heard.

Upon this blank report, the acting clerk, without asking or waiting for the judgment of the meeting, although he had not been proposed, made a minute continuing himself in the office.

An effort has been made to deduce an authority for this procedure from the example of Philadelphia Yearly Meeting in 1827. That is the only instance which we have been able to find, previous to the difficulties in Ohio, in which the representatives failed to agree to offer a name. Of the proceedings in that case, we have a lucid exposition in the testimony of Samuel Bettle, in the Camden trial; which we give in his own language, that our readers may perceive how totally irrelevant that case was to the one in Ohio:

"In the afternoon, after the meeting was organized, and a regular minute of opening made, John Cox, of Burlington, rose and stated that he had been directed by the representatives to inform the meeting, that they could not agree to propose any name as clerk. Several propositions were made in consequence of this state of things; none of them, however, were agreed to —when an ancient Friend mentioned to the meeting that he had attended the Yearly Meeting for upwards of sixty years, and the custom had been, that 'the old clerks continued until new names were brought forward and agreed to'— this is the substance, if not the very words. This proposition was opposed, but several who were known to be attached to the disturbers of our peace, (I can't term them *seceders* as yet, for they had not yet separated; I use the term with no other view than to designate them,) endeavored to prevail on their friends, for they seemed to direct their discourse to them, to submit to the proposition, 'for it might not be of so much consequence as you apprehend,' said one man who was well known to be a leading man in this schism. There being a little pause, I simply made a minute, desiring the old clerks to continue to serve the meeting; this minute, as soon as it was read, was opposed—I sat down, did not proceed with any business, let the discusion go on, and watched the event; there were many sentiments, pro and con, during which efforts were made by persons who have since joined in the separation, to induce an acquiescence with the minute; at length all opposition ceased, John Comly was desired to come to the table, (he had taken his seat in another position;) he rose and came to the table, apparently in acquiescence with his appointment as assistant clerk. We then proceeded with some of the usual business, and the meeting adjourned until the next morning."—*Foster's Reports*, vol. 1, pp. 68–9.

It is to be remembered that John Comly went with the seceders, and was generally known to be one of the most active promoters of the separation. He, however, acted as assistant clerk throughout the Yearly Meeting.

We are informed, upon testimony that is deemed entirely reliable, that in the Yearly Meeting of Ohio, after the minutes expressive of the rival appointments of Benjamin Hoyle and Jonathan Binns were made, a proposal was offered by some of the conservative Friends, that a judicious committee should be appointed to take into serious consideration the peculiar situation in which they were placed, and to try whether some means could not be found by which a separation might be avoided; and that, while the subject was under deliberation, a minute was suddenly and unexpectedly read by Benjamin Hoyle, adjourning until ten o'clock on the following day; though

* This is illustrated by the circumstance that although the appointment of Jane M. Plummer as Clerk of Ohio Yearly Meeting was unquestionably regular and constitutional, the Epistle signed by Rachel Patterson was read in the Women's Yearly Meeting of Philadelphia by the implied direction of the Men's Meeting.

such adjournment had not been proposed in the meeting. Upon the reading of this minute, Benjamin Hoyle, and those who united with him, withdrew, leaving Jonathan Binns and those who supported his nomination, and who did not consider the meeting to have been authoritatively adjourned, still in their seats. The separation was therefore, in reality, the work of those who withdrew, not of those who remained. The Friends who remained in their seats, continued afterwards to act in the capacity of a Yearly Meeting, without further collision with those who had withdrawn.

The representatives to the women's meeting reporting that they had no name to offer, the acting clerk, Jane M. Plummer, waited until her continuance under the appointment was proposed, and agreed to without a dissenting voice, before making a minute on the subject; the regularity of her appointment was, therefore, unquestionable. As that meeting adjourned to the *same hour with the men*, whatever that hour might be, Jane M. Plummer and her assistant, Hannah S. Ladd, and such women as united with them in judgment, convened at eight o'clock the following day, to which the meeting uniting with Jonathan Binns had adjourned. These two bodies afterwards acted concurrently as collateral branches of Ohio Yearly Meeting. Two Epistles, signed respectively by Benjamin Hoyle and Jonathan Binns, were sent to the men's meeting, and two bearing the signatures of Rachel Patterson and Jane M. Plummer, to the women's meeting in Philadelphia; and that signed by Benjamin Hoyle, as our readers are already informed, was read and responded to, in opposition to the declared judgment and earnest expostulation of a large number of Friends. The Epistle signed by Rachel Patterson, was, in like manner, forced upon the women's meeting. In the discussion connected with this proceeding, the fact was not disguised or denied, that the advocates of the measure were actuated by sympathy with those termed the 'smaller body' of New England.

From the foregoing account, two conclusions obviously and naturally flow; first, that the divisions in New York and Baltimore Yearly Meetings, which followed the secession in 1827 from the Yearly Meeting of Philadelphia, were only the practical result of an effort perseveringly continued, to maintain, as far as they were concerned, the integrity of Society, and to avoid participating in the Philadelphia secession, or acknowledging as a branch of the Religious Society of Friends, the association which was formed in opposition to the regular Yearly Meeting of Philadelphia: second, that the late division in Ohio also arose from an effort on the part of those who approved and supported the appointment of Jonathan Binns, to sustain the order and discipline of the Society, and a refusal to recognize as members those individuals who had seceded from the regularly constituted Yearly Meeting of New England, and whose claim to the character of a Yearly Meeting had been explicitly rejected by all the Yearly Meetings in the world, Philadelphia and Ohio excepted, and not directly and expressly acknowledged even by them. It remains to be seen, whether any other Yearly Meetings will continue to acknowledge as a Yearly Meeting in unity with them, a body that has virtually, though not expressly, identified itself with an association with which they have all explicitly disavowed any religious fellowship. E. L.

THE CINCINNATI SLAVE CASE.

The time was when the politicians and people of the South were proverbial for their intense hostility to the extension of the powers of the federal government, at the expense of the States. But that time is fast passing away, if it has not already passed. The demands of slavery are such as to over-ride all the necessities of political principle, and to force the South into the most extravagant assertions of the federal jurisdiction.

We have an instance of this in the case of the slave girl Rosetta, now before the courts of Cincinnati. She was the property of a clergyman named Dennison, who, wishing to send her from Kentucky to Virginia, entrusted her to the care of a friend. He, finding no boat at Cincinnati for Wheeling, was pleased to go on the railroad by way of Columbus. As the cars did not run through, this friend found himself obliged to remain at that place over Sunday. In the meantime, some friends of the girl, having learned that she had been voluntarily brought into a free State, and finding that she was not disposed to return to slavery, had her brought before a court and declared free.

Being a minor, she was put under a guardian; but subsequently a warrant was issued by a United States Commissioner, and served by the United States Marshal, for her arrest at Cincinnati. She was arrested, and her guardian sued out a *habeas corpus*, which was argued before Judge Parker.

Several of the most eminent counsel in the State were employed by the parties in interest, among them ex-Senator Chase and his successor, Mr. Pugh, and the case received the most elaborate and careful investigation on the part of the court. Judge Parker decided that, not only was it in the power of the court, but it became his sworn duty, to allow the writ of *habeas corpus* in every well-founded instance of unlawful imprisonment, whether under color of the laws of this State, or the United States, and to discharge the party wherever the detention or capture was illegal; otherwise the citizen would be deprived of the safeguard of his person.

In this case the court conceived it clear from the statute itself, that the warrant under which

the girl was sought to be held, must show that she comes within the provisions of the 6th section of the Fugitive Slave act before it can authorize her arrest or detention; and that any imprisonment by a warrant, issued by any authority, which did not on its face show the existence of these facts, (the fact of her owing labor and service in another State, and of her escape therefrom,) was an illegal imprisonment, from which the party must be relieved. The warrant was defective in the essential particulars, and so far as it was concerned, there was no evidence that Rosetta was held to service or labor by the laws of Kentucky. It was claimed, however, that if this warrant were not defective, the girl was made free by the act of her alleged owner, or of his agent. The court, after alluding to the history of this part of the case, remarked that slavery was not of law, and existed alone by positive enactment, having no vitality beyond the local jurisdiction creating it.

The grounds of this decision, in short, are: 1st. That the warrant under which the United States Marshal made the arrest, was insufficient, as not being within the terms of the Fugitive Slave act, as it contained no allegation of Rosetta having been held to service in Kentucky, and no allegation of an escape. 2d. That the decision of a competent court of this State had declared Rosetta free, and this court is bound to respect its decision. 3d. That the bringing of a slave on free soil, liberates him or her.

Yet, in the face of this view of the law, and every well-informed man knows that no other could be taken under the established principles of jurisprudence, a second warrant was sent for by the United States Commissioner, and the girl was re-arrested. Having been twice declared free by competent State courts, the federal authorities have twice intervened, to deliver her over to slavery.

It cannot be pretended for a moment that her case falls under the provisions of either the fugitive law of 1793 or that of 1850. She is in no sense of the words a fugitive from labor; she did not escape from any slave State, but she was voluntarily brought by the agent of her alleged owner into a free State and detained there, when she chose to assert her freedom. Even if it had not been a uniform decision of the courts, that slaves brought into a free State were free, it would still be clear that in this case there was no escape, nor even an attempted escape from Kentucky.

The State court whose decision has been thus wantonly disregarded, has, properly, as it seemed to us, granted a rule against the United States marshal to show cause why he should not be prosecuted for a contempt of court.—*N. Y. Evening Post.*

From subsequent information we learn that Rosetta has been declared free, by the United States Commissioner. The principle which governs this case was clearly decided by Judge Washington of the Supreme Court of the United States, in the year 1806. A slave was brought by his master from South Carolina to Philadelphia, and afterwards, refusing to return with his master to South Carolina, application was made by the latter to Judge Washington, for a certificate, under the act of 1793, for the reclamation of fugitive slaves; upon which Judge Washington decided that the case did not fall within the provisions of that act or the 4th article of the Constitution, because the slave did not *escape* into Pennsylvania, but was brought by the act of his master.

The certificate for his removal to South Carolina was therefore refused. Another application was made to the same Judge, in the year 1823, for a certificate to authorize the removal from the same State of an alleged fugitive to South Carolina; but it being proved that this slave had also been brought into Pennsylvania by his master, the decision in the former case was re-affirmed, and the certificate consequently refused.

This, we observe, was the decision of a Judge of the Supreme Court of the United States, a Virginian, and himself a slaveholder. This was the decision upon which the Lemmon case was decided, Review, vol. 6, page 154. The same principle must govern every case in which a slave is taken into a free State, with the knowledge and consent of the master or his agent.

PUBLICATION AND CIRCULATION OF BOOKS.

It is a very common thing to hear of the evils of pernicious reading, of how it enervates the mind, or how it depraves the principles. The complaints are doubtless just. These books could not be read, and these evils would be spared the world, if one did not write, and another did not print, and another did not sell, and another did not circulate them. Are those, then, without whose agency the mischief could not ensue, to be held innocent in affording this agency? Yet, loudly as we complain of the evil, and carefully as we warn our children to avoid it, how seldom do we hear public reprobation of the writers! As to printers, and booksellers and library-keepers, we scarcely hear their offences mentioned at all. We speak not of those abandoned publications which all respectable men condemn, but of those which, pernicious as they are confessed to be, furnish reading-rooms and libraries, and are habitually sold in almost every bookseller's shop.

If the inferior agents are censurable, the primary agent must be more censurable. A

printer or a bookseller should, however, reflect, that not to be so bad as another is a very different thing from being innocent. When we see that the owner of a press will print any work that is offered to him, with no other concern about its tendency than whether it will subject him to penalties from the law, we surely must perceive that he exercises but a very imperfect virtue. Is it obligatory upon us not to promote ill principles in other men? He does not fulfil the obligation. Is it obligatory upon us to promote rectitude by unimpeachable example? He does not exhibit that example. If it were right for my neighbor to furnish me with the means of moral injury, it would not be wrong for me to accept and to employ them.

I stand in a bookseller's shop, and observe his customers successively coming in. One orders a lexicon, and one a work of scurrilous infidelity: one Captain Cook's Voyages, and one a new licentious romance. If the bookseller takes and executes all these orders with the same willingness, I cannot but perceive that there is an inconsistency, an incompleteness, in his moral principles of action. Perhaps this person is so conscious of the mischievous effects of such books, that he would not allow them in the hands of his children, nor suffer them to be seen on his parlour table. But if he thus knows the evils which they inflict, can it be right for him to be the agent in diffusing them? Such a person does not exhibit that consistency, that completeness of virtuous conduct, without which the Christian character cannot be fully exhibited. Step into the shop of this bookseller's neighbor, a druggist, and there, if a person asks for some arsenic, the tradesman begins to be anxious. He considers whether it is probable the buyer wants it for a proper purpose. If he does sell it, he cautions the buyer to keep it where others cannot have access to it; and before he delivers the packet, legibly inscribes upon it, Poison. One of these men sells poison to the body, and the other poison to the mind. If the anxiety and caution of the druggist is right, the indifference of the bookseller must be wrong. Add to which, that the druggist would not sell arsenic at all if it were not sometimes useful; but to what readers can a vicious book be useful?

Suppose for a moment that no printer would commit such a book to his press, and that no bookseller would sell it, the consequence would be that nine-tenths of these manuscripts would be thrown into the fire, or rather that they would never have been written. The inference is obvious; and surely it is not needful again to enforce the consideration that although *your* refusal might not prevent vicious books from being published, you are not therefore exempted from the obligation to refuse. A man must do his duty, whether the effects of his fidelity be such as he would desire or not. Such purity of conduct might no doubt circumscribe a man's business, and so does purity of conduct in some other professions: but if this be a sufficient excuse for contributing to demoralize the world, if profit be a justification of a departure from rectitude, it will be easy to defend the business of a pickpocket.

I know that the principles of conduct which these paragraphs recommend lead to grave practical consequences: I know that they lead to the conclusion that the business of a printer or bookseller as it is ordinarily conducted, is not consistent with Christian uprightness. A man may carry on a business in select works; and this, by some conscientious persons, is really done. In the present state of the press, the difficulty of obtaining a considerable business as a bookseller without circulating injurious works may frequently be great, and it is in consequence of this difficulty that we see so few booksellers among the Quakers. The few who do conduct the business generally reside in large towns, where the demand for all books is so great that a person can procure a competent income though he excludes the bad.

He who is more studious to justify his conduct than to act aright, may say that if a person may sell no book that can injure another, he can scarcely sell any book. The answer is, that although there must be some difficulty in discrimination, though a bookseller cannot always inform himself what the precise tendency of a book is —yet there can be no difficulty in judging, respecting numberless books, that their tendency is bad. If we cannot define the precise distinction between the good and the evil, we can nevertheless perceive the evil when it has attained to a certain extent. He who cannot distinguish day from evening can distinguish it from night.

The case of the proprietors of common circulating libraries is yet more palpable; because the *majority* of the books which they contain inflict injury upon their readers. How it happens that persons of respectable character, and who join with others in lamenting the frivolity, and worse than frivolity, of the age, nevertheless daily and hourly contribute to the mischief without any apparent consciousness of inconsistency, it is difficult to explain. A person establishes, perhaps, one of these libraries for the first time in a country town. He supplies the younger and less busy part of its inhabitants with a source of moral injury from which hitherto they had been exempt. The girl who till now possessed sober views of life, he teaches to dream of the extravagances of love; he familiarizes her ideas with intrigue and licentiousness; destroys her disposition for rational pursuits; and prepares her, it may be, for a life of infamy. These evils, or such as these, he inflicts, not upon one or two, but upon as many as he can; and yet this person lays his head upon his pillow as if, in all this, he was not offending against virtue or against man!—[*Dymond's Essays, Essay 2d, Chapter 9.*

THE ROCK AMID THE SEA.

BY STACY G. POTTS.

I well remember in years gone by,
Long years they seem to me,
I sailed by the base of Alcier crag
In the stormy Northern Sea:
Stern monarch of the mural crown
On his ocean throne sublime,
Who has battled the tempests of the world
Since the dawning day of time.

And the mountain waves came thundering on,
Still reckless of past defeat—
But the old king stood in his quiet strength
And dashed them at his feet.
In his quiet strength the old king stood,
While the waves below him rolled,
And he looked through the drifting clouds to Heaven
As he looked in days of old.

And there that grey old rock shall stand
And hold the storm at bay,
Still guiding the ocean wanderer on
Along his dangerous way.
When Scotia's shore is seen no more,
And Arran's iron bands,
The seaman steers to the sea-fowl's home,
Where that rock in the ocean stands.

And I thought when I gazed on the strong old rock
Far off on the raging flood,
Of the mighty heart of the righteous man
That rests on the "Word of God."
The storms that trouble a wicked world
May surge to his very brow,—
But Alcier crag, O man of God,
Shall sooner be moved than thou!

What cares he for the thought of man—
What recks he of their frown—
His soul on the "Rock of Ages" based,
And virtue his knightly crown.
They may brand his name with a felon's shame,
They may scatter his dust in the sea,
But the billows will break on his noble soul
As they break, O crag, on thee.

And thou, stern monarch of the storm,
On thy ocean throne sublime,
Shalt totter and fall and disappear
In the dying day of time.
But when the tempest that wrecks the world
Shall scatter thy dust in the air,
The ark of Truth shall ride the storm,
And the righteous man be there.

SUMMARY OF NEWS.

Foreign Intelligence.—The British Mail Steamship Africa, arrived at Boston on the 26th ult., bringing Liverpool dates to the 14th.

The Vienna Conference again met on the 8th ult., but adjourned without accomplishing anything, the Russian plenipotentiaries not having received the instructions needed.

At Sebastopol, the military preparations were making rapid progress. The Russians had constructed two new batteries, and converted the ambuscade into an advanced parallel. The French were advancing towards the Malakoff tower, by a serpentine sap. Omar Pasha occupied two villages half a league from Eupatoria, and had enlarged his circle of fortifications to shelter 5,000 men. Ten thousand Egyptians had sailed for Eupatoria, and the French and Sardinian reinforcements were shortly expected. It is stated, that the allies are changing their tactics in the Crimea, and are about to fortify and hold, as a material guarantee, the strong position of Kamiesch, with 20,000 men, supported by the fleets, The Russian organs say that an order had been published, commanding that all the women, children and sick be sent out of Sebastopol. It was supposed that this was in anticipation of the speedy resumption of active hostilities.

The advance squadron of the Baltic fleet reached Elsinore on the 1st ult. There was much floating ice in the Baltic, but it was supposed the navigation would be open by the 20th ult. A letter from St. Petersburg states that the Emperor Alexander, accompanied by his brother Nicholas, will visit Finland before the commencement of operations in the Baltic. Two divisions of the Russian fleet are at Cronstadt, and one between Sweaborg and Revel; an army of 120,000 men is concentrating in the Baltic provinces, and three hundred guns are afloat.

England.—It is announced that the government has decided upon a loan. The amount is not known but it is supposed to be £15,000,000 sterling. The Emperor and Empress of France were expected in London on the 16th ult., to remain a week with Queen Victoria. The raising of the seige of Sebastopol is freely and favorably talked of. Earl Carlisle has entered upon the duties of his office as viceroy of Ireland.

Germany.—Much discontent exists in Hanover, in consequence of the King's attempt to restore the privileges of the nobles.

Sickness in the Austrian army is given as a a reason why it does not take the field.

Russia.—The cholera still rages at St. Petersburg. Two hundred deaths were reported 3d month 29th.

St. Domingo.—An attempt to revolutionize the republic of St. Domingo was made, 3d mo. 25th, but failed in consequence of being betrayed by one of the conspirators. Many of those concerned were arrested, others found protection at the British Consulate.

Canada —The Commissioner of Crown Lands has introduced into the Provincial Parliament, a bill to render the Legislative Council elective. A party is also organizing to apply the same principle to the Governor General, Judiciary and Magistrates.

Late accounts from the U S. Exploring Expedition state that the Vincennes was at Hong Kong, preparing for the exploration of Bhering's Straits and the northwest coast of America. The other two vessels, the Hancock and the Kennedy, have been heard from. Several officers attached to this expedition died during the winter, of diseases contracted at Hong Kong, last summer.

Domestic.—A disastrous conflagration occurred at Boston, on the afternoon of the 27th ult. The fire originated in the upper story of a large wooden building on Battery wharf, and extended over a space of more than two acres along the wharves. The loss is variously estimated at from $500,000 to $1,000,000. Several vessels were burned.

Pennsylvania Legislature.—The House joint resolution to adjourn finally on the 8th inst., passed the Senate on the 25th ult. The Committee appointed to investigate the charges of bribery in the election of United States' Senator, reported on the 27th. The report exonerates all the members of the Legislature supposed to be implicated. The bill to exempt coal and lumber from the tonnage tax, passed both Houses on the 28th.

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Some account of the late separation in Ohio Yearly Meeting, and the causes that led thereto. Published by direction of the Meeting for Sufferings, 1855.

Sorrowful, as no doubt it is, to every sincere well wisher of our Religious Society, to witness dissensions amongst its members, or secessions from the body; yet the mournful fact has overtaken us—a separation has taken place in Ohio Yearly Meeting: and, for the information of those who have not been conversant with the causes which led thereto, we would now offer a few facts and circumstances that have occurred.

Bound together, as our Society is, by the same faith in the doctrines of the Gospel, and the same beautiful order of discipline handed down to us by our worthy forefathers in the Truth, (on whom we believe there was mercifully bestowed a large measure of that holy anointing which alone qualifies for rightful service in the Church of Christ;) and looking upon the various Yearly Meetings as bound together in the sacred bonds of religious fellowship; it may truly be said that when one member suffers, all the members must suffer with it.

In order that Friends of other Yearly Meetings may appreciate our peculiar situation, it appeared necessary to acquaint them with our difficulties; in doing which we wish not to be actuated by any feelings of unkindness towards those who have seen proper to separate themselves from religious fellowship with us, but on the contrary, we earnestly desire their return to the fold of our Society; while we crave the preservation of all in that path which leads to eternal happiness and peace.

Although the Society of Friends has been visited by many trying dispensations since its rise, and the establishment of its discipline by George Fox and his faithful coadjutors; yet, view history as we may, and examine the workings of the various systems of apostacy that have from time to time made inroads upon our peaceful borders, we think there will not be found *one* instance wherein there have been awakened more deep and painful feelings in the minds of those who have witnessed it, than the dissensions which are now so prevalent within the limits of some of our American Yearly Meetings have occasioned.

Amongst other traits of this movement, these three characteristics have marked its progress, viz.: a high profession of sanctity, wholesale denunciation of others, and palpable violations of discipline. These peculiarities of this schism have made themselves so conspicuous that he that runs may read. Another feature is its workings in the dark, covered up by prejudice, as has been made manifest from time to time, when accusations against individuals have been sifted to the bottom, and found to be devoid of truth; thus emphatically showing that it existed only in imagination. Another is, a determination in individuals to have everything their own way in meetings for discipline, declaring such to be the only way owned by the truth; this, of course, shut out all concessions; thus discarding that peculiarly Christian trait, of submitting ourselves one unto another.

It must be borne in mind that all separations from the Society of Friends since 1845, have been but emanations from the one in New England. It was the countenance and encouragement given to that separation that emboldened disaffected persons in other places to set up separate meetings, thinking to cover up their departures, by asserting that they were, thereby, bearing a testimony against unsound doctrine; thus there have been six separations under that same plea; one in New England, one from Scipio, and one from Ferrisburgh Quarterly Meeting, both within the limits of New York Yearly Meeting. These two latter have combined, and styled their yearly assembly, New York Yearly Meeting, held at Poplar Ridge. One from Red Cedar Monthly Meeting, Iowa, within the limits of Indiana Yearly Meeting; one from Ohio, and one from Baltimore Yearly Meeting. Viewing their similarity of origin, we think it necessarily follows, that if one is supported all must be justi-

fied; if one is condemned, all must be discarded. Our present concern, however, is with Ohio Yearly Meeting, and to that we turn with feelings of sadness.

To commence with the beginning of the difficulties that eventually produced those mournful results, we will have to recur to years that are past, indeed almost to the commencement of the disturbances in New England, the cause and termination of which are so well known. While discord and disaffection were so prevalent in that Yearly Meeting, Benjamin Hoyle, a Friend in the station of a Minister, obtained a certificate from his Monthly Meeting to pay a religious visit to New England Yearly Meeting; while in the performance of this service he associated and sympathised with those who were laying waste good order in the society and due subordination to the body, in consequence of which he received no returning minute. Joseph Edgerton, also, obtained certificates from his friends the following year, liberating him to visit New England Yearly Meeting, and some of the meetings constituting it. He also sympathized with and encouraged the disaffected party there, and, likewise, not only received no returning minute, but was requested by Friends not to travel as a minister within their limits.

Having thus closed up his own way for service in that land, he returned home, and on delivering up his certificates to the meetings from which he had obtained them, this fact was noticed; and from his Quarterly Meeting information was sent up on its reports to the Yearly Meeting, that Joseph Edgerton was not allowed to travel within the compass of New England Yearly Meeting as a minister, notwithstanding his having full certificates from his friends at home, expressive of their unity and concurrence. Here was exhibited the singular spectacle of a Quarterly Meeting entering a complaint against a neighboring Yearly Meeting. This is acknowledged to be the first case of the kind on record, and it is not recorded here to give precedent for future action, but as the first in a train of remarkable events, that have followed each other in succession, within the borders of this Yearly Meeting, and also to show that the members of that Quarterly Meeting were in deep sympathy with the insubordinate party in New England; and, it is further noteworthy that, with very few exceptions, the members of that Quarterly Meeting, to which the above mentioned individuals belong, have gone with the separatists. The Yearly Meeting took no action on this singular reference; upon being read it was passed by—a few individuals saying we had nothing to do with it.

The separation in New England taking place, many were the exertions used to enlist the sympathies of our members in behalf of what they termed the oppressed part of society there. Amongst other things, a letter, written by William Evans, clerk of Philadelphia Yearly Meeting, strongly disparaging the reputation of New England Yearly Meeting, and its Meeting for Sufferings, and upholding the action of those who were setting up separate meetings within its limits, was read by Joseph Edgerton in various places during the course of a professedly religious visit within the limits of this Yearly Meeting. Other letters were also received from different prominent members of the same Yearly Meeting, and taken from house to house, and read in family circles, that had a tendency to undermine the standing of Friends in London and New England Yearly Meetings.

To our Yearly Meeting, in 1845, there came two epistles, each claiming to be from New England Yearly Meeting. The acceptance of the one emanating from what has been styled the "larger body," was urged by many Friends, as the only safe way of proceeding, since it was evidently the true Yearly Meeting, and it would be dangerous to break in upon the harmony of society. Objections were offered to this course; many professed themselves not prepared to decide upon the matter; they wanted *one* year to consider the subject; they said no great inconvenience or loss would result from suspending the correspondence for that time. The charge of unsoundness was raised against the "larger body," carefully avoiding styling it a Yearly Meeting of Friends. Similar charges of unsoundness were also preferred against the morning meeting of London. Some of that party expressed themselves prepared to acknowledge the "smaller body" as the genuine New England Yearly Meeting; it seemed to be the ultimate drift of their actions and arguments to shape events, so as to enter into correspondence with what they repeatedly termed the sound body of Friends there. During a lengthy discussion, the clerk was frequently entreated to read the New England epistle, which he steadily refused to do. At one of the sessions of the Yearly Meeting, the assistant clerk was requested by a number of Friends to read the epistle from New England Yearly Meeting; the clerk finally consented, provided the other was read. And immediately after the assistant clerk had read the epistle from the ancient Yearly Meeting in New England, Benjamin Hoyle read the epistle from those who had seceded from it. But no further notice was taken of them.

Another year having passed, Friends, on assembling at their Yearly Meeting, found themselves involved in difficulties similar to those of the preceding year. Two epistles were again present, each purporting to be from New England Yearly Meeting. It was again proposed that neither should be read; that a further developement of facts was requisite in order to come to a correct judgment in the case; again was the charge of unsoundness reiterated against New England Yearly Meeting, and the accusa-

tion made that they had unjustly disowned John Wilbur, who was endeavoring to sustain the ancient principles and testimonies of our Society, and that they had violated their own discipline in order to support unsound doctrines.

In refutation of these groundless accusations the declaration of faith issued by New England Yearly Meeting was referred to, but without the desired effect. Several expressed their disbelief that those were the real sentiments of that body, notwithstanding the declaration had received its solemn and deliberate sanction. It was said that we were in danger of being deceived by appearances; that there was something behind the curtain; there was something kept back that time would make manifest. Frequently were they warned of the consequences to which such a course would lead. They were told that ministers from that Yearly Meeting could not travel amongst us, that certificates of removal from within its limits, could not be issued or received, and they were entreated to close the way against such disorders by resuming the correspondence; that all the other Yearly Meetings of Friends, except Philadelphia, had taken that course, and were travelling onward together in harmony and peace. The clerk resisted all the solicitations of Friends to have the epistles read and referred; it was not done, and this breach of unity was thus continued.

It may be stated that in the meeting of representatives held after the first sitting of the Yearly Meeting this year, a change of clerks was proposed; but to that the Wilbur party would not consent, as Benjamin Hoyle's course so well accorded with their views. Friends not being willing to urge matters to a crisis, the representatives united to report that they could not agree on names to offer to the meeting. When this report was given to the meeting, it was stated by some that there seemed to be no alternative but to continue the former clerks, which was accordingly done.

From this time, disorders in our subordinate meetings increasingly manifested themselves. In many places, no Friends could be appointed as clerks but such as were decided in sustaining the separatists in New England, and no ministers from any Yearly Meeting could have the unity of Friends of that party, who were not one in sentiment with them on this question; all were regarded by them as holding unsound doctrine who recognised the "larger body" in New England as the true Yearly Meeting. When queried with as to their object in pursuing such a course, they said they wished to preserve the doctrines and testimonies of the society in their original purity. In a concern for the support of these, Friends could unite with them, but as to the method of doing it they widely differed. These persons were willing to correspond with all those Yearly Meetings that corresponded with New England, yet refused to correspond with that meeting for fear of upholding unsound doctrine. Here was a mystery that Friends could not solve, and an inconsistency that they could not see how to reconcile.

Since 1845, with the exception of one or two years, Benjamin Hoyle retained his station as clerk of the Yearly Meeting, on account of the representatives not being able to agree upon names to offer to the meeting. And in many of our subordinate meetings, the clerks continued to occupy their places, because of the want of agreement in the committees appointed to bring forward names for the service; and, in some cases, did so, even when names were reported by the committees. A committee appointed by Short Creek Monthly Meeting to propose names for clerk and assistant, agreed to report that the greater part of them united in proposing names, which names they offered to the meeting; the acting clerk refused to take this report on the minutes, but made a minute stating that the committee could not agree, and continuing himself as clerk; this he acknowledged at the time was not the report of the committee, nor the sense of the meeting, but the best he could do.

In 1846, two individuals, members of the seceding body in New England, came to our Yearly Meeting; objections were made to their sitting, and after considerable discussion the clerk expressed his sentiment, that "rather than have the business longer suspended he thought these individuals had better withdraw." They soon after left the meeting, but remained in the neighborhood until the close of the Yearly Meeting, during which time the following document was prepared, signed and given to them, viz.:—

Mount Pleasant, 9th mo. 11th, 1846.

Our friends, William Hill and Pelatiah Hussey, having been acceptably with us during our Yearly Meeting, and attended some of the sittings of it, but on fourth day, having been requested to withdraw by B. W. Ladd, Thomas French, John Farmer, and a few others, after John D. Lang had stated to the meeting that they had been disowned by their Monthly Meeting; Benjamin Hoyle, the clerk of the meeting, stated that those Friends would not have waited for a request to withdraw, if the question as to which was New England Yearly Meeting had been decided against them; *but in order, and simply for the purpose of avoiding discussion, he was willing* they should withdraw. Joseph Edgerton said *he* thought it would be best, under the circumstances; another Friend remarked, if by that it was understood it was not deciding as to the *legality of their disownment,* he would consent; another said, it was *only on these considerations* that he would consent for them to withdraw from the meeting; others expressed the same sentiments, and, *in order to avoid* involving the meeting in another unprofitable discussion with which it had been agitated during

the previous sittings, they withdrew from the meeting, having the sympathies of ourselves and many other Friends. Signed by

Ralph Cowgill,	Benjamin Hoyle,
Daniel Williams,	Joseph Edgerton,
Nathan Smith,	Daniel Koll,
Stacy Cook,	Isaac Mitchell,
John Hoyle,	Jacob Branson,
Benjamin Antrim,	William Kennard,
Samuel G. Holloway,	William Mott,
Jehu Fawcett,	Thomas Penrose,
John Wright,	Asa Branson,
Asa Holloway,	Samuel Scattergood,
Daniel Millhouse,	Robert S. Holloway,
John Burgess,	John Gibbons,
Samuel Street,	Eli Hodgin,
Joseph Hobson,	John Vanlaw,
Robert Holloway,	Stephen Todd,
Caleb Brackin,	Joshua Maule,
Thomas Y. French,	John Cope,
Robert Miller,	William Deweese,

David Hall.

We are informed that this out door minute was read in their meeting at home, and was subsequently produced in Court, and taken as evidence to show that Friends of Ohio Yearly Meeting were in unity with them; it having the signature of the clerk of the Yearly Meeting, the clerk of the Meeting for Sufferings, and of several ministers, elders and active members.

At a subsequent Yearly Meeting, two other individuals belonging to the seceding body in New England were present; at this time, their right to sit was boldly asserted, and the clerk was urged to proceed without regard to the Friends who thought it improper to transact business while the meeting was not select. After several days discussion, the clerk in the meantime refusing to request the intruders to withdraw, he was about to proceed with the business, when a minister from England arose and said it was the first time he ever saw a clerk offer to go on with the business of a meeting when he was notified that persons were present who were known not to be members, and entreated him to consider well what he was about to do. But it was asserted by their party, that those individuals had not been disowned by Friends; that if disowned, it was by a company of separatists, which did not affect their right as members of our society. The clerk, however, persisted in going forward with the business, and conducted it through, with the sanction of his party, notwithstanding the continual remonstrances of many Friends. Although these violations of order were sorely trying to Friends, they could see no way except to bear all that was permitted to come upon them, believing that when the right time should arrive, relief would be afforded.

Public opposition was frequently made to ministers travelling amongst us with full certificates from their own meetings, within the limits of Yearly Meetings with which ours held correspondence. Several beloved ministers from England were openly charged with unsoundness, and much disunity with them was expressed in various instances. They were also told that their Yearly Meeting sustained those who were the cause of this difficulty; and some Monthly Meetings refused to minute their certificates or to send them to the women's meeting. In one instance, a female minister with certificates of unity from her respective meetings at home, while on a religious visit to our Yearly Meeting and its branches, desired to appoint a meeting, and when notice was given thereof in a public meeting, on First day, one of the overseers immediately arose, and not only cautioned but warned Friends not to attend her meeting, and other disaffected members reiterated this caution. At the rise of the meeting, the persons who had the care of the house immediately closed it and refused to let Friends have the key, to open it for the appointed meeting, consequently Friends, and others who attended, prepared seats and the meeting was held in the yard.

At one of our Quarterly Meetings, a woman Friend having brought her certificate to men's meeting, after being acceptably engaged in the line of apprehended duty on the subject of the violations of discipline, apparent amongst us, on taking her seat was immediately opposed in an unbecoming manner, by one in the station of an elder, and several others of the party made open attacks upon her. This was a direct violation of our Christian discipline, yet it was sustained by the disaffected members. Keeping their seats with their hats on in time of prayer was of frequent occurrence, yet they maintained that they did so to support the principles of Friends by bearing their testimony against lifeless communications. They would not so much as give their consent to the appointment of meetings amongst them by ministers against whom they brought no charge, except a difference of sentiment in regard to the New England question, and when such meetings were appointed, in many instances they declined attending them. They cautioned Friends against reading documents which were published in the order of society, and with the intention of giving our members correct information in relation to the difficulties existing amongst us, calling them pernicious books and not suitable to be read.

It is a provision of our discipline, that a suitable number of Friends in each of our Preparative Meetings, should be appointed to act as overseers. A vacancy having occurred in one Preparative, by the removal of one of the overseers to another Preparative, (both branches of the same Monthly Meeting,) a committee was appointed by the Monthly Meeting to fill the vacancy in question, but there being no Friend in that meeting known to hold their peculiar sentiments, no appointment would be submitted to, although Friends well qualified for the service

reside within the limits of said meeting. The opinion was then expressed by the clerk of the Monthly Meeting, who was also an elder, that the Friend removed should still act as overseer of the Preparative Meeting of which he had formerly been a member, although he at that time lived many miles distant.

The apprehensions of Friends at the commencement of the difficulty, in relation to certificates, was also verified; a minister from New England, having removed, with his family, within the limits of Salem Monthly Meeting, Ohio, presented certificates to said meeting, which that meeting refused to accept, and directed them to be returned to the individual who had signed them; the certificates for his wife and daughter were not permitted to be sent into the women's meeting. And in another instance, a certificate of removal was refused to a Friend who removed within the limits of New England Yearly Meeting, because they would not consent to acknowledge the meeting there as a meeting of Friends.

Thus difficulties multiplied from year to year. Indeed it was often felt to be a burthen to attend our meetings for discipline, a mark being set upon every Friend as unsound and out of the unity, who was in favor of corresponding with New England Yearly Meeting.

Our Yearly Meeting having assembled at the usual time in 1853, soon after it was opened, a Friend stated that the meeting was not select, and that the individual objected to had been disowned from Society. The person still retaining his seat, the clerk was called upon to request him to withdraw; but this he declined doing, stating that he (the clerk) had no more authority in the case than any other Friend. As in the previous case, they again asserted that the individual in question had not been disowned by Friends; that if disowned, it was by a company of separatists, and that he had a full right to sit in the meeting. Four days were consumed in the discussion, and Friends again submitted to having a rule of discipline violated, and went forward with the business.

Friends, at a distance, may be surprised at these protracted discussions; they were indeed painful, but it was believed that if the discipline was violated by the Yearly Meeting, it would have a serious bearing on every department of the Society.

No vacancies had been filled by the Yearly Meeting in the Meeting for Sufferings for several years; nor, in many places, could additions be made to the select body in the established order of Society. A beloved Friend had appeared in the ministry for several years, and her communications having the savor of life were acceptable to her friends, yet through the opposition of those who have since separated themselves from us, she could not be recorded as a minister.

An individual, travelling amongst us professedly as a minister, produced certificates from the meetings of the seceders from within the limits of New York Yearly Meeting, and after information had been received of his disownment by Friends, he was conducted into the galleries by elders and active members, and placed near the head of our meetings at different times and places. In one Monthly Meeting his certificate was read at the request of a number of those disaffected members that are now identified with the separatists.

More prevalent, if possible, were these disorders between the Yearly Meetings of 1853 and 1854, than during any previous period. A committee, appointed by Short Creek Quarterly Meeting, to fill vacancies in its representation in the Meeting for Sufferings, conferred together shortly before the Yearly Meeting. Friends, in order to soften prejudice and overcome difficulties, proposed the appointment of moderate individuals, but those in sympathy with the separatists would not submit to such nominations, but offered the names of persons who were active in promoting their own views. The committee therefore not being able to agree, were released, although that meeting had for some time been without any representation in said body.* At this Quarterly Meeting and the Monthly Meeting succeeding it, the presence of ministers from other Yearly Meetings appeared, if possible, to be more objectionable to the disaffected amongst us than upon former occasions.

The favors shown to the partisans of disorder, and the steady opposition maintained against ministers from other Yearly Meetings, were subjects of deep trial to many Friends, and all hope of seeing the difficulties removed, vanished from the minds of most Friends upon seeing T. B. Gould conducted into, and placed near the head of our late Yearly Meeting.

If the difficulty had rested with the discontinuance of the correspondence with New England Yearly Meeting—if no other offence had been given but the charge of unsoundness, backed merely by individual assertions—if these had been the alone causes of uneasiness, they might have been submitted to for some years longer, with the hope of a better time to come. But to see our discipline violated; aged ministers of the gospel—veteran warriors of the Lamb's army—disallowed and set at nought; to hear them charged with unsoundness, and a lifeless man-made ministry; and to see their way hedged up as far as lay in the power of their opposers, (which was to a very considerable ex-

* This was the seeond committee appointed by that Quarterly Meeting for the same object. The first committee had been continued two or three Quarters, and had met a number of times, but not being able to agree, had been released. The last committee was appointed in 1853, having had several meetings previous to the one alluded to, all ending in the same result, an inability to fulfil the object of their appointment, from the causes above stated.

tent); to observe these things, and to see also those who had been foremost in disorders and separations in other Yearly Meetings not only acknowledged as members, but their ministers and such others as united with them, alone declared to have the savor of divine truth in their communications, did indeed seem to manifest that something should be done to turn back, or, at least, to stay, if possible, the tide of desolation that threatened to overwhelm our beloved Society.

Benjamin Hoyle introduced this difficulty in the select meeting and in the Yearly Meeting, by objecting to the reception of the certificates of travelling ministers from New England, also to the reception of the Epistle from that Yearly Meeting; and since that time has continued to sustain those by whom the disorders above mentioned have been committed. We had been earnestly and plainly warned of the probable consequences of such disorderly proceedings as we have named, by a committee of conference of five of our American Yearly Meetings, in their "Address to Friends;" a copy of which, together with a deputation from Indiana and Baltimore Yearly Meetings, was sent to our Yearly Meeting a few years since. But Benjamin Hoyle and his party refused to read said address, although they were earnestly entreated to do so by many Friends; and though it appeared impossible to renew the correspondence with New England while Benjamin Hoyle was clerk, Friends felt disposed to bear with the difficulty, so long as a reasonable hope remained that the party for which he acted was not determined conclusively to acknowledge the Separatists.

Before giving an account of our late Yearly Meeting, it may not be improper to state that William Hill and his wife, who were at our Yearly Meeting in 1853, the first claiming to be an elder, the latter a minister, and who had been placed in these stations by the Separatists in New England, were allowed by their party here the privileges appertaining to those stations during their visit. In a similar manner they seemed determined to impose upon our Meetings, Thomas B. Gould, who had been disowned by Friends of New England prior to the separation in that Yearly Meeting; who was one of the foremost in promoting that separation; had acted as clerk for the Seceders on that occasion, and who had since been acknowledged by them as a minister. It was firmly believed, however, that allowing the aforementioned individual the rights of a member and minister among us, was owning the body from which he came, as a legitimate branch of Society, and by so doing, we should not only decline taking the advice of our friends, but act directly contrary thereto, by owning a body of seceders with which they had no unity.

The Select Meeting and the Meeting for Sufferings, preceding the Yearly Meeting, were seasons of severe trial to many Friends. Thos. B. Gould who, as has been stated, was not even a member, much less an acknowledged minister of the Society of Friends, being encouraged by his partisans, attended both these meetings. Thus their ministers were virtually owned as ministers in our meetings, their elders as elders, and their members as members.

From the remarks of Thomas B. Gould at the first sitting of the Yearly Meeting, Friends fully believed he had it in prospect to visit our subordinate meetings, and they were fully convinced from what they had experienced in other instances, that if he were permitted to sit in that meeting, he would also impose on other meetings in the same manner, which subsequent events have confirmed, as he has since appointed several meetings in various places, and attended others as a minister, with the consent and approbation of the elders and leading members, belonging to the Seceders in the vicinity of such meetings.

Upon the assembling of the Yearly Meeting, on Second-day morning, the representatives being called were all present. Minutes were then read for the following ministers from other Yearly Meetings, viz: Jane Young, from Canada; Elizabeth K. Irish, from Vermont; Eliza P. Gurney, from New Jersey, William Evans, from Philadelphia; Wm. G. Johnston, from North Carolina; Nathan C. Hoag, and Abigail R. Hoag, his wife, from Indiana; and Hannah B. Tatum, from Iowa; together with those of their several companions, including Benjamin and Sarah Taylor, from New Jersey, and John Pool, from Indiana, who are in the station of elders, which were forwarded to the women's meeting. An elder now informed that he believed the meeting was not select, and objected to proceeding further with the business. Several disaffected members stating that they were not aware of there being any person present who was not a member, it was plainly stated that Thomas B. Gould and companion, who had been disowned by a branch of New England Yearly Meeting, were present; upon which T. B. Gould asserted that he had not been disowned by any meeting of the Society of Friends; that a body of separatists had disowned him; that he was present from an apprehension of duty, with a minute from the Monthly Meeting of which he was a member, endorsed by the ancient Quarterly Meeting of Rhode Island; that such, on mature deliberation, it had been pronounced by Philadelphia Yearly Meeting, which, he said, was second to no Yearly Meeting in the world, London not excepted; that he was bold to say he was no intruder; that he did not ask the privilege to sit as a favor, but he claimed it as a right.

This bold assertion of his right was not met by a single denial from any person who has since gone with his party; but, on the contrary,

several encouraged him to remain in the meeting. A Friend, rising and holding up a paper, stated that he held in his hand a copy of the minute of the disownment of T. B. Gould, the date of which showed that he had been disowned some months previous to the separation in New England Yearly Meeting.

Many Friends having expressed their opinions that he had no right to be present, the clerk was called upon to request him and his companion to withdraw. This he refused to do, saying it was not his duty, but you may make the meeting as select as you wish it, provided you can do so consistent with our peaceable principles. A Friend stated that he well remembered several instances, in which, upon the meeting being informed that it was not select, the business was suspended, and the clerk requested any individuals present, who were not members, to withdraw. Thus it appeared that the usage of Society, as well as the position of the clerk as the official organ of the meeting, made it his duty to invite intruders to withdraw from the meeting.

Much time having been occupied in this manner without effect, the Clerk arose and read a minute desiring the representatives to confer together, "and if way open," offer to next sitting the name of a Friend to serve the meeting as clerk, and one to assist him.

Though requested by several Friends to strike out the words, *if way open*, as the discipline made no such provision, he declined doing so, and the meeting adjourned.

The clause of the Ohio Discipline referred to, reads as follows: "The Representatives from Quarterly Meetings, both men and women, are annually to choose a clerk and an assistant, at the close of the first sitting of the meeting for discipline, whose names are to be reported at the opening of the next sitting."

It may not be improper here to remark that, at different times since this spirit of disaffection and jealousy has manifested itself among us, in some meetings undue efforts have been made to prevent the appointment of Friends as representatives to the Yearly Meeting, because of their opposition to the measures of the disaffected party, and hence the representatives from that party sometimes largely predominated.

The representatives all convened on Second-day evening for the purpose of choosing a clerk and assistant, as directed by the discipline as above quoted. After a time of silent deliberation, a proposition for a change of clerks having been made, and approved by a considerable number of the representatives, the name of Jonathan Binns was proposed to be reported to the meeting for clerk, and James B. Bruff for assistant, which having been united with by a considerable number, and those objecting offering no other names in their stead, a Friend was nominated to report the above names to the meeting, after which the representatives adjourned.

The opening minute having been read on Third day morning, Benjamin Hoyle called for the report of the representatives on the appointment of clerks; whereupon one of the representatives said he was requested to inform the meeting that the representatives had conferred together, and a considerable portion of them had agreed to propose the name of Jonathan Binns to serve the meeting as clerk; with which a number of Friends having deliberately united, the same representative informed the meeting that they had also agreed to propose the name of James B. Bruff as assistant. A few Friends having united with both names, one of the opposing representatives rose and said they had conferred together, but did not agree upon any names to offer to the meeting; upon which, Benjamin Hoyle asked him if he was authorised by the representatives to make that report; he answering in the affirmative, Benjamin Hoyle immediately added, "that report is in order, and the other is not, and I will make a minute accordingly." He shortly after arose and read a minute expressive of the continuance of B. Hoyle as clerk, and Wm. S. Bates as assistant, though not an individual had offered such a proposition. His proposed minute being read, a very few persons expressed satisfaction with it, while a large number of Friends expressed their unity with the names reported to the meeting by the representatives. After a considerable length of time, the Friends nominated took their seats at the table in a calm and deliberate manner, and, at a suitable time, Jonathan Binns made and read a minute of the report of the representatives on the appointment of clerk and assistant, and expressive of the sanction of the same by the meeting. Benjamin Hoyle still retaining his seat at the clerk's table, and persisting in asserting himself clerk of the meeting, though Jonathan Binns had just been appointed to that station in the deliberate and orderly manner above specified, and a separation appearing inevitable if he persevered in his course, a proposition was made that a few moderate Friends from each party be appointed to endeavor to reconcile differences; which was united with by several Friends, but no one of the seceding party assented to it, whilst several expressed decided opposition. It was stated to the meeting that the object of Friends in the appointment of a new clerk, was the restoration of order, which experience had proven could not be accomplished with Benjamin Hoyle at the table; that the idea advanced that no change of clerks could be effected unless the representatives are unanimously in favor of it, was calculated, if adopted, to establish clerkship for life, as almost any clerk could, if so disposed, find a few friends who would object to any new appointment. Women Friends desiring to know the hour to which the meeting would adjourn, and no time being fixed, adjourned to meet on the adjournment of men

Friends. After some further discussion, Benjamin Hoyle very unexpectedly read a minute of adjournment, upon which he; with William Evans, Thomas B. Gould, Charles Evans, and others who were in sympathy with the seceders in New England, left the meeting; thus they separated themselves from us.

All the ministers and Friends with minutes from other Yearly Meetings, except William Evans, together with those of our own members, who were in favor of supporting the good order and discipline of our society, remained.

After a time of solid deliberation, wherein several weighty and encouraging testimonies were borne by Friends from other Yearly Meetings who were with us, and the uniting influences of gospel love renewedly witnessed, the meeting adjourned to eight o'clock the next morning.

Women Friends having appointed their clerk, proceeded as usual with their business on Third day; and when they met on Fourth day morning, those who were in sympathy with the seceders of New England were not present; the clerk and assistant, with all the Friends with minutes, and those of our own members who were in unity with other Yearly Meetings, were present, and business progressed as usual.

It should be borne in mind that the appointment of a new clerk did not necessarily produce a separation, but the separation arose from a determination on their part to carry their points, irrespective of order or discipline.

In conclusion we may take the occasion to remark, that the Society of Friends has, from its rise, been remarkably united as a religious body; and although, like the primitive church, it has had its trials on account of disorderly members, who turned aside from the principles of the Gospel, making shipwreck of faith, or departed from the wholesome order established in the Society by the authority of Truth; yet harmony and religious fellowship were maintained and cherished by it as a body, and its acts and declarations were consistent with its high and holy profession. So that whatever railing or strife might be manifested by such as had departed from the Truth, still, those who maintained their standing therein, continued in Christian fellowship one with another, wherever situated. Thus the various branches of the one body were united in bearing their testimony against whatever had a tendency to scatter and divide, and in using their endeavors to restore such as had gone astray, or where that could not be attained, they went hand in hand in testifying against the disorderly members.

We are not aware that the different Yearly Meetings, or branches of the one body, in their various trials of this kind, were ever separated for any considerable length of time by a want of unity in judgment in relation to such departures, until the case of the separation of John Wilbur and his party in New England. In this case, a part of the members of two Yearly Meetings, including the clerks and many of the prominent and active members, have continued for the last nine or ten years to uphold the cause of the Separatists, and by their influence prevented those Yearly Meetings from uniting with all the others in judgment on that separation. Of the deplorable consequences and final result of which, as relates to Ohio Yearly Meeting, we have endeavored in the foregoing pages to give an impartial account.

Having brought this narrative to a close, it is our earnest desire that no root of bitterness may find place in our hearts, but that the love of God in Christ Jesus our Lord may be shed abroad and abound among us.

Signed by direction of the Meeting for Sufferings of Ohio Yearly Meeting, held at Mount Pleasant, the 19th of the 2nd month, 1855.

JAMES B. BRUFF, Clerk.

FRIENDS' REVIEW.

PHILADELPHIA, FIFTH MONTH 12, 1855.

Having in our 28th number, published, without adding, expunging, or italicising a word, the Address to the meetings and members of Ohio Yearly Meeting, signed by Joseph Edgerton, we this week present to our readers, in full, a statement of the late separation in Ohio, and the causes thereof, attested by the signature of James B. Bruff, as Clerk of the Meeting for Sufferings of Ohio Yearly Meeting. This document is inserted without division, under an impression that such of our readers as take an interest in this subject, will prefer reading it consecutively, to receiving it in detached portions.

As the editor is desirous of bringing this painful subject to a close in this paper as early as practicable, some observations will here be offered, in as condensed a form as the importance of the subject will admit, relative to the action of some of the Yearly Meetings, particularly that of Philadelphia, on the controversies involved in the case.

It has been so often asserted, that it may now be regarded as a stereotyped declaration, that the divisions and jealousies by which the peace and harmony of our once favored Society are so lamentably interrupted, are consequent upon the publication and dissemination of writings containing unsound doctrines. The writings alluded to, are well known and openly avowed

to be those of the late Joseph John Gurney. It has even been publicly asserted, and not contradicted by any of the party to which the person making the charge belongs, that Joseph John Gurney, when he visited this country, brought with him the troubles by which the Society is now so extensively agitated; but we have witnessed no attempt to explain in what manner, or by what process, he can be supposed to have excited this disturbance. We should reasonably expect, that those who make or encourage such a charge, would be prepared to show, in a manner comprehensible by a common understanding, that he had promulgated while here, some doctrines radically subversive of the faith or discipline of the Society, and that those erroneous doctrines had been adopted by many among us, and involved the Society in perplexing polemic discussions. This, however, is not even pretended. We have not heard that either his words or actions, while on the American continent, furnished even the shadow of authority for such an imputation. It is no part of our present business to inquire into the character of his writings, or to attempt to ascertain whether anything contained in them, when fairly construed, can be justly pronounced inconsistent with the well-known and long established doctrines of our Society. Those writings, whatever their merits or defects may be, were executed and published in England, prior to his opening a prospect of a visit to this country. Of course, if anything in those writings furnished evidence of radical unsoundness on his part, it was the duty of our brethren in England to withhold their assent from the visit proposed. They, however, furnished him with the usual testimonials, accrediting him as a minister of the Gospel in unity with them. It therefore follows, that a charge of such unsoundness as to disqualify him for the ministry of the gospel, involves an imputation of unsoundness or want of discernment on the part of the Yearly Meeting of Ministers and Elders of London. Joseph John Gurney arrived in this country in the summer of 1837, and in the course of his visit, the testimonials furnished by his brethren at home, were accredited by all the Yearly Meetings on the American continent. He landed at Philadelphia, and after a very short stay there, proceeded to Ohio to attend the Yearly Meeting; and we find by his journal, that he received from that Yearly Meeting a full returning certificate.* In the same autumn, he likewise attended the Yearly Meetings of Indiana and North Carolina, both of which gave him returning certificates. He subsequently attended all the other Yearly Meetings more than once, and received returning certificates from them all, except that of Philadelphia. He likewise visited the families of Friends in three of the Monthly Meetings in Philadelphia, with the consent of those meetings, and also the families of Friends in New York and its vicinity. In these extensive labors, we do not find that either his ministry, his conduct, or conversation rendered him obnoxious to a charge of holding or disseminating any doctrines inconsistent with the acknowledged faith of the Society. On the contrary, we have ample reason to believe that the doctrines which he preached, were the same as those which the Society of Friends have always held and professed; that many seals of his ministry, particularly among the younger class, have been left behind him; and that his life and demeanor were strictly consistent with the character of a minister of the Gospel of Christ.

From the prominence given to it in this unhappy controversy, we might be led to infer that New England Yearly Meeting was the seat and centre of the unsoundness to which the existing disturbance is said to be owing; but in what manner that unsoundness is manifested, is a mystery which we are left to unravel as we can. This charge was brought prominently to view in the trial of the case of Oliver Earle and others, against

* To the Monthly Meeting of Norwich, the Quarterly Meeting of Norfolk and Norwich, and the Yearly Meeting of Ministers and Elders in London.

Dear Friends: Our beloved friend, Joseph John Gurney, in the course of his religious visit on this continent, attended our Yearly Meeting, producing your certificates, and informing us that he has not at present a prospect of much further service within our limits; we think it right now to inform you that his gospel labors among us have been acceptable and edifying, his ministry sound, and his deportment becoming an ambassador of Christ.

In the service into which he has been led in promoting the cause of our blessed Redeemer, and in upholding our Christian principles and testimonies, he has had our near unity; and, with feelings of sympathy for this our dear friend, we desire that, by a humble reliance on the puttings forth and leadings of the Holy Spirit, he may experience preservation, be enabled to perform the further service allotted him; and be favored to return to his family and friends with the reward of peace.

Signed by direction and on behalf of Ohio Yearly Meeting of Ministers and Elders held at Mount Pleasant, by adjournments on the 2d, 5th and 8th of the 9th month, 1837. (Signed,)

BENJ. W. LADD, Clerk.

William Wood and others, of which a detailed account was given in the 18th number of our present volume; but the attempt to sustain it may be fairly pronounced a total failure.

Abundant evidence is afforded that, when John Wilbur was taken up as an offender against the order and discipline of the Society, and endeavored to defend the course he had taken, by alleging the unsoundness of the published writings of Joseph John Gurney, Friends, in treating with him, steadily maintained that the character of those writings did not constitute the question at issue. We do not find that any discussion on doctrinal subjects ever took place in their treatment with him, or that he was ever requested or advised to change or abandon any doctrines which he held. He was regarded simply as an offender against the established discipline of the Society. When disowned by the Monthly Meeting of Greenwich, the case was carried by his appeal to the Quarter to which that Monthly Meeting belonged; and finally, to the Yearly Meeting, where, in 1844, the proceedings of the inferior meetings were confirmed. No attempt has ever been made in this periodical to analyze or review the proceedings of the Monthly, Quarterly, or Yearly Meeting, in the disownment of John Wilbur; for the simple and obvious reason, that such an attempt would be entirely extra-judicial. The question of his right of membership has been examined and decided by New England Yearly Meeting, the highest tribunal having cognizance of the case; and no other meeting or body of Friends has authority to review, amend or reverse its decisions. It may be observed, that the Epistles issued by that Yearly Meeting in 1844, were, as far as known, accepted and responded to by all the Yearly Meetings to which they were addressed, the Epistle from the Yearly Meeting of Philadelphia, acknowledging, as observed on a former occasion, that theirs was acceptable. It would, therefore, appear, that this disownment was not regarded by Friends of Philadelphia Yearly Meeting, at the time it was consummated, as furnishing cause why our usual epistolary correspondence with the Yearly Meeting of New England should be discontinued.

The secession from New England Yearly Meeting, as is well known, occurred in the Sixth month, 1845; and no evidence has ever been furnished that a difference in doctrine had any part in producing that secession. The assertion that the Friends who then separated from the ancient Yearly Meeting, were impelled to the measure by a desire to sustain either the doctrines or the discipline of our religious Society, appears to be utterly unfounded. Such a declaration necessarily implies that Friends of New England Yearly Meeting *had* violated, or *were striving to violate* those doctrines or that discipline. To sustain such an imputation, it is believed that no evidence ever has been or can be produced. The acts of the Yearly Meeting, so far as developed, prior to the separation, were clearly and unquestionably within its constitutional powers, and the subject of doctrines was not brought into view. The proposal, by four of the acknowledged representatives, who concerted their measures in the absence and without the knowledge of their forty-one co-representatives, to appoint Thomas B. Gould as Clerk, was sustained by no order or discipline of the Yearly Meeting. The Meeting had already decided, that Abraham Shearman Jr., should continue to officiate as Clerk, until a question, not then settled, should be brought to an issue. Consequently, the attempt to introduce a question relative to the appointment of clerks, at that time, was out of order, and was, therefore, very justly rejected by the meeting; but being adopted by a few of the members present, those few, with Thomas B. Gould as their clerk, have, since that time, constituted a body of separatists claiming the character of New England Yearly Meeting.

Though that body was promptly rejected by the Yearly Meetings of London, Dublin, New York, Baltimore, North Carolina and Indiana, the presence of two Epistles, both purporting to be from New England Yearly Meeting, seems to have been assumed, at the Yearly Meeting of Philadelphia in 1846, as a reason for declining to read the Epistle from the ancient Yearly Meeting of New England. The correspondence with that meeting has been suspended from that time to the present, notwithstanding a judgment in favor of its resumption, openly and repeatedly expressed by many valuable and experienced Friends. That Yearly Meeting continued for several years to address Epistles to the Yearly Meeting of Philadelphia, but those Epistles not being read or responded to, the subject was at length referred by New England

Yearly Meeting to its Meeting for Sufferings, by which body a communication, couched in decorous and respectful terms, was prepared and sent to the Meeting for Sufferings in Philadelphia; but this communication was neither read nor responded to by the meeting to which it was addressed.

In our Yearly Meeting of 1848, the subject of a correspondence with New England Yearly Meeting occasioned a protracted and animated discussion, and was eventually referred for examination to the Meeting for Sufferings. In the Yearly Meeting of 1849, a report adopted by the Meeting for Sufferings was produced, the reading of which occupied about two hours. In this report, the proceedings of some of the branches of New England Yearly meeting, in relation to the unhappy controversy, are reviewed, and declared to be inconsistent with the discipline or usages of the Society; yet it is observable, and the observation is an important one, that although this committee was appointed to inquire into the facts and *causes* of the separation in New England Yearly Meeting, yet no attempt is made to fix the charge of unsoundness in doctrine upon that Yearly Meeting. Nothing, indeed, appears to sustain the hypothesis that differences of doctrinal opinion had any agency in producing the separation. Though this report distinctly acknowledges, that "the manner in which this separation was effected, was not such as affords a precedent safe to be followed in the organization of a Yearly Meeting," yet it expresses a belief, that those who compose the "smaller body," had "acted from a sincere desire to maintain the doctrines and discipline of the Society, and the rights secured by it to all its members;" and were therefore "entitled to the rights of membership, and to such acknowledgment by their brethren as may be necessary for securing the enjoyment of those rights." And in relation to New England Yearly Meeting it was declared, that until they retract or annul their proceedings it is not perceived how unity can be restored. On what grounds was founded the belief that the action of the separatists was stimulated by a desire to maintain the doctrines of the Society, is not explained, and is certainly not easily seen, as no evidence is adduced or attempted, to prove the existence of any conflicting opinions on doctrinal subjects.

Soon after the reading of this report was finished, a proposal was made to defer the consideration of it until another year.

In support of this proposal, the meeting was reminded that the document was very long, and involved numerous important considerations, on which we could not prudently decide without time for deliberate reflection; and that the adoption of it, if once effected, was a measure from which it would afterwards be difficult to recede. A very extensive expression of concurrence with this proposal ensued. It however became evident that this cautious proceeding was not likely to obtain the general approval. The evidence of an inclination to bring the case to a conclusion without delay, necessarily brought the merits of the report itself under consideration. It then evidently appeared that the members of the Meeting for Sufferings, though the report was presented on the minutes of that body, were by no means united upon the subject. Several of them, including some of the most experienced among them, expressed themselves in decided opposition to it. In this judgment they were supported by a large number of Friends, who were not members of that body, and who of course had not previously heard the document.

Among the objections to the adoption of this report, it was urged that one Yearly Meeting had no authority to judge and reverse the disciplinary proceedings of another; the exclusive power to frame and superintend the administration of its own discipline, being held by each Yearly Meeting. To this it was answered that the doctrine was undeniably true, as a general rule, but that Friends in New England, by publishing and sending us an account of their proceedings, had invited and imposed upon us the duty of such an examination.

The publication, however, of an account of these proceedings, was regarded by others, as designed by New England Yearly Meeting for the information and satisfaction of Friends, and not as a submission of their acts, in the administration of their discipline, to the supervision of any co-ordinate branch of the Society. Hence no examination of the correctness of these proceedings was attempted in the Yearly Meeting.

A minute was at length made by the clerk, stating that it was judged best to adopt the report, and directing a copy to be forwarded to

each of the bodies in New England, and left with them for their consideration.

In the Yearly Meeting of New York, in 1848, a proposal was made and adopted for the appointment of delegates, to meet with such as might be appointed by other Yearly Meetings, to take into their serious consideration the tried situation of our Religious Society, and to labor, as they might be enabled, for the restoration of harmony. In this concern, the concurrence of other Yearly Meetings on this continent and in Europe, was respectfully invited. This subject being presented to the different Yearly Meetings, the measure was approved, and the proposal adopted by all the Yearly Meetings on this continent, with the exception of Philadelphia and Ohio. A minute from the Yearly Meeting of London was received and read in that of New York in 1850, expressive of the sympathy of Friends there, with their brethren of N. Y. Yearly Meeting in this momentous engagement, but stating the judgment that it was not best for them to unite in the appointment. A minute of nearly similar import with the above, was adopted by the Yearly Meeting of Dublin, and sent to that of New York.

The Conference composed of these delegates, assembled at Baltimore in the 7th month, 1849, and in a session of four days, adopted a report, of which the following is an extract:

"This Conference is united in the belief, that it is essential for us clearly to understand and inviolably to sustain the rights that belong to distinct Yearly Meetings. It cannot be questioned that if a Yearly Meeting should manifest unsoundness in Christian faith, if it should promulgate views inconsistent with the principles professed by Friends, or should not maintain our Christian testimonies, that it may then become the duty of the other Yearly Meetings to extend to it brotherly entreaty or admonition for its restoration. But in the exercise of those functions which legitimately and exclusively belong to itself, as the forming or administering of its own discipline, any interference by another Yearly Meeting, or attempt to control its action in these respects, would be an infraction of our established order, and fraught with consequences perilous to the whole brotherhood of Yearly Meetings; against which we feel solemnly bound to bear testimony.

An abridgement of the rights of members, by refusing to receive credentials issued by the meetings in another Yearly Meeting, except for causes provided for in discipline, is subversive of the established order of Society. On the other hand any attempt on the part of a meeting to confer upon individuals, privileges which they have forfeited in their own meeting, or to sustain them in assumed rights to which they are not entitled, cannot fail to produce confusion and to disturb the harmony of Friends.

We desire most earnestly but affectionately to urge Friends every where solemnly to reflect upon these things, and where there has been any departure from the long established order of our religious Society, under whatever pretext, that they pause and endeavor to realize the effects that must inevitably result therefrom. It is not to be expected that the great body of Friends can long remain passive, if important and vital practices and usages of our Society, which are essential to our prosperity as a people, are neglected or violated.

It is the united sense and judgment of this Conference, that wherever there has been a departure from the usages to which we have adverted, where Yearly Meetings have refused to correspond with or receive the official communications addressed to them by other Yearly Meetings, harmony and unity cannot be restored without a return to our established order and usages.

Most affectionately do we desire to press these considerations upon Friends; the consequences are momentous, and earnestly do we crave that the blessed Head of the Church may be pleased to grant that our brotherly entreaties, offered in that love which desires the good and preservation of all, may be received and heeded, that the breaches may be healed, and that in the love and fellowship of the Gospel we may be favored to walk together in the Light of the Lord."

This report was deliberately read and considered in the several Yearly Meetings which united in the appointment, and cordially approved by them all, a few voices, and but a few, in opposition to it, being raised in one of them.

The Yearly meetings having continued the committees of conference, a second meeting was agreed upon to be held at Baltimore in the 5th month, 1851, thus affording to the Yearly Meetings of Philadelphia and Ohio, another opportunity to be represented in the Conference, provided they should think proper to take part therein. No appointment, however, was made for the purpose, by either of those meetings.

This second session was held as proposed, and an Address to Friends was agreed upon, which was subsequently adopted by the Yearly Meetings represented, and from which the following passages are taken:

"We are now brought to contemplate the *present* condition of the religious Society of which we constitute a part—the preservation of which, on primitive ground, and in its pristine purity,

is an object of unspeakable interest to us. It is evident at this time that there is a want of that unity between some of the Yearly Meetings on this Continent, which has already produced serious evils and embarrassments, and which threatens consequences that are painful to anticipate.

To remove these difficulties—to restore love and unity on substantial grounds, is the object of our deep and earnest solicitude. We desire to speak of things as they exist in plain truthfulness, but in all the tenderness that an earnest concern for the prosperity of the Truth, and the best interests of our beloved Society, can inspire.

The fact is well known that within a few years a secession took place in New England Yearly Meeting, at which time a small portion of their members separated themselves from the body of Friends, and attempted the organization of a Yearly Meeting.

The several Yearly Meetings of Friends, both in Europe and America, except those of Philadelphia and Ohio, continued to acknowledge as brethren the Yearly Meeting of New England, manifesting their unity with them by their usual epistolary correspondence, and by extending to their members all the rights and privileges that appertain to the members of the Society of Friends, and refusing to recognize the seceders.

Philadelphia and Ohio Yearly Meetings (with the exception of the Women's meeting of the latter body) have not pursued this course, but have declined to receive any communication from New England Yearly Meeting, and have suspended their epistolary correspondence with it.

Most earnestly do we desire to plead for the restoration of that brotherly love which once subsisted, and which is essential to our prosperity as a branch of the Church of Christ.

A want of unity with a Yearly Meeting, to an extent affecting the common privileges of individual members, while this unity is maintained and these privileges are accorded to them by the great body of Friends, cannot long exist, and the Society continue one people."

At the Yearly Meeting of Philadelphia, in 1852, two of the delegates from Baltimore, and two from North Carolina attended, and presented minutes of their respective Yearly Meetings, authorizing them to attend those of Philadelphia, Ohio and New England. They also offered to the meeting, the Address issued by the Conference, a copy of which was likewise transmitted with the Epistle from Indiana. The minutes were read, but the reading of the address was, after some discussion, declined. It may be observed that in several of the Epistles from other Yearly Meetings, received at different times, our meeting was respectfully requested to resume a correspondence with that of New England, but to these requests, no response has been given.

Of the recent proceedings in Philadelphia and Ohio, in relation to this unhappy controversy, the readers of the Review have been sufficiently informed.

From the preceding unvarnished narrative of facts, several important conclusions necessarily arise. First, that the declaration so repeatedly and confidently made, that the whole difficulty originated in the publication and dissemination of writings containing doctrines inconsistent with the acknowledged faith of the Society, is without foundation.

Second, that nothing has ever appeared to sustain the allegation, that Friends in New England have ever given currency to doctrines incompatible with those that have always been acknowledged by our religious society.

Third, that no evidence has ever been furnished to prove that the disownment of John Wilbur had any necessary or visible connection with any discrepancy of opinion on doctrinal subjects; his disownment being evidently the result of conduct on his part, which Friends of N. E. Yearly Meeting judged to be incompatible with the order and discipline of the Society.

Fourth, that the regularity of that disownment and of the proceedings growing out of it, was a question, not of doctrine, but of discipline, which the Yearly Meeting of New England alone was competent to decide; and that any interference of other Yearly Meetings with those disciplinary proceedings, or any attempt to nullify them, was extra-judicial, and unauthorized by the nature of the relation between the various Yearly Meetings of Friends.

Fifth, that the separation in New England, and the attempt to organize a second Yearly Meeting there, the ancient one being still in unquestioned existence and vitality, could give to the body thus associating, no rational claim to the character of a Yearly Meeting of Friends; and that the sense of the great body of the Society, both in Europe and America, in relation to the character of that association, was clearly and unequivocally indicated in the prompt rejection of its proffered correspondence by all the Yearly Meetings in the world, except Philadelphia and Ohio.

Sixth, that the measures of the latter Yearly

Meetings were the cause of much exercise and solicitude among our brethren in other Yearly Meetings on this continent, and that the consequences of those measures, if persisted in, were clearly seen and pointed out by the Baltimore Conference.

MARRIED,—On the 2d inst., at Friends' Meeting House, Twelfth St., Philadelphia, WILLIAM H. NICHOLSON, of Haddonfield, New Jersey, to SARAH, daughter of John M. Whitall, of this city.

DIED,—At the residence of her father, in Henry Co., Indiana, of typhoid fever, on the 13th of Third month last, REBECCA ANN HARE, in the 20th year of her age, daughter of Hermon and Mary Hare, and a member of Hopewell Monthly Meeting, Indiana.

——, Of the same disease, at the residence of her mother, in Henry Co., Indiana, on the 17th of Third month last, HARRIET WHITE, daughter of Exum and Ann White, in the 20th year of her age, a member of Hopewell Monthly Meeting, Indiana.

DIED, On the 12th of Fourth month last, at the residence of her brother Aaron Varney, in Brunswick, Maine, MARY VARNEY, JR., in the 55th year of her age, an esteemed member and elder of Durham Monthly Meeting, who was concerned from early life to adorn her profession by a life of consistency.

She was of a diffident, retiring disposition, but preached loudly to those around by *example*, and being concerned for peace in families, neighborhoods and the church, was often found laboring (though in a private manner) for it in the circle of her acquaintances.

——, At Ausable, Clinton Co., N. Y., Fourth month 21st, LYDIA K. HOAG, in the 20th year of her age, daughter of Pliny E. and Eliza Ann Hoag, a member of Peru Monthly Meeting of Friends. In the past year her health had been much impaired by repeated attacks of sickness, and she had experienced deep and humbling conflicts of soul, by which she was much redeemed from the things of time. In her last sickness she was remarkably favored with a calm, composed frame of mind, in which, without a murmur, she was enabled to await the approach of death, saying that she felt nothing in her way, and that she believed all would be well.

——, On the 23d of Fourth month last, at the residence of his son Willis Harris, Wayne County, Indiana, GEORGE B. HARRIS, in his 82d year. He was a member of Dover Monthly Meeting of Friends, Indiana.

——, On the 4th inst., in the 32d year of her age, ANN PENNOCK, daughter of Abraham L. Pennock, Upper Darby, near Philadelphia. "The Lord knoweth the days of the upright, and their inheritance shall be forever."

HAVERFORD SCHOOL ASSOCIATION.

A stated Annual Meeting of the Haverford School Association will be held at the Committee Room, Arch Street Meeting House, on Second day, 5th month 14, 1855, at 4 o'clock, P. M.

tf. CHARLES ELLIS, Secretary.

RAILROADS IN THE WORLD.

The superior energy of the Ameriean people is nowhere more forcibly illustrated than in the railroads they have built. It will hardly be credited that there are more miles of railway in the United States than in all the rest of the world. Yet such is the fact. We have now finished and in operation about seventeen thousand miles, while the entire number elsewhere, at the close of 1853, was, say fifteen thousand five hundred. France, with a population nearly thirty per cent. greater than the United States, has only about one eighth as many miles of railroads; Germany, with her forty millions of people, has but six thousand miles of railway; and Great Britain has only seven thousand. Yet, in all the European nations capital is comparatively plenty, the country is thickly settled, and all things favor railway extension. But the energy of the Americans is wanting, and hence one reason of the comparative scarcity of railways. Another reason, however, is the fact that, out of England, the Governments generally own the roads, a condition of things which dwarfs enterprise, and keeps down real improvement. Even in Russia, a country naturally adapted for railroads, in consequence of its vast plains, there are less than five hundred miles of railway. Poor old Spain has only about sixty, while Cuba, her American province, has three hundred and fifty-nine.—*Ledger.*

GRAFTED CHESTNUT TREES.

The Cincinnati *Gazette* publishes an interesting letter from Sheldon I. Kellog, to the Wine-Grower's Association, dated Bordeaux, France, on the cultivation of the chestnut. He says:

"I have been much surprised in seeing the great dependence the poorer classes make upon the large chestnut for their daily food. It is cultivated in this neighborhood in great abundance for this purpose. All classes use them more or less; the rich having them daily brought upon their tables as desert, either boiled or roasted. It is often made into a soup, which is highly esteemed. They are cooked in a multitude of ways, and I know of nothing of a farinaceous nature which is so very delicate and nourishing.

The marron, or large chestnut, is the produce of the wild chestnut after being engrafted. The wild tree, at three or four years of age, is cut square off, say four or five feet from the ground. The stump is then split twice. These splits intersect at right angles at the centre of the stump. There is then inserted one good-sized branch of the same tree in every section of the splits, making four branches in each stump. Care is always taken to make the bark of the branches and the bark of the stump join each other as closely as possible. The graft is then

surrounded with clay and moss, to prevent the outflow of the sap, and it scarcely ever fails of success. The period selected in this climate for this operation, is the month of February. The produce of this graft is usually a fine, large, beautifully colored marron, about the size of our buckeyes. They are much more delicate in texture and flavor than our own wild chestnut. They are never eaten without being cooked. The tree is a very beautiful one, being, though not so high as ours, much more dense in foliage, and shading a large space of ground."—*Scientific American.*

LIGHTHOUSES.

Since our old lighthouse system was revolutionized a few years ago, a great improvement in the character of the lights and their management has been the result. This has been chiefly through the adoption and erection of the French lights of the celebrated Fresnel, one of whose lights was sold for old iron under the old Lighthouse Board, so badly was it managed. The same light, since then, has been erected on Cape Hatteras, we understand, and is one of the best in our country.

Light houses are of two classes. Those of the first class are designed to occupy the headlands of the coast, to aid the mariner in avoiding the dangers which he is liable to encounter when in their vicinity, and in determining his course from point to point.

The light exhibited by these lighthouses should be of the most intense description which human skill is capable of constructing. A series of lighthouses of this class, is in course of erection on our Pacific Coast, which it is anticipated will be equal to any in existence. The second class is for harbor use, and are so constructed that they cannot be mistaken for lights of the first class.

The lights still in general use in this country are formed on the plan of reflecting, by means of mirrors of different descriptions, the light of a large number of oil lamps. This plan has been found very expensive, and far from perfect. The principle of refraction is that applied to lights, under the system perfected by Mr. Fresnel, of the French Lighthouse Board. To such perfection has this plan been brought, that lamps are now in course of construction which will render the light of four one inch-burners equal to 6,600 burners, which can be seen at the distance of fifty miles!

The Fresnel lights are very economical. They do not require the same number of burners as the reflecting apparatus, and require no repair, except to the revolving machinery. The refracting lenses do not depreciate in value, like mirrors, which require constant polishing.

We therefore hope that all the reflecting lights will soon give place to the Fresnel lights in our lighthouses, for being such a great commercial nation we should have the best lighthouse system in the world.—*Scientific American.*

GOING HOME.

We said that the days were evil,
We felt that they might be few,
For low was our fortune's level,
And heavy the winters grew.
But one who had no possession,
Looked up to the azure dome,
And said, in his simple fashion,
"Dear friends, we are going home!

"This world is the same dull market
That wearied its earliest sage;
The times to the wise are dark yet,
But so hath been many an age.
And rich grow the toiling nations,
And red grow the battle spears,
And dreary with desolations
Roll onward the laden years.

"What need of the changeless story
Which time hath so often told,
The spectre that follows glory,
The canker that comes with gold,—
That wisdom, and strength, and honor,
Must fade like the far sea foam,
And Death is the only winner!—
But, friends, we are going home!

"The homes we had hoped to rest in
Were open to sin and strife,
The dreams that our youth was blest in
Were not for the wear of life;
For care can darken the cottage,
As well as the palace hearth,
And birthrights are sold for pottage,
But never redeemed on earth.

"The springs have gone by in sorrow,
The summers were grieved away,
And ever we feared the morrow,
And ever we blamed to-day.
In depths which the searcher sounded,
On hills which the high heart clomb,
Have trouble and toil abounded—
But, friends, we are going home!

"Our faith was the bravest builder,
But found not a stone of trust;
Our love was the fairest gilder,
But lavished its wealth on dust;
And time hath the fabric shaken,
And the future the clay hath shown,
For much they have changed and taken,
But nothing that was *our own.*

"The light that to us made baser
The paths which so many choose,
The gifts there was found no place for,
The riches we could not use;
The heart that when life was wintry,
Found summer in strain and tome,
With these, to our kin and country,
Dear friends, we are going home!

FRANCES BROWNE.

SUMMARY OF NEWS.

FOREIGN INTELLIGENCE.—The U. S. Steamship Atlantic, arrived at New York on the 4th inst., bringing Liverpool dates to the 23d ult.

The Vienna Conference adjourned *sine die* on the 21st ult., Russia having absolutely rejected the

demands of France and England in regard to the limitation of her power in the Black Sea, offering, however, to permit the maintenance of a Turkish armament therein equal to her own, provided the fleets of no other nation be allowed to navigate it. Austria has definitely refused to second the demands of the Western Powers, and it is now believed, that the maintenance of a strict neutrality is the utmost they can expect from her.

The bombardment of Sebastopol by the allies commenced on the 9th ult. with 500 guns, and continued incessantly to the last advices. Considerable damage had been done to the defences, but the Russians had shown great activity in repairing the injured works. The loss of life had been very great on both sides. A Council of War had been held, and had decided to continue the bombardment another week, and then attempt the assault. During a night attack on the 13th, the Russians were driven from a strongly fortified position, which remained in the hands of the French. The possession of this will enable the allies to fortify the summit of the ravine, which is regarded as of great importance.

Mehemet Ali notifies the Turkish government that he has put down the Kurdish insurrection.

The most energetic measures for the defence of the provinces of the Baltic were making by the Russian Government. Two thousand laborers were employed in strengthening the fortifications of Riga. Cronstadt, Sweaborg, Revel and other fortresses on the Baltic have been provisioned for eighteen months, and ships laden with stone have been sunk at the entrance of the harbors. Twelve British ships of the line, with four steamers had anchored at Kiel.

England.—The French Emperor and Empress, after a visit of a week to Queen Victoria, had returned to France. The new British loan of £16,000,000 sterling has been taken by the Rothschilds. The estimated excess of expenditures over the receipts for the present year, is £23,000,000 sterling. To meet this, the income tax is to be increased; also, the duties on spirits, tea, coffee and sugar.

Later.—The British Steamship Asia, with Liverpool dates to the 28th ult., arrived at Halifax on the 7th inst.

The Vienna Conference having utterly failed, a protracted war is looked upon as almost inevitable. The advices from the Crimea are to the 22d ult. The bombardment of Sebastopol continued night and day from 500 guns, each firing 120 rounds in 24 hours, but without any decisive results. During the night of the 14th, a most sanguinary battle took place between the French and Russians, in which the Russian rifle ambuscade in front of the Malakoff tower was destroyed by the French. The Russian Dukes, Michael and Nicholas, are on their way to the Crimea.

In the Baltic, the blockade of Lilau is announced to be enforced after the 17th, and all ports to the entrance of the Riga, after the 19th ult.

Mehemet Ali, brother of the Sultan, has been arrested and sent to Sinope, charged with being troublesome.

The overland mail had been telegraphed from Marseilles. Persia was openly in arms in adhesion to Russia.

The Chinese insurgents had evacuated Shanghai. The United States treaty with Japan was ratified at Simoda on the 21st of Second month last.

Nova Scotia.—Extreme distress exists along the coast between Merimichi and Shippagua, the Acadian French suffering the most direful privations. They are not only without food, but have no seed whatever to sow this spring.

California.—San Francisco dates to the 9th ult. have been received. There is little news of importance. The miners were generally doing well. The accounts from Kern river continue contradictory. Much difficulty was felt in all kinds of business, in consequence of the scarcity of coin.

The bill pending for the districting the State has been passed by the Assembly with an amendment rendering a special election for Congressmen necessary in 12th mo. next. This deprives the State of any representatives in Congress for two or three months.

The annual report of the operations of the San Francisco Mint shows a total of $7,660,000 coined, and $6,434,000 converted into bars.

Utah.—Advices from Utah to 3d mo. 1st, state that Col. Steptoe's appointment as Governor, to succeed Brigham Young, had caused great discontent, and petitions were in circulation, praying for the re-appointment of Gov. Young.

Dr. Garland Hart, Indian Agent for Utah, had arrived at Salt Lake City, and entered upon his duties.

Walker, the famous Utah Chief, died near Fillmore city on the 20th of 1st mo.

Domestic.—Pennsylvania Legislature.—The General Appropriation bill passed the Senate on the 3d inst., and the bill for the sale of the Main Line of the Public Works, on the 4th. The latter bill fixes the price of the Main Line at eight millions, and if purchased by the Pennsylvania Railroad Company, at nine millions. The bill repeals the present tonnage tax. The supplement to the act incorporating the Sunbury and Erie Railroad Company has become a law by lapse of time, without the signature of the Governor. The Committee of Conference on the bill to regulate the compensation of members and officers of the Legislature made a report which was adopted, fixing the salary of members at $500 for the session. A Committee of Conference on the General Appropriation bill was appointed on the 5th.

In the House of Representatives, on the 5th, the Senate's amendments to the bill for the sale of the Main Line were debated and concurred in, and a Committee of Conference appointed on the amendments to the General Appropriation bill. On the 7th, the Committee of Conference on the sale of the Main Line of the Public Works made a report, fixing the minimum price at seven and a half millions, and, if purchased by the Pennsylvania Railroad Company, at eight and a half millions. The report was adopted by both Houses. The report of the Committee of Conference on the General Appropriation bill was also concurred in by both Houses, and the Senate supplement to the General Banking law passed by the House of Representatives.

The Legislature adjourned on the 8th, *sine die*. Previous to adjournment, the House passed unanimously, a resolution thanking Gov. Reeder, of Kansas, "for his faithful adherence to the old landmarks of republican liberty, in defending the purity of the ballot box against a lawless mob of Missourians."

FRIENDS' REVIEW.

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MEMOIRS OF JOSEPH JOHN GURNEY.

(Continued from page 532.)

The passing through the press of the English edition of his Winter in the West Indies afforded an agreeable occupation for some of Joseph John Gurney's leisure hours on his return home. Another object which soon engaged his attention was the African Civilization Society, established principally through the instrumentality of his brother-in-law, Sir Thomas Fowell Buxton, with a view of promoting the welfare of the African race. In consequence of the co-operation of this Society with the expedition for the Niger, then fitting out by Government for purposes of commerce and discovery, but composed of armed vessels, many sincere friends of the cause, disapproving of the employment, under any circumstances, of the apparatus of war, were prevented from lending it their aid. Strongly as Joseph John Gurney was opposed, upon principle, to all war, he thought himself justified in giving the Society his active co-operation, relying upon their express words, as stated in the prospectus, "that its objects are and must be *exclusively pacific and benevolent.*" *

To Sir Culling Eardley Smith.

[In reply, as is believed, to a letter requesting Joseph John Gurney's co-operation in the "Evangelical Alliance."]

Earlham, near Norwich, 9th mo. 25th, 1840.

DEAR FRIEND,—The pressure of several engagements, mostly of a public nature, has prevented my giving earlier attention to thy letter of the 18th.

Heartily do I approve the spirit of thy letter, and of the article in the newspaper, but I am not yet a convert to the idea of attempting a *Church union* among Christians of different denominations. I mean a union in congregation or *ecclesiâ*, under a given form or system of Church government.

I am a thorough friend to the *Bible Society union*, in which the members of all the churches can join in the furtherance of a common object, without individual compromise; but I have always objected to the notion of turning the Bible Society into a *church*, by applying a doctrinal test, and making the meetings occasions of public worship. Having precisely the same object in view as thyself, I should aim at it rather on the principle that *all* who love and serve God, and believe in Jesus Christ, (though under different administrations, and varying from each other on minor points,) are members of one true, living, and catholic church, being baptized by one Spirit into one body.

On this ground, love and fellowship ought to abound amongst them, notwithstanding their different positions in the Camp of Israel. As this is the case, though there may be distinct parts, there will be no rents in the seamless garment of Christ.

On commencing another volume of his Journal he writes:—

11*th mo.* 23*rd*, 1840. The extensive and arduous pilgrimage in America, by land and by sea, has now passed away as a dream. I am at sweet, dear old Earlham, in health and peace; my beloved sister Rachel Fowler, to whose care over the establishment, during my absence, I am so much indebted, gone for a few months to join her own family circle; Catharine living with us in a favorable state of health and spirits; John Henry and Anna being my daily comfort, and chief friends and companions. John Henry is now partner in the bank, to my effectual relief, and Anna mistress of the household. Our meeting, diminished as it has been of late years, by some secessions, some disownments, and many deaths, is still a *church*, containing, as I believe, living and faithful members; the same remark applies to the Society in Norfolk generally, and indeed to the whole body, as I believe, in Great Britain and Ireland; small and scattered, but not forsaken; and still bearing its great testimony to the purity, peaceableness, and spirituality of the gospel dispensation. May it, through infinite

* See the Letter to Sir T. F. Buxton, prefixed to the English edition of the Winter in the West Indies.

condescension and mercy, be yet preserved in that unity wherein is strength!

To a Friend.

Upton 12th mo. 7th, 1840.

Never was our little church, and never were its distinguishing principles, more dear to me than they are at present. I wish for no change in its doctrines; none in its Christian testimonies, none in its mode of worship; and I crave that I and my children after me may be enabled to maintain them all, with holy integrity both in word and deed. This desire is founded on the conviction that the religion professed by our forefathers, and so long cherished by ourselves, is nothing more or less than the religion of the New Testament, "without addition, without diminution, and without compromise." I wish not to be anything better than a Christian, and can heartily subscribe to the lines:—

"Where names, and sects, and parties fall,
And Jesus Christ is all in all."

* * * * *

The war which was now raging in Syria, and the threatening of hostilities between France and England, in consequence of the part which this country was taking in it, were subjects which at this time painfully affected Joseph John Gurney's feelings. Referring to them in his Journal, he writes:—

10*th mo.* 12*th.* The dark gathering clouds of the political hemisphere, indicating approaching war, with a commencement of it (an extremity of folly on our parts!) in the East, have brought very sombre feelings over my mind; but I humbly trust that the tremendous evil of war between France and England will yet be averted. "The remainder of wrath thou wilt restrain."

Whilst these topics were thus agitating the public mind, Joseph John Gurney was induced, at the request of the Committee of the Peace Society, in London—a request in full accordance with his own feeelings—to write a brief "Address to Ministers of the Gospel, and to all Professors of Christianity, on the subject of War and Peace," which was soon afterwards published and very extensively circulated.

5*th mo.* 11*th*, 1841. This evening completed the correction of the Portable Evidence, with a view to the objections made to the tendency of some passages. I think the objections were, in fact, nearly groundless; yet in my plea for the divine authority of Scripture, I had not always expressed myself quite so guardedly, as might have been desirable. The work, as corrected, contains nothing, as far as I know, which can offend any sound Friend.

N.B.—I have not the smallest objection, but on the contrary, every wish, to alter or expunge anything which can be pointed out to me, in any of my works, at variance from the truth in its primitive simplicity, purity, and spirituality, as it has been always held by the Society of Friends.

After attending the Yearly Meeting in London, he writes:—

Upton, first day night, 5*th mo.* 30*th.* On fourth day, (the 19th,) the Yearly Meeting commenced; interesting and edifying has the whole occasion been. Meetings for worship at Devonshire house on sixth day; at Plaistow on first day last; and at Gracechurch-street, on fourth day; all excellent: a precious flow of the anointing, as I believe. The Yearly Meeting ended in much solemnity on sixth day evening. Yesterday we had our concluding meeting of ministers and elders, at which a very satisfactory minute was entered on the books respecting the return of my certificate. In the afternoon a good anti-slavery meeting, for the purpose of discussing the sugar question. Dr. Lushington and I both made speeches, and I hope the subject was pretty well cleared.

In allusion to a circumstance that was now deeply interesting his feelings, he continues:—

It remains for me to record a rich blessing which has been bestowed upon me since I have been in this neighborhood, in a most happy, good understanding, with my beloved friend E. P. Kirkbride; * our covenant being fully made to the pleasure and satisfaction of our friends. This great blessing, together with the near and precious unity of the Church, which has received me back into its bosom, (after my long absence,) with all cordiality and affection, has filled my soul with tranquil joy, and true heartfelt gratitude.

In the sixth month, in company with his brother Samuel Gurney, and his friend Josiah Forster, his daughter, and sister-in-law Rachel Fowler, Joseph John Gurney spent a few days in Paris, principally with the view of promoting the cause of emancipation in the French West Indian colonies. They obtained interviews with the king, and some of the most influential members of his government, in most of which Joseph John Gurney embraced the opportunity of stating the results of his own observations in the West Indies, in connexion with the question. The following is an extract from one of his letters during this visit to Paris:—

First day, 6*th mo.* 13*th.* At half-past three, yesterday, we were engaged to call on Guizot, to converse with him, and to give him my testimony, as an eye-witness, of the benefits of emancipation. Our aged friend Thomas Clarkson, had earnestly begged me to do so in the spring, and now I was fairly bound to the work.

After a little waiting, we were introduced to the minister, and were received with real kind-

* The daughter of Joseph Kirkbride, of Bridesburg, near Philadelphia, who had been, for some time, on a visit to her friends Jonathan and H. C. Backhouse, at Darlington.

ness. We sat down together, and nearly the whole time was occupied by the statement which I was enabled to make, I trust with some degree of clearness and force, of the results of emancipation in our colonies. He is familiar with English, so that I had the advantage of explaining the subject in my own tongue. Nothing could exceed his attention.

Soon after his return from Paris, Joseph John Gurney believed himself called to engage in a much more extensive service upon the continent of Europe.

"Having had an opportunity," he remarks, "of endeavoring to impress on the slaveholding government of France, the practical advantages of emancipation, as proved by experience in the British West Indian Colonies, I was anxious to lay the same evidence before two other governments similarly circumstanced, though not to so great an extent; Holland, holding about 60,000 slaves as I understand, chiefly in Dutch Guiana; and Denmark, holding about 40,000 in her West India Islands. But this was far from being the exclusive, or even the principal object which I had in view. I had long entertained the belief that some directly religious service on the continent of Europe awaited me, and I was comforted to find that my beloved sister Elizabeth Fry was under a similar exercise of mind, and had very much the same places in prospect as myself, in Holland, Denmark, Hanover, and Prussia.

A few days before leaving home, he writes in his Journal:—

7*th mo.* 18*th*. I do not wish to forget that life is short and uncertain. It is an inexpressible mercy to be permitted, notwithstanding all discouragements, to repose, with some degree of tranquil confidence, on the bosom of the Saviour. There may I ever find an availing rest!

Having received full certificates of the unity and concurrence of their friends, Joseph John Gurney, with his sister Elizabeth Fry, left London for Rotterdam, on the 31st of the 7th mo. 1841, accompanied by his daughter, and their niece, Elizabeth S. Gurney.

The following are extracts from his letters written during this journey:—

Rotterdam, first day, 8th mo. 1st.

We arrived at the beautiful quay of this city, amidst abundance of noble shipping, at six o'clock this morning. I had been told that Rotterdam was a disagreeable place, the hotels bad, and the people uncivil; but we find the contrary of these things to be true.

I find from our agreeable elderly friend, John S. Mollet, of Amsterdam, who is kindly come hither to meet us, that the various places for worship here, and in other Dutch towns, are well attended; and he speaks of "many serious people" who dwell here. There is no political distinction among the sects; all are tolerated, and all, as in America, are on a level; but the Government pays the ministers of the several denominations. The usual salary is upwards of £200 per annum, which is increased by the voluntary contributions of the flock.

It is a high privilege to be the companion of my beloved sister. She has a cheering and happy influence over our party, and over all whom she approaches. It is curious and instructive to observe the little congregations of young and old, which she gathers round her on ship-board and elsewhere; always for some good purpose; always with a view to the welfare of her fellow-men, and the glory of her God and Saviour.

2*d*. We were favored with a solemn and edifying meeting last evening, in company with a considerable number of pious and well-disposed people, who received our gospel message with kindness. After an early breakfast this morning, we walked through many a street and beside many a canal, among quickly succeeding scenes of evident commercial thrift, to the "boys' prison." There we found about 150 criminals, all under eighteen years of age; a poor prison, in point of construction and accommodation, for the juvenile offenders of all Holland; but, in point of discipline and management, excellent. The prisoners of the first or worst class, are kept in silence; those of the second class may converse a little; those of the third, or best class, as they please. We found almost all the boys in the school, which is admirably conducted, no punishment having been given in it for two years. The master exercises a powerful moral influence, and the lads make great progress in useful learning. The Scriptures are read to them daily; and when not in school, they work as carpenters, shoemakers, and tailors, being allowed about half their earnings. This proportion is subdivided into halves, one of which is reserved for them against their leaving prison, and the other is spent at the Canteen, a little shop within the walls, where various articles of food and convenience are sold.

After all, human devices for reform are in vain, unless God is pleased to touch and change the heart. This happily appears to have been the case with a considerable portion of these youths; and thus their reformation springs from the Fountain of all good. We addressed them in English, and John Mollet interpreted for us into Dutch.

This duty performed, we hired a carriage, and drove twelve miles through the country northward to Gouda. We were much interested by this little journey, which gave us the opportunity of seeing Holland, as it truly is,—an artificial country, redeemed from the sea, and preserved from it by vast mounds, green, fertile, flat, intersected by almost innumerable canals. These canals serve three purposes; they are at once the channels, roads, and fences of Holland. We passed by a large number of country villas, every one surrounded by small canals, and adorned with a flowery Dutch garden, and a summer-

house for smoking and tea-drinking, at the edge of the *ditch-water*, which is generally stagnant and green with vegetable corruption;—no wonder that fevers and agues abound! Yet the neat appearance of these residences, the curious *parterres*, the green shutters, &c., are quite attractive and agreeable. The country itself much resembles our Marshland, and low Lincolnshire; justly is it called "Waterland;" for taking into account the ponds, lakes, and rivers, as well as the canals and ditches, the water is said to occupy a full half of the Netherlands. Wind-mills are seen in great profusion, and are used for a variety of purposes, but chiefly for draining the marshes. The large white water lilies, as well as the yellow common ones, abound; and storks of a great stature are often seen stalking over the meadows. The natural soil of sand and mud affords no solid foundation for houses, which are built on piles driven into the earth; a remark which applies to the cities of Rotterdam and Amsterdam, as well as to the country districts. The industrious Dutch, however, turn their mud into good clinkers, with which their roads, in the utter lack of stones, are neatly paved.

Gouda is a considerable town, neatly built. Here there is a manufactory of tobacco-pipes, which employs 6,000 people. Our object was the famous women's prison for all Holland, a very inadequate building, containing nearly 400 women criminals; one class for misdemeanors, and the other for greater crimes. The discipline and moral care are admirable; they are well employed, instructed, fed, and clothed; their costume singular enough. We were joyfully received by two ladies who visit the prison, after the example, and, I believe, through the advice formerly given, of my beloved sister. Our visit to the institution was highly interesting; and some religious service occurred, with the help of interpreters, with each class of prisoners. Many tears were shed, and we trust some lasting effect may have been produced. My sister's visit here last year has been productive of important improvements, especially the change of men turnkeys, for suitable female officers, "*les gardiennes.*" The criminal women, like the boys at Rotterdam, are paid part of their earnings, and re-enter the world accustomed to habits of order and industry, and with money in their pockets. Yet many of them revert to crime, and return to prison.

We returned home to a late dinner; and this evening have been holding a philanthropic meeting with more than one hundred ladies and gentlemen, including the English ministers of the Episcopal, Independent, and Scotch congregations, and many of the Dutch, who could understand either English or French. I recited the story of the West Indies to a very attentive audience, after which our dear sister read a chapter in Isaiah, and addressed the company with much sweetness. All ended well; books and kind words were distributed in abundance, every one seemed to get his or her portion, and so the day ends in peace.

The Hague, 8th mo. 4th.

We left Rotterdam yesterday morning after an early semi-breakfast, and drove "two hours" distance, as they say here, to this beautiful city.

Amsterdam, 8th mo. 8th.

After writing my last letter, I sat down with my sister, John Mollet, and a sub-secretary of the interior, to digest a report to the government respecting the prisons, many of which my sister had seen in the course of her former tour in this country; so that she could now draw a comparison somewhat favorable as it regards their present condition. This done, we drove to the palace of the Prince of Orange, the heir apparent, whose wife, a daughter of the King of Wurtemberg, had summoned us to an audience. We both addressed her, under serious feelings, respecting her important responsibilities as the probable future queen of this country.

In the afternoon we called on that really devoted Christian, Dr. Capadose, the converted Jew, whose pious wife and lively children, as well as himself, interested us much. Afterwards we dined at Lady Desbrowe's, being met by Sir Alexander and Lady Malet,—the former Secretary of Legation, the latter, step-daughter to Lord Brougham; agreeable people, who seemed drawn to us by a feeling of affection; and Count Sanft, the Austrian minister. Sir Edward Desbrowe, the British minister, who had been absent on a journey, returned home before dinner was ended. He is a very spirited, sensible man, an old diplomatist, and much interested in the cause of education, freedom, &c. It was pleasant to see his young children cling round him on his return. I was obliged to leave this agreeable company, being sent for by the Prince of Orange. I drove to his palace, and was soon introduced to his private study. He received me standing, but was remarkably kind and open in his manner, probably about twenty-five years old. I spoke to him on the subject of slavery, and afterwards very freely on the importance and efficacy of simple primitive Christianity. I felt a true Christian love for him and desire for his welfare, and have a hope that the interview may not be entirely in vain. On my return to our ambassador's, I found that orders had been received for Lady Desbrowe, my sister, and myself to meet the king and queen at the Palais du Roi, the next day at half-past one; so that now the close exercise of mind which I had felt with a view to this visit seemed likely at last to have a practical result. My sister and I spent the latter part of the evening with our friend Groen Von Prinsterer and his wife, persons of distinction in the world, but of marked simplicity and piety. We were mentally refreshed in their company, and after this very full day were glad indeed to retire to rest.

Yesterday (seventh day) formed a peculiarly interesting conclusion to our stay at the Hague. The two dear girls and I breakfasted with a widowed lady, of the name of Fagel, whose pleasing manners and unaffected piety reminded us of the Baroness Pelet, at Paris. She has two daughters at home with her, and a son twelve years old, full of life and amiability, who is heir to the Fagel estate, being the only male now in that family, one of the most distinguished in Holland. We were favored with a very good family sitting after breakfast. The ladies speak English well. I had to minister to them all, and to pray earnestly for them, especially for the young heir; and it was, through mercy, a time of great tenderness. At twelve o'clock, we held a short lively meeting for worship at our hotel. The Desbrowes, Malets, Groens, Fagels, and many other interesting people were there. Above all, the Lord condescended to show forth the sweetness of his power and presence. The truth was, I believe, plainly spoken. Sir E. Desbrowe said afterwards that it was "everything that could be desired." The time was now come for the royal interview.

On our arrival at the palace, we were ushered into a handsome drawing room, where we were kindly received by an *aide de camp* and two ladies of honor. After some time of waiting, some large folding-doors opened, and the king and queen entered with the princess Sophia, their only daughter, aged eighteen. The king, who appeared to be verging towards sixty, is rather tall, thin, bright-looking, and very gentleman-like and easy in his manners. The queen, grave but kind; of a majestic person, quite interesting; the young princess quiet and pleasing. Everybody, as well as themselves, continued standing during our interview, which lasted considerably more than half an hour. It was to our feelings a time of divine favor, and we were both enabled to speak very plainly to them. They were evidently immediately attracted to my sister, whom the king questioned very pleasantly as to the first origin of her prison visiting, and as to her family, &c. She gave the history well, and unfolded the state of the prisons of Holland in a lucid manner.

She then mentioned my West Indian tour; on which I gave them my recital fully and clearly, yet as concisely as I could, pressing upon him the duty and safety of abolishing slavery in his own dominions. I felt helped in the service, and the opportunity of performing it was a peculiar relief to my feelings. I then gently, but pointedly, attacked the vile practice of the Dutch on the gold coast of Western Africa, (where they have a settlement,) of enlisting negro soldiers, by high bounty money, to serve as troops in Java and Surinam, a practice which entails the same horrible anterior steps in the heart of Africa, as the slave trade itself. I knew it was somewhat of a risk to mention the subject, but I felt it to be my bounden duty; and to my surprise, though our diplomacy had failed in the matter, the king immediately gave way, and declared his intention to put an end to the practice.

Afterwards my sister spoke to the king on the subject of education, and on the lamentable fact, that (out of a sort of false honor to the Roman Catholics) the Bible is at present entirely excluded from the public schools of Holland. The law of the land itself, as the king told us, excludes religion from the schools, on the ground of their being equally for all sects of Christians, and even Jews. My sister pointed out the fallacy of this plea, and it was cheering to observe how cordially he assented to our doctrine, that *education, without scriptural instruction, was merely giving power without a right direction, and that religious principle is the only true foundation of virtue.* My sister had then a little private chat with the queen; and, after a reciprocal and hearty exchange of blessings, we parted; the royal personages retiring through the same folding-doors, as had given them entrance. We brought with us Fowell's book, and the West Indies, for the king; and my sister's prison book, and my Essay on Love to God, for the queen. I also presented to the king an address of the Anti-Slavery Society. A text-book was presented to the young princess; and the queen, soon after we had left her, sent a pressing despatch for another for herself. May she imbibe many a precious truth from it! She is the youngest sister of the Emperor of Russia, and a member of the Greek church; evidently a person of benevolence, and, I think, serious feeling. On our way back to our hotel, we paid a farewell visit to Schimmelpennick, the minister of the interior, through whom we are to present our report; and about three o'clock drove off from the Hague, in safety and peace.

(To be continued.)

Account of RACHEL LLOYD, *of Birmingham, an Elder, who died 5th mo. 2d, 1854, aged 85 years.*

"The path of the just is as the shining light, that shineth more and more unto the perfect day." Perhaps, in few instances, has this truth been more exemplified than in the experience of this beloved and honored Friend; and it is encouraging to believe that records like the present may stimulate other travellers in the pathway to the kingdom, and animate them, whatever may be their trials and difficulties, to hold fast the beginning of their confidence steadfast to the end.

Rachel Lloyd was the daughter of George and Deborah Braithwaite, of Kendal, Friends well esteemed for their religious experience and stability, whose pious endeavors to train up their children in the nurture and admonition of the Lord, were eminently blessed in this their eldest child.

She was remarkable, from her earliest years, for a deep sense of reverence towards God, and a great fear of offending him;—indeed, she has frequently observed, that she could not remember the time when she was indifferent to the subject of religion. The record which she kept against herself exhibits ample proof of this. Though it does not appear that the enemy's assaults came to her in the form of reasonings and doubts on the important doctrines involved in the words of the apostle—"Being justified by faith, we have peace with God, through our Lord Jesus Christ"—yet, for some time, she had a humiliating sense that she had not attained to that full measure of peace and joy which her soul panted after; her extremely humble views of herself kept her long in a measure of bondage and fear,—these were, however, eventually exchanged for light and liberty.

In her twenty-third year, she was married to our late dear friend, Samuel Lloyd, and settled in Birmingham, where the remaining sixty-three years of her life were spent. In this new position, the same decision of character, and the same scrupulous adherence to duty for which she had been conspicuous before, marked her daily course. She loved the truth as it is in Jesus, and believed that the religious views in which she had been educated were in accordance with the principles of Christianity, as set forth by our Lord and his apostles. She was faithful in her support of them, both by precept and example, in her intercourse with others.

For many years she filled the office of Elder in the Society to which she was so undeviatingly attached, and many can bear testimony to the tender solicitude which she evinced that those on whom the gift of the ministry had been bestowed, might be faithful in their divine Master's service. She was herself careful not to neglect any opportunity of meeting with her friends, both for the worship of God, and for the promotion of good order in the Church. She was frequent in her attendance of the Yearly Meeting, and records with minuteness the proceedings on those occasions. Though most of those with whom she took sweet counsel, and who partook together with her of refreshment from the presence of the Lord, are, like herself, now numbered with the dead, her references to the character and services of some of them, are interesting and instructive. In one of these memoranda of an early date, she alludes to Elizabeth Coggeshall's taking leave of her English friends, "in the aboundings of gospel love," desiring that "grace, mercy and peace" might be with them. "The close of that season," she observes, "was marked with heavenly favor. May the grateful sense long remain! for not according to our deserts, but according to the multitude of his mercies, has the Lord dealt with us."

In setting out for the Yearly Meeting in 1810, her affectionate heart appears to have been tried and she remarks, "I felt rather more than usually low, though assured our dear offspring are under better protection than the kindest parental care can extend; and the Lord alone can truly bless our going out and our coming in." The Gospel services of our dear friend, Stephen Grellet, during this Yearly Meeting, are often alluded to, and her remarks on returning from it are instructive. "Reached home in safety, and found our dear circle in usual health, nothing in domestic or other matters have materially suffered through our absence; and surely it is a favor to have been thus allowed to repair to the solemn annual gathering, to be amongst some of the saints of the Lord, to hear his name exalted, and his dealings declared; and O, that a reverent sense of the mercy vouchsafed, and my own unworthiness, may deeply humble my heart, and lead it to increased dedication and watchfulness; and that nothing may be too near or too dear to part with, so that I may win Christ, and be found in Him at last."

In 1826, many endeared names occur in the pages of her little manual. That of William Forster is noticed at different times, from the period of his early dedication in the service of his Master; and deeply did she mourn his removal from the militant church. In reference to his ministry on one occasion she remarks, that he was beautifully led to describe some of his early experience, and closed his deeply instructive communication in words to this effect: "We do not want an eloquent ministry, we do not want flowery language,—we want a baptizing ministry, a ministry that will break the hard heart, and heal the wounded one,—a ministry that will lead us to Christ, the Fountain, and leave us there."

The following is taken from her pocket-book, under date 1828. "My heart is almost dismayed under a sense of my own imperfections, on this first of the new year. In retracing some of the mercies of the past, I ought to be bowed in humble thankfulness. My dear husband, on a religious visit to Ireland, was ill with fever, but through the favor of his Almighty Helper he was restored: I went over, and had the great comfort of attending upon him."

The next year is thus noticed: "How is my soul engaged in desire that, whatever conflicts may be permitted, they may further the work of sanctification." At the close of the same year, her sensitive mind is led to the confession that, unto her belongs "confusion of face" for shortcomings; but she adds, "O! may a compassionate Saviour graciously be pleased to uphold and assist, to look upon me in mercy."

In 1834, after allusion to some who were once conspicuous in the Society, but who no longer walked in unity therewith: "Although somewhat discouraged, I do not feel cast down below hope; O! may I be preserved from utterly fall-

ing! kept in hours of temptation, and experience some growth in grace, looking unto Jesus Christ for strength to help in time of need, and to become what he would have me to be, not so much regarding 'the things that are seen, and are temporal, as those not seen, which are eternal.'"

1842. "Slightly indisposed, and my mind tried. O! how often do I know what it is to be 'tossed and not comforted.'"

Seventh month, 3d. "The anniversary of my birth-day. I knelt, and unto the Lord I was bowed down greatly. How did I strive and lament my great weakness. Surely I do not think myself whole; I need the Great Physician's help, being almost cast down below measure. If I could know that any poor pilgrim, who was tried like myself, had got safely into the haven of rest and peace, it would encourage my drooping soul." "O! that I could find him whom my soul loveth, and be enriched with his legacy of peace. My heart is full of desire to grow in grace, and in the saving knowledge of God. O! I want to distinguish between the Saviour's voice and that of my soul's enemy more clearly, and to live to the praise and glory of the Lord Jesus Christ."

In proportion to her value for those views of Christian truth, which she had so long held in unison with the beloved partner of her life, may be estimated her grief and the trial of her faith, when her most endeared friend, and some of her children, were induced to pursue a different course; yet she firmly adhered to her own conscientious convictions of religious duty. In the winter of 1849, she was called to resign this beloved companion; and although she was enabled to fulfil her duties with unabated promptness, yet it was evident she continually felt her bereavement.

The character of those who are worthy of double honor, cannot always be fully portrayed without the appearance of eulogy; but whilst it is desired distinctly to mark who it is that maketh them to differ, and to ascribe all real excellence to the work of His grace alone, the force and beauty of example ought not to be lost; and of our dear friend it may be truly said that, "given to hospitality," the poor, as well as the rich, were fed from her table; those she esteemed the Lord's messengers were peculiarly welcome, and the stranger found a resting-place at her gate. Her bounty was not confined to local charities, nor to claims more directly at home; it was of a diffusive character. From her fifteenth year to the close of her life, she wept and she worked for the Negro race. The last time she rode out, she went to pay some of her accustomed calls at the abodes of poverty; she was then in her usual health, and remarkably active for a person eighty-four years of age. At the close of that very day she fell, and broke the bone of her left hip. This afflictive dispensation commenced a fresh era in her life; from being active and independent, she was rendered helpless, and obliged to rely on the assistance of others. In this season of severe trial, the fruits of the Spirit were manifested in meek submission, patience and thankfulness for remaining favors, often contrasting her own experience with that of those less favored than herself with outward accommodation. Most endearing was the intercourse into which these new circumstances introduced the junior members of her large family, who regarded it as their privilege to minister in any way to her comfort.

Towards the end of the Eleventh month, 1853, she was seized with an illness that greatly prostrated her strength, and she thought would "take her home." She remarked that she had been hitherto nicely helped along, and that she should be helped to the end; for help was laid on One mighty to save, and able to deliver; and that he would help all those who come unto God by him. She had now arrived at that period when faith was soon to be exchanged for sight, prayer for praise, and grace for the fruition of glory. Thinking her end was near, she said with emphasis—"I live to die; I die that I may live eternally." "Don't be distressed for me; my Saviour is near, whose own dear name is love." She spoke of the joys awaiting her, of the eternal crown of glory, with which the sufferings of this present time were not to be compared. She remarked to her medical friend—"I do not see how I can do better than to be left in the hands of the Lord." She was grateful for his attentions, and on his expressing his regret that they were not more availing, she promptly said—

> "The Lord he is good, His mercies are sure;
> He only afflicteth in order to cure."

The fear of death was taken away: "I have no fear," were words often repeated. She seemed to dwell in a heavenly atmosphere; frequent were the expressions of praise unto Him who had loved her, and washed her from her sins. Alluding on one occasion to her many blessings, but above all to the sense of the pardoning love of God in Him whose precious blood takes away every stain, she thanked her weeping attendants for their kindness, and told them not to be anxious about her: "The Lord is my Shepherd; I shall not want."

Fifth month, 1st. She sank rapidly during the night, and was able to say little during the following day, the last she spent on earth; but her voice retained its usual affectionate sweetness, which gave a double force to her expressions. On being reminded of the Saviour's words—"Peace I leave with you; my peace I give unto you"—she warmly rejoined, "Peace, peace;" and when the fourteenth chapter of John was commenced, she took up the words, and finished the sentence with emphasis. During the even-

ing, she made some sweet remarks respecting the change that awaited her in the presence of Jesus; and spoke of the faithfulness of his promises, and of the support she had experienced throughout her illness. Those present seemed treading with her the borders of that heavenly kingdom, of the joys of which she was so soon to partake; and, in some degree, to realize the happiness of being "absent from the body, and present with the Lord."

About eleven o'clock, she welcomed with much pleasure the return of a beloved son and daughter, and then appeared desirous of rest, saying, "I shall soon be asleep." Once more she was aroused by a short paroxysm of pain; then again closed her eyes in a sweet slumber, to open them no more on earth. She is now, we reverently believe, for ever with the Lord; freed from all the cares and sorrows of this mortal life, having had an entrance granted her into the everlasting kingdom of our Lord and Saviour, Jesus Christ.—*Annual Monitor.*

FRIENDS' REVIEW.

PHILADELPHIA, FIFTH MONTH 19, 1855.

Our readers will find in the present number, a copy of the Report presented to our late Yearly Meeting by the Committee charged with the care of promoting the improvement, in the arts of civilized life, of the remnant of the once powerful Six Nations of Indians, now residing on the Alleghany Reservation, New York.

About sixty years have passed away since the labors were commenced by our Yearly Meeting, of extending to these Indian natives and to some others in their vicinity, the arts and benefits of civilized life. In the early periods of their progress in this work of benevolence, two methods, different in their nature and character, but directed to the same object, were tried. A few Friends, under the direction of the Yearly Meeting's committee, were engaged to reside in their immediate vicinity, to instruct the natives in the cultivation of their land and in domestic economy. This effort was, of course, chiefly, though not exclusively, directed to the improvement of the adults, and from the natural repugnance to change manifested by the Indians, in common with mankind at large, the progress and advancement of these people were necessarily slow. A number of youths, of both sexes, were placed in the families of Friends within the limits of our Yearly Meeting, to be instructed in mechanical occupations and trained to the arts of domestic life. The modes of living, among Friends where these youths were located, were so different from those which prevailed in their native country, and to which, after the few years of their education had past, they were unavoidably returned, that very little advantage was effected by this attempt at their domestication. They were, in fact, educated for one sphere of life, as far as they were educated at all, and then, necessarily, placed in another entirely different. And here we may remark, that near the time when these labors of Friends were commenced, a deputation of Chiefs, of whom the celebrated Cornplanter was one, visited President Washington, and in the course of their communication, requested that the Government of the United States would receive and educate a few of their young people; but the President, apparently perceiving the incongruity of the education which they would be likely to receive, with the life which they must afterwards lead among their own people, prudently declined the proposal, and advised that the instruction in question should be extended to them in their own country. And the establishments which Friends then attempted among them received the cordial approbation of this discerning statesman.

The efforts recently made, both by Friends and by many others, to establish and maintain schools among them, particularly those on the manual labor plan, appear more likely than any other mode, to reclaim the wild, wandering inhabitants of the forest, and to disseminate among them the arts and comforts of civilized life. It may now be considered as a settled point that the only hope of preserving from utter extinction, the remnants of the once powerful tribes which overspread this extensive continent, depends upon their conversion from nations of hunters to peaceful cultivators of the soil; and while we properly receive satisfaction from the success thus far attained from the labors of Friends, in relation to the natives on the Alleghany Reservation, we must deeply lament that those labors are of so partial and limited a character. There are, probably, on the Alleghany not less than three hundred natives, of an age to be objects of education, to which number, those who receive instruction at the Tunesassah School bear a very diminutive ratio. As stated in the Report, the Committee are very desirous to engage the services of a Friend, suitably quali-

fied for assisting in the prosecution of this benevolent design. Such a service cannot be undertaken without some sacrifice of domestic comfort; yet it is to be hoped that this work, so important to the natives, may not be impeded or paralyzed by a want of the requisite agencies for its successful accomplishment.

We give, in another column, a notice, extracted from a Vermont paper, of a venerable Friend who has been lately removed from the Church militant. By a private letter, the editor is informed that the subject of this notice, Clark Stevens, was one of the first, if not the very first member of our religious society, in the part of the country where he resided. He was one of the hardy pioneers who entered it while it was covered with its primitive forest, and while engaged with a few of his neighbors in clearing the land, religious convictions were gaining strength in his mind, until he believed it his duty to invite them to assemble with him on First days, to hold meetings for worship. In this way a little meeting was instituted, they sitting silently together, after the manner of Friends. He at length felt engaged at times to utter a few words in the line of the ministry. After a number of years, he heard of a Monthly Meeting held at Danby, one hundred miles distant. To this meeting he went, and making application for himself and wife, they were soon after admitted as members; and, eventually, the little meeting which he had been instrumental in gathering, was acknowledged. He soon became an active and useful member, cheerfully travelling the distance to that Monthly Meeting, till others were settled nearer. He also performed many long journeys in the service of the Society, which, in the then recently settled state of the country, could not be accomplished without considerable labor. He peacefully closed his useful career in the ninetieth year of his age.

Married,—At Friends' Meeting House, at Western Plain, Iowa, on the 25th of Fourth month last, T. Ellwood Collins, son of Peter and Sarah Collins, to Sarah, daughter of Dearman Williams, of the State of Ohio.

——, At Friends' Meeting House, Weare, N. H., on the 20th of Twelfth month last, John Thorndike to Hannah Maria Page, both of Weare.

Died,—On the 6th of First month last, at the residence of her son-in-law Isaac Rakestraw, Margaret Lupton, a member of Upper Springfield Monthly Meeting, Mahoning County, Ohio, in the 84th year of her age. She had been laboring under many bodily afflictions for a number of years past; yet we believe through watchfulness she was enabled to bear those dispensations with patience and Christian resignation.

——, On the 5th of First month last, at Salem, Columbiana Co., Ohio, Abigail Fawcett, a member of Upper Springfield Monthly Meeting, in the 68th year of her age. She was a good example of Christian moderation, and faithfully attended our meetings for worship and discipline when health permitted, patiently bearing the various trials which fell to her lot.

——, At his residence, Mine Hill, Morris Co., N. J., on the 25th ult., John Sammis, in the 34th year of his age, a member of Rahway and Plainfield Monthly Meeting. He suffered much during his sickness, but a clear prospect was granted him of happiness in the life to come, which he manifested by the frequent expression of short but consoling sentences. Near his close he exclaimed, "blessed Jesus, come!"

——, At Providence, R. I., on the 12th ult., of consumption, Stephen Atwater, aged 39 years.

The removal of this dear friend in the midst of his usefulness, will be widely felt. Being of an active mind, he zealously engaged in works calculated to promote the highest interests of mankind. He was evidently conscious that God alone can give the increase, while it is the duty of the Christian to plant and to water. His sympathy with the afflicted, the erring and the oppressed, was evinced by his devotion to their cause. He was one of a small number who were engaged in imparting religious instruction to the inmates of our prisons. He was also an early and efficient laborer in behalf of Sabbath Schools among us, imparting through their means, scriptural instruction to the young. While sincerely attached to the principles of Friends, he regarded as Christian brethren all, of whatever denomination, who love the Lord Jesus in sincerity.

——, Of lung fever, on the 28th of last month, at his residence in Kansas Territory, Haw-ko, a Shawnee Indian—a member of the Society of Friends. He was a man of exemplary life, and was in the practice of reading the scriptures daily in his family.

——, at her residence in the city of New York, on the 23d of 4th mo. Sarah C. Hawxhurst, widow of the late Nathaniel Hawxhurst, in the 81st year of her age; an esteemed minister of the religious Society of Friends.

From her youth she had been devoted to the promotion of truth and righteousness, and the welfare of suffering humanity, irrespective of color, country or creed. Distrustful of herself, yet firm in adhering to what she believed to be her duty, she desired to follow peace with all men, and with remarkable simplicity of character, filled up her appointed sphere of labor, diligent in business, fervent in spirit, serving the Lord. She devoted much time and personal service to the various charitable institutions in New York, in which she felt a lively interest; but her chief object was the circulation and promoting the reading of the Holy Scriptures, and religious tracts. She was ever watching for suitable opportunities to distribute them, and probably circulated hundreds of thousands of pages during her life. It may truly be said of her that she loved mercy, did justly, and walked humbly with her God, and her friends

have the consoling assurance that, through redeeming mercy, she has entered into the joy of her Lord.

DIED,—On the 23d ult., ANNA MARY, wife of Caleb Taylor, of London Grove, Chester Co., Pa., in the 29th year of her age, a member of New Garden Monthly Meeting. Previous to the alarming symptoms of her complaint appearing, she expressed to her husband her full conviction that she would not recover from this sickness; and hard as it naturally was to break the endearing ties of earth, all had been made easy for her—that her concern was not for herself, but for the dear ones she would leave behind; and her earnest prayer was that they might so live that when time should be to them no more, they might be prepared to join her in the mansions of eternal happiness

——, Of paralysis, on the 31st of Seventh month, 1854, at his residence in New Hartford, Oneida Co., N. Y., NATHAN BISHOP, a member and elder of New Hartford Monthly Meeting, in the 83d year of his age.

——, On the 22d of Third month last, at the same place, LUCY, widow of the above, in the 82d year of her age.

——, Of consumption, on the 23d of last month, in Westmoreland, N. Y., ELIZABETH N., wife of Nathan L. Hakes, in the 24th year of her age, a member of New Hartford Monthly Meeting. During the progress of her disease, it was observed that the love of reading the holy scriptures and other religious books increased. Her last advice to her friends was often to retire for divine meditation; and they have the consoling evidence that her close was peace.

——, On the 12th of last month, at the residence of her father in Mahaska Co., Iowa, HANNAH BRIGGS, eldest daughter of Job and Ann Briggs, in the 23d year of her age. She was a member of Spring Creek Monthly Meeting. She gave satisfactory evidence to her parents and friends that her close was peaceful.

——, At her father's, Twelfth month 4th, 1854, REBECCA RAYL, wife of Isaac W. Rayl, and daughter of William and Phebe Macy, in the 21st year of her age—a member of Richland Monthly Meeting, Hamilton County, Indiana.

——, At the residence of his parents, in Jones Co., Iowa, on the 31st of Twelfth month last, RUFUS, son of Matthew and Anna Winslow, aged nearly 22 years—a member of Red Cedar Monthly Meeting, Iowa.

——, On the 4th of Tenth month last, at the residence of his father, in Jasper Co., Iowa, ISAAC ARNOLD, son of Jesse and Mary Arnold, in the 20th year of his age—a member of Spring Creek Monthly Meeting.

——, On the 17th of Twelfth month last, ASENATH T., wife of Israel Smith, a member of Three Rivers Monthly Meeting.

The following beautiful obituary of one of the early settlers of Vermont, was copied from a newspaper of the vicinity in which he lived.

"Another of our patriarchs has fallen, and a life which we could ill afford to lose from among us, has mingled itself with the higher life of a better world. With the sadness of one who hears of the death of a father, have we just heard of the death of the venerable Clark Stevens, of East Montpelier. He had lived to the ripe old age of his ninetieth year; and was gathered to his fathers "as a shock of corn cometh in in its season." He had wrought out his work, and wrought it well. To the last, he was the simple, sensible, child-like man of God, full of philanthropy, full of zeal in the cause of humanity, full of ardor for the welfare of his race. He was among the hardy pioneers in the settlement of Montpelier, and one of its intelligent and active officers in the organization of the town in 1791. He was extensively known and greatly beloved among the Society of Friends throughout the country, as eminently a good man and a preacher of righteousness. He died as he had lived, peaceful and tranquil, full of hope, full of love to all mankind, and asking his mournful friends to give his love to all. Over the grave of such a man as Clark Stevens, it is pleasant to reflect how truly all good men, of whatever sect or denomination, are "one in Christ;" and how narrow and frail are the differences that divide the children of light from each other. Mr. Stevens was a consistent Quaker, and the writer of this humble tribute to his memory is a Congregationalist; yet when "our hearts burned within us as we talked together" on congenial topics, every shadow of difference in theological opinions was forgotten, and our hearts melted into one. Venerable man! we hope to meet thee again within that pure realm where all sectarian hues shall be gently laid aside, for the "white raiment" of the redeemed before "the Throne."

REPORT OF THE COMMITTEE OF PHILADELPHIA YEARLY MEETING ON INDIAN AFFAIRS.

To the Yearly Meeting:—

The Committee appointed to promote the gradual civilization and improvement of the Indian natives, report:—

That the Boarding-school established for the Indian children at Tunessassah has been kept up, and continues to give satisfaction. There have been as many as seventeen boarders, whose general deportment and progress in learning have been encouraging. Some of them render assistance in the business of the family, and are also employed in sewing, knitting, &c.; and they all seem to be as happy and as readily controlled as the children of whites are, when separated from their parents.

A portion of the Holy Scriptures is read to them daily, and meetings for Divine Worship are held on First and Fifth days; on which occasions the conduct of the pupils is orderly and becoming. One of the Committee, who spent several weeks at the Settlement during the past winter and spring, remarks in a letter: "I have been comforted and encouraged in believing, that our small, silent meetings have been owned by the Great Head of the Church, and that the coun-

tenances of the little children, at times, give evidence that they are favored to feel something of it."

The School has averaged about 22 pupils, and sometimes as large a number as 28 or 30 has attended; but the day-scholars are, as usual, very irregular in coming. When it is considered that none of the children, on entering the school, are familiar with the English language, and many of them scarcely understand it at all—while the Teacher is equally unacquainted with the Indian tongue—it will be perceived that the difficulties to be surmounted in teaching them are not light. Notwithstanding these, however, considerable progress has been made in their studies; and under the tuition of a competent Teacher, they seem as susceptible of learning as any other children. Eleven of the scholars read in the New Testament, and two in the first class Reader, two read in the Spelling-book, and others are learning to spell. Twelve of them write, and have made different degrees of progress in Arithmetic. The order observed by the children in the family is commendable. They are assembled in the Collecting-room a short time previous to meals, and, on liberty being given, walk one by one to the table and take their seats quietly—sitting in silence until all are helped, when they partake of their food with but little conversation. In the evening they are brought together in the Collecting-room, and say a short lesson; after which, a portion of the Holy Scriptures is read, and they then retire for the night in the same quiet and orderly manner. A Committee who visited them last autumn, say in their report: "It was gratifying to us to witness the lively interest which most of the children evinced in the pursuit of knowledge, and some of them have made considerable advancement, and apply themselves with diligence to their lessons. The order and quiet observed by them in the school, and their cheerful submission to the regulations adopted for the government of the family, were causes of much satisfaction to us."

From the opportunity afforded for judging of the effects of the Boarding-school, we are of the judgment, that if it can be properly supported, under suitable care-takers and Teachers, it promises to be of more permanent benefit to the native children, than any other plan which has been tried. It is chiefly upon the youthful mind that we can hope to make a profitable and lasting impression; and this is much more likely to be accomplished when the children are withdrawn from the improper and hurtful influences to which they are exposed among their own people. Many of the Indians seem to appreciate the advantages their children enjoy under the care of Friends, and are anxious to have them placed at the school; so that, if we had the means and sufficient help, the number of pupils might be much increased.

During the past year the Indians have not done much at clearing and fencing new land. Generally, they have raised an adequate supply of provisions for their families; but the unhappy divisions existing among them respecting their form of government have had a paralysing effect, as respects their agricultural and domestic improvement.

The Committee are desirous of engaging the services of a man Friend, to assist in the management of the farm and other concerns, and will be glad to receive early application from any one who may feel drawn to engage in this work of benevolence.

Our friend John Wood, feeling himself released from the concern, he was succeeded, in the 10th month last, by our friends Samuel and Rachel Whitson, who now have charge of the establishment of Tunessassah.

We are aware that the work of civilization has advanced slowly; but it must be remembered, that a long course of years is required to change habits and customs which have existed for ages, which have become deeply rooted, and to which the Indians are strongly attached. When we consider this, and the peculiar hardships and discouragements which the Natives have had to encounter from the whites, we think the melioration already effected in their condition and manners, is quite as great as could reasonably have been anticipated. Contrasting their situation now, with what it was half a century ago, the improvement in comfort, in domestic economy, and in the arts of civilized life, is striking and encouraging. Many of the greatest difficulties have been in good measure overcome, and we think there is cause to persevere in the endeavor to promote the welfare of this interesting people, and to prosecute with energy the work of benevolence in which our forefathers felt themselves religiously drawn to engage, in order to discharge a debt of gratitude, which they believed due from the whites to these untutored, but hospitable children of the forest.

From an examination of the accounts of our Treasurer it appears, that he had in his hands, on the 19th ult., $285 84 in cash, and securities amounting to $12,938 00.

Signed on behalf and by direction of the Committee, THOMAS EVANS, *Clerk.*

THE COST OF BOMBARDING SEBASTOPOL.

The bombardment of Sebastopol, by the last advices, had continued for thirteen days, and according to the English accounts, a steady progress was making against the works, though Gortschakoff's report, the latest, says the Allies' fire was slackening. The iron shot fired into Sebastopol exceeded anything of the kind that the annals of war have ever recorded. Five hundred guns, firing one hundred and twenty rounds a day, gives a total of sixty thousand rounds, which may well be termed an "infernal fire," as Gortschakoff

called it. It is estimated that the amount of shot fired in the thirteen days of the bombardment by the Allies, equalled thirty-five millions one hundred thousand pounds, which would cost, not including the transportation and powder, $313,380. The powder would cost $702,000, making a total of over a million dollars. This, if it resulted in the capture of the place, would be cheap, but the correspondent of the London Times, who is a spectator of the bombardment, says, in his last letter, "we are not one inch nearer the town than we were last October."—*Philadelphia Ledger.*

THE PRESENT STATE OF THE DOCTRINE OF SQUATTER SOVEREIGNTY.

Not long since we published some exhortations addressed by southern journals to the slaveholders, instigating them to spend money freely in carrying the elections in the territory of Kansas. The advice seems to have been taken. An army of voters went over the frontier of Kansas, distributed itself in detachments among the different districts, obtained the victory, elected the pro-slavery candidates to the legislature, and came home again in triumph.

A paragraph in another part of this sheet describes the return of a portion of the mercenaries in this service to their own state. They came back like a conquering army to old Rome; their return to the town of Independence was a triumphal entry.

There are two things to be inferred from the result of the Kansas election achieved by such means. One is the profound respect which the friends of the Nebraska act entertain for the doctrine of popular sovereignty. While it was yet under discussion, the doctrine of its friends was that the inhabitants of the territory ought, even while the settlement was yet in its most incomplete and rudimental state, to determine for themselves what institutions they would tolerate, and whether they would allow the existence of slavery or not. Not even Congress, it was contended, ought to interfere in any question of legislation for the territory. This doctrine was asserted in speeches on the floor of Congress, presented by newspapers in every form of argument, proclaimed at public meetings, and embodied in resolutions adopted by committees. The instant the bill was passed, these very men resolved that the inhabitants of the territory should not settle the question of slavery for themselves, nor even elect their own territorial officers. They swarmed over the boundary of Kansas, elected a delegate to Congress from the territory, and then returned to Missouri. A second election took place a few days since; the friends of slavery made a second incursion into the territory, won another triumph, and returned to celebrate it in Missouri. Never did any party make more scandalous haste to convict itself of hypocrisy and give the lie to pretences which it had just uttered and the echo of which had scarcely yet died away. The pretext of popular sovereignty was only used to get rid of the prohibition of slavery in the territory; as soon as it has served its purpose, it is discarded and sent after the prohibition.

The second inference from these proceedings is, that the friends of the Nebraska bill, even while supporting it by the argument that it could never possibly carry slavery into any part of the territories, cherished the design of making Kansas perforce a slave State. The passage of the bill was the signal for an organized attempt to seize upon the territory for slavery. Their pioneers were first on the ground; the first public meetings held in Kansas passed pro-slavery resolutions. The execution of their scheme has never been allowed a moment's pause. They have their journals established in the territory; their mercenaries, recruited in Missouri, went over and carried the first election in their favor, and have now carried the second against the wishes and feelings of the actual and permanent inhabitants. Every circumstance in the history of Kansas, since it became a territory, points clearly to an original intention, on the part of those who brought forward and supported the Nebraska bill, to make it eventually a slave state. Kansas, New Mexico and the new state which they designed to erect out of southern California, were to form a barrier of slave states, completing the belt across our continent, to the south of which slavery was to propagate itself in security towards the isthmus of Central America.—*Evening Post.*

CURIOUS COMBINATION.

Mr. Campbell, of Columbus, Ohio, has made application at Washington for a patent, making a bond of union between cast iron at a very high temperature, and glass in a state of fusion, and designed for boxes in which the axles of wheels revolve. The glass is for the interior of the box, and, causing but little friction, it requires but little lubrication, and is, therefore, economical, costing less than cast iron. The Intelligencer says:—

"The tests to which the specimen we have seen has been subjected, at once convinced us that glass thus embedded in iron could sustain extraordinary pressure and the most powerful blows; but a doubt arose in relation to the inequality in the contraction and expansion of the two materials, by sudden changes in their temperature. Iron, however, expands and contracts by heat far more than glass, and the cast-iron box being expanded to its utmost when the glass congeals, all its after tendency by this means must necessarily be to embrace the glass within it; and this glass being in the form of an arch, with its bases and apex both embraced by the

iron, it can yield to no power that is not capable of literally crushing it to powder."

From the Annual of Scientific Discovery, 1855.

ON THE CONSTRUCTION OF A SUBMARINE TRANSATLANTIC TELEGRAPH.

The following communication, on the feasibility of constructing a submarine telegraph across the Atlantic, has been addressed to the Secretary of the Navy by Lieutenant Maury:

Sir,—The United States brig Dolphin, Lieut. Commandant O. H. Berryman, was employed last summer upon especial service connected with the researches that are carried on at this office concerning the winds and currents of the sea. Her observations were confined principally to that part of the ocean, which the merchantmen, as they pass to and fro, upon the business of trade between Europe and the United States, use as their great thoroughfare. Lieutenant Berryman availed himself of this opportunity to carry along also a line of deep sea soundings from the shores of Newfoundland to those of Ireland. The result is highly interesting, in so far as the bottom of the sea is concerned, upon the question of a submarine telegraph across the Atlantic; and I therefore beg leave to make it the subject of a special report.

The line of deep sea soundings seems to be decisive of the question as to the practicability of a submarine telegraph between the two continents, in so far as the bottom of the deep sea is concerned. From Newfoundland to Ireland, the distance between the nearest points is about 1,600 miles;* and the bottom of the sea between the two places is a plateau, which seems to have been placed there especially for the purpose of holding the wires of a submarine telegraph, and of keeping them out of harm's way. It is neither too deep nor too shallow; yet it is so deep, that the wires, but once landed, will remain forever beyond the reach of vessel's anchors, icebergs, and drifts of any kind, and so shallow, that the wires may be readily lodged upon the bottom. The depth of this plateau is quite regular, gradually increasing from the shores of Newfoundland to the depth of from 1,500 to 2,000 fathoms as you approach to the other side. The distance between Ireland and Cape St. Charles, or Cape St. Lewis, in Labrador, is somewhat less than the distance from any point of Ireland to the nearest point of Newfoundland. But whether it would be better to lead the wires from Newfoundland or Labrador is not now the question; nor do I pretend to consider the question as to the possibility of finding a time calm enough, the sea smooth enough, a wire long enough, a ship big enough, to lay a coil of wire 1,600 miles in length; though I have no fear but that the enterprise and ingenuity of the age, whenever called on with these problems, will be ready with a satisfactory and practical solution of them.

I simply address myself at this time to the question in so far as the bottom of the sea is concerned, and as far as that the greatest practical difficulties will, I apprehend, be found after reaching soundings at either end of the line, and not in the open sea.

A wire, laid across from either of the abovenamed places on this side, will pass to the north of the Great Banks, and rest on that beautiful plateau to which I have alluded, and where the water of the sea appears to be as quiet and as completely at rest as it is at the bottom of a mill-pond. It is proper that the reasons should be stated for the inference that there are no perceptible currents, and no abrading agents at work at the bottom of the sea, upon this telegraphic plateau. I derive this inference from a study of a physical fact, which I little deemed, when I sought it, had any such bearings.

Lieut. Berryman brought up with Brooks's deep sea sounding apparatus, specimens of the bottom from this plateau. I sent them to Prof. Bailey, of West Point, for examination under his microscope. This he kindly gave; and that eminent microscopist was quite as much surprised to find, as I was to learn, that all these specimens of deep sea soundings are filled with microscopic shells; to use his own words, "not a particle of sand or gravel exists in them." These little shells, therefore, suggest the fact that there are no currents at the bottom of the sea whence they came—that Brooks's lead found them where they were deposited in their burial place after having lived and died on the surface, and by gradual sinking were lodged on the bottom. Had there been currents at the bottom, they would have swept, and abraded and mingled up with these microscopic remains, the debris at the bottom of the sea, such as ooze, sand, gravel, and other matter; but not a particle of sand or gravel was found among them. Hence, the inference that these depths of the sea are not disturbed either by waves or currents. Consequently, a telegraphic wire once laid there, there it would remain, as completely beyond the reach of accident as it would be if buried in air-tight cases. Therefore, so far as the bottom of the deep sea between Newfoundland, or the North Cape, at the mouth of the St. Lawrence, and Ireland, is concerned, the practicability of a submarine telegraph across the Atlantic is proved.

In this view of the subject, and for the purpose of hastening the completion of such a line, I take the liberty of suggesting for your consideration the propriety of an offer, from the proper source, of a prize to the company through whose telegraphic wire the first message shall be

* From Cape Freels, Newfoundland, to Erris Head, Ireland, the distance is 1,611 miles; from Cape Charles, or Cape St. Lewis, Labrador, to ditto, the distance is 1,601 miles.

passed across the Atlantic. I have the honor to be, respectfully, &c., M. F. MAURY,
Lieut. U. S. Navy.

Hon. J. C. Dobbin, Secretary of the Navy,
Washington, D. C.

THE TRUE SOURCE OF ENGLAND'S DANGERS.

There is an article in Blackwood's Edinburg Magazine, inquiring, "*Whence come our dangers?*" and attributing them all to the neglect of preserving a large standing army in time of peace. Unquestionably to have carried out a war policy like that of France, with its gigantic military organization, might have made England appear stronger in the Crimea for the time, but it is rather by following the peace principles of Mr. Bright, the Quaker, than the war principles of Blackwood, that England's real dangers would be best averted.

Thus far, our own country has had a just dread of a standing army, and this has been the true source of our strength. With a territory as large as all Europe put together, we have a military force of about one thousandth part the strength. In Europe, at this moment, there must be between five and six millions of armed men. The true sources of England's real dangers are her debt, the demoralization of her army, and her love of domination.

Debt renders her taxes insupportable, and obliges her laboring classes to emigrate, or grinds them down by poverty so as to lose all generous patriotism. Will a standing army help that? It may keep down insurrection; it may, as now proposed, augment its own ranks by conscription. But every conscript will cost more to procure and to keep on the poor and starveling pay of the private soldier in the English army, than the liberal sum we were able to pay our men in the last Mexican war. Thus we had volunteers by thousands, wherever a horn was blown. Never is money so utterly wasted, or the productive industry of a country so quickly squandered, as in the support of an unnecessary army. Had America, at the revolution, begun to keep house upon the war scale of France, instead of being now in easy circumstances, and pecuniarily able to battle with any nation for a just cause, we should have repelled emigrants by our taxes, been utterly bankrupt like Mexico, and had to sell the land we then possessed, instead of purchasing the territories which are now our richest mines of wealth.

The *demoralization* of an army kept up in time of peace is another great source of England's present weakness and danger. Courage it has, and a good drill practice, but all its arrangements are now found fitted only for a review in Hyde Park, or an encampment at Cobham. It has no organization for a successful campaign, and worse than none. Its officers are all demoralized by having nothing to do. Seniority, routine, high family connections, and even money, but not merit, have filled all its important offices, from the Commander-in-chief downwards, until in time of extremity, the brute force of the soldier, not the skill of the General, is the only bulwark left to roll back the tide of war.

In addition to this, *a standing army in time of peace is the most certain of all causes of war.* Instead of being a protection, it is a constant source of danger, by tempting a nation to haughtiness and aggression, instead of relying on the justice of its demands. Thus characteristically the encampment at Cobham, and the boastful exhibition of England's fleet, was the natural precursor of the latter being sent to the Baltic, and the former to the Crimea. It was the French army that made it necessary for Louis Phillippe to seize Algiers, and fertilize its arid sands with the blood of his best soldiers. It was this same sense of military power in the Czar, becoming superior to that of right, which led him to pounce like an eagle upon Turkey. It was the necessity of employment for his soldiers in some foreign war that led Louis Napoleon to strike at Russia like a rattlesnake or a copperhead. And it was, as we have seen, England's vaunting reliance on the broadsides of her steam navy that made her adventure on the Quixotic task of a war with Russia.

Should this war be carried on by Great Britain, there must be *a greater centralization of power*, the liberal members must retire and a Tory government rule. The rights of neutral nations will be infringed and complications innumerable arise. When will England learn, and when will France and Austria believe, that the cheapest defence of nations is the exercise of justice and benevolence? No people in the world is at this moment so really independent, or strong, or possessed of that respect which arises from acknowledged power, as the United States, and all this is chiefly owing to the simple policy of *not* having a large military force kept up in time of peace.—*Public Ledger.*

THE CHIPPEWAY NATION.

The St. Louis Republican thinks that there is reasonable prospect of reclaiming the whole nation of Chippeway Indians from barbarism. The leading feature of the treaty recently made between this tribe and the United States, is, that as fast as individuals or communities become civilized to a certain extent (of which the United States Commissioners are judges,) they are to be admitted to all the rights and privileges of American citizens. The desire to come under this condition is very general, it is said, and large sums, will be expended this year, both by the Indians and Missionary Societies, in building school houses and in the purchasing of farming utensils. There are more than two hundred thousand Indians thus awaiting to be civilized, and the experiment is likely to be tried fairly *for*

the first time since the settlement of America, of extending equal rights to the aborigines.

THE BANK OF ENGLAND.

The Bank of England must be seen on the inside as well as the out, and to get into the interior of this remarkable building, to observe the operations of an institution that exerts more moral and political power than any sovereign in Europe, you must have an order from the Governor of the Bank. The building occupies an irregular area of *eight acres* of ground; an edifice of no architectural beauty, with not one window towards the street, being lighted altogether from the roof or the inclosed areas. The ordinary business apartments differ from those in our banks only in their extent, a thousand clerks being constantly on duty, and driven with business at that. But to form any adequate idea of what the Bank is, we must penetrate its recesses, its vaults, and offices, where we shall see such operations as are not known in Wall Street. I was led, on presenting my card of admission, into a private room, where, after the delay of a few moments, a messenger came and conducted me through the mighty and mysterious building. Down we went into a room where the notes of the Bank received yesterday were now examined, compared with the entries in the books, and stored away. *The Bank of England never issues the same note a second time.* It receives in the ordinary course of business about £800,000, or $4,000,000 daily in notes: these are put up in parcels according to their denomination, boxed up with the date of their reception, and are kept ten years: at the expiration of which period, they are taken out and ground up in the mill which I saw running, and made again into paper. If in the course of those ten years any dispute in business, or law-suit should arise concerning the payment of any note, the Bank can produce the identical bill. To meet the demand for notes so constantly used up, the Bank has its own paper-makers, its own printers, its own engravers, all at work under the same roof, and it even makes the machinery by which the most of its own work is done. A complicated but beautiful operation is a register, extending from the printing-office to the banking offices, which marks every sheet of paper that is struck off from the press, so that the printers cannot manufacture a single sheet of blank notes that is not recorded in the Bank. On the same principle of exactness, a shaft is made to pass from one apartment to another, connecting a clock in sixteen business wings of the establishment, and regulating them with such precision that the whole of them are always pointing to the same second of time!

In another room was a machine, exceedingly simple, for detecting *light* gold coins. A row of them dropped one by one upon a spring scale: if the piece of gold was of the standard weight, the scale rose to a certain height, and the coin slid off upon one side into a box: if less than the standard, it rose a little higher, and the coin slid off upon the other side. I asked the weigher what was the average number of light coins that came into his hands, and strangely enough, he said it was a question he was not allowed to answer!

The next room I entered, was that in which the notes were deposited, which are ready for issue. "We have thirty-two million of pounds sterling in this room," the officer remarked to me, "will you take a little of it?" I told him it would be vastly agreeable, and he handed me a million sterling (five millions of dollars), which I received with many thanks for his liberality, but he insisted on my depositing it with him again, as it would be hardly safe to carry so much money into the streets. I very much fear that I shall never see that money again. In the vault beneath the floor was a Director and the Cashier counting the bags of gold which men were pitching down to them, each bag containing a thousand pounds sterling, just from the mint. This world of money seemed to realize the fables of Eastern wealth, and gave me new and strong impressions of the magnitude of the business done here, and the extent of the relations of this one Institution to the commerce of the world.—*From Prime's "Travels in Europe and the East."*

WHEAT GROWING IN CALIFORNIA.

The annual report of the Surveyor General of California shows that last year there were, 135,024 acres of land in that State planted in wheat, of which the yield was, on an average, 24 8.15 bushels to the acre, or an aggregate crop of 3,439,533 bushels. The average yield per acre is not so large as was previously calculated upon, and rather shows that a great deal of exaggeration has characterized the statements respecting the wheat product of that State. In Tulare county the average was but 16 bushels; in Stanislaus, 14¾; in Mariposa, 15; in Napa, Placer, and Santa Clara, 20; in Calaveras, Yuba and Butte, 22½; in Contra Costa, 21½; in Sacramento, Yolo and Solano, 25; in Sonoma, 23¼; in Marm and San Francisco, 30; in Monterey and Almeda, 40; in San Joaquin, 28¼; and in Santa Cruz, 50. Thus it seems that the large yield was only in a few counties. Some curious results are noted in tabular statements of this crop. Thus, Santa Clara county had 12,745 acres planted with wheat, yet as the average yield was but 20 bushels, the total crop was but 254,900 bushels; while Santa Cruz county, with 6,530 acres planted, yielded an average of 50 bushels to the acre, which made the total crop 326,500 bushels. In the same way Tulare county, which had 2,920 acres planted, and yielded but 29,200 bushels, or an average of

10 bushels to the acre, is exceeded by Monterey county, which had but 745 acres, but yielded 29,800 bushels, or an average of 40 to the acre. —*North American.*

From the Independent.

AN EVENING PRAYER.

I come to Thee to-night,
In my lone closet, where no eye can see,
And dare to crave an interview with Thee,
Father of love and light.

Softly the moonbeams shine
On the still branches of the shadowy trees,
While all sweet sounds of evening on the breeze,
Steal through the slumbering vine.

Thou gav'st the calm repose
That rests on all—the air, the bird, the flower,
The human spirit in its weary hour—
Now at the day's bright close.

'Tis Nature's time for prayer;
The silent praises of the glorious sky,
And the earth's orison's profound and high,
To Heaven their breathings bear.

With them my soul would bend,
In humble reverence at Thy holy throne,
Trusting the merits of Thy Son alone,
Thy sceptre to extend.

If I this day have striven
With Thy blest spirit, or have bowed the knee
To aught of earth in weak idolatry,
I pray to be forgiven.

If in my heart has been
An unforgiving thought, or word, or look,
Though deep the malice which I scarce could brook,
Wash me from this dark sin.

If I have turned away
From grief or suffering which I might relieve,
Careless the "cup of water" e'en to give,
Forgive me, Lord, I pray—

And teach me how to feel
My sinful wanderings with a deeper smart,
And more of mercy and of grace impart,
My sinfulness to heal.

Father, my soul would be
Pure as the drops of eve's unsullied dew;
And as the stars whose nightly course is true,
So would I be to Thee.

Nor for myself alone,
Would I these blessings of Thy love implore,
But for each penitent the wide earth o'er,
Whom Thou hast called Thine own.

And for my heart's best friends,
Whose steadfast kindness o'er my painful years,
Has watched to soothe affliction's griefs and tears,
My warmest prayer ascends.

Should o'er their path decline
The light of gladness, or of hope or health,
Be Thou their solace and their joy and wealth,
As they have long been mine.

And one—O Father, guide
The youthful traveller in the dangerous hour;
Save him from evil and temptation's power,
And keep him near Thy side.

Watch o'er his couch to night,
And draw him sweetly by the cords of love
To blest communion with Thee, far above
Earth's withering cares and blight.

And now, O Father, take
The heart I cast with humble faith on Thee,
And cleanse its depth from each impurity,
For my Redeemer's sake. E. L. E.

SUMMARY OF NEWS.

The city of Broussa, in Asia Minor, was almost totally destroyed by an earthquake, on the night of the 11th ult. The magnificent mosque of Oulon-Djami is now a heap of ruins, and every public monument and stone building in Broussa has shared its fate. Large masses of earth and rock became detached from the sides of the mountain and rolled upon the Jews' quarter, while the wooden buildings were totally consumed by fires, which broke out simultaneously at different points. At the time of the latest accounts, more than one hundred and fifty shocks had taken place. Several villages and hamlets in the vicinity of Broussa had also been destroyed,

Central America.—News have been received from Central America, stating that Jose Maria Estradas has been elected President by Congress, in place of the late Gen. Chamorro. The insurgents, under Castillon, were still besieged at Leon by Corral with 2000 men.

California.—By the arrival of the steamer Illinois, at New York, California dates to the 17th ult. have been received. The Illinois brings about 700 passengers and $1,115.000 of the treasure saved from the wreck of the Golden Age, which was wrecked on a sunken rock off the southwest end of the island of Kicaron, on the morning of the 29th ult. She was found to be leaking badly, and was run ashore; when the passengers, mails and treasures were taken, two days afterwards, by the steamship John L. Stephens, and were safely landed at Panama. It is thought that the G. A. will be got off. She is valued at $350,000.

Business in California continued very dull, and many failures had occurred. Confidence was partially restored, but the money market was still tight. The miners were doing well, but very little gold dust reached the market, in consequence of the scarcity of coin. Rain had fallen, in the valleys, steadily for a week. The Legislature had decided to adjourn on the 20th ult. A stringent anti-gambling law had been passed by both Houses.

Australia.—Accounts from Australia to 1st mo. 26th, had been received. The Committee on Crown lands had reported, that the whole question of waste lands in the Colony required a more extended inquiry than it had been in their power to institute. Great depression existed in commercial concerns, owing to the excess of shipments into the Colony beyond the amount required.

Domestic.—A fire occurred at Springfield, Illinois, on the morning of the 12th inst., destroying all the best business part of the town. Nine large stores and a number of other buildings were consumed. The loss is estimated at $150,000.

Governor Reeder, of Kanzas, has ordered that new elections take place in six districts of that Territory, the elections in those districts having been carried, by armed bands of Missourians, over the heads of the legal voters.

A bill abolishing the Death Penalty has passed the Massachusetts House of Assembly.

The Postmaster General has issued an order providing for the registration of letters containing valuable matter, upon the payment of a registration fee of five cents; receipts for the same to be given and measures adopted with a special view to their safe carriage and delivery. The regulation to go into effect on the first of the 7th month next.

FRIENDS' REVIEW.

A RELIGIOUS, LITERARY AND MISCELLANEOUS JOURNAL.

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MEMOIRS OF JOSEPH JOHN GURNEY.

Continued from page 565.

8th mo. 11th. On second day, I was engaged in writing a long letter to the King, recapitulating the various points of our conversation; this I despatched to the care of our ambassador, the next morning. I felt it a weighty undertaking, but I believe I was enabled to execute the task pretty well. At noon my sister and I partook of a second breakfast with W. H. Suringar, a Christian philanthropist of a very interesting character, whose attention has been most usefully directed to the prisons. He is justly called the Howard of Holland. He is a man of genius, and has written an excellent "handbook" for the use of the prisoners. At three o'clock he and John S. Mollet, and J. M.'s pious agreeable wife, (not a Friend,) united with us in a visit to the prison. The department allotted to girl criminals for all Holland, is admirably conducted under the care of visiting ladies, set to work by my sister in her last visit, and a good matron. We had a satisfactory religious opportunity with them.

Yesterday was spent by my sister under the care of John S. Mollett, in the inspection of the workhouses, hospital, lunatic asylum, and a visit to the ladies who manage a district society for, the poor. The best thing she saw, was the Jews' hospital, which is well conducted. The psalms of David are read to the patients three times a day, a good example for Christian institutions of the same nature. I was too much occupied by finishing my letter to the King, and some other matters of necessary business, to allow of my going with her. At eight o'clock in the evening, a final meeting took place in our large saloon at the hotel, which was crowded with interesting people. It began with an address from my sister on prisons, lunatic asylums, and schools. I followed; and soon the blessed tide of divine influence rose in an extraordinary manner, and it became a solemn, favored meeting, in which the glorious Gospel was declared in a measure of the power of an endless life. This meeting entirely cleared us of Amsterdam. Many were the books and tracts distributed on the occasion. We parted from our numerous friends, who generally understood English, in the flowings of true love, and left the place at nine o'clock this morning in health and peace.

Bremen, Seventh day night, 8th mo. 14th:

I am truly thankful that, after a journey of three days and a half across the country, not altogether without difficulty, we are safely arrived at this singular and beautiful city. Our first day's journey was in every way agreeable; the ride from Amsterdam to Deventer being through a well cultivated and pleasant country, the latter half being somewhat less flat, and much more diversified than the lowlands to which we had hitherto been accustomed in Holland; the produce of the country, rye and potatoes, besides hay, to which may be added tobacco, which seemed as flourishing as in the southern states of America, but I suppose is of an inferior quality. The consumption of this fascinating weed among the Dutch is enormous, almost every Dutchman having his cigar or long twisted pipe frequently in hand.

We paid a very interesting visit in the course of the day to a family of sisters, named Iddeking, living in a handsome Dutch villa near the pretty old town of Amersport. There we were entertained with a Dutch second breakfast at one o'clock. We were much pleased with the genuine and lively religion of the elder sister, who has been one of the chief prison visitors in Amsterdam. She is an invalid, confined upstairs, and was greatly pleased by my sister's visit. It is always an advantage, in travelling through a country, to see the people in their own houses, and in their own way of living. Into the way of this advantage, our circumstances threw us almost daily, and I suppose in an unusual degree.

We entered this very interesting town [Bremen] at noon. Passed the noble Weser; drove through numerous neat, white, narrow streets, with lofty grotesque houses, their sculp-

tured gable-ends facing the street on each side; and descended at the Lindenhof, as comfortable a resting-place, and as commodious and cleanly an hotel, as can easily be found. Our way had been kindly prepared by a letter from the Consul, William Oestricks, whom we met at Amsterdam; and most kind and agreeable was our welcome. I was thankful for such a receptacle for my dear sister, so applicable to her present need.

Hamburg, 8th mo. 17th, 1841.

Remarkably interesting and satifactory was our visit at Bremen. Our Sabbath there proved rather an extraordinary one. At half-past ten, our kind friend, the senator Cæsar, called to conduct us to the two remaining prisons; the first a *maison forte*, or house of correction; the second a *maison d'arrêt*, or place of detention for prisoners on trial. My sister was only just able to undergo the exertion, but she was amply repaid; for I have seldom seen a greater effect produced on criminals than by her address to a considerable company of poor women, interpreted by a lady of high station in the town, a kindred spirit to herself, one of those sweet, refined Christian women of whom we have already seen several. We had also a good meeting with the men prisoners.

In the former of these prisons I saw one of those horrid cells, of which the floor, walls, and seat, are all composed of sharp-pointed angular bars of iron, so that the prisoner is kept in a perpetual state of *unrest*, and even of torture. They assured me it was never used; but a few years ago one of our Minden Friends, who refused to serve in the army, was subjected to this barbarous kind of imprisonment. It is, however, a great comfort to believe, that horrors of this character are very much gone out of use.

At three o'clock in the afternoon, we held our own meeting with about twelve serious Germans, including Charlier, who was formerly with Friends of Stoke Newington, and acted at Bremen as interpreter, with ability and feeling. It was a truly precious time, in which water was drawn rather abundantly, I believe, from the wells of salvation. Spiritual religion was proclaimed to a spiritually-minded few. This was also the case in the large, and, in prospect, formidable meeting, which was held that evening in a spacious room at the Museum; from 300 to 400 people present, I suppose. My sister unfolded her prison concerns with peculiar clearness, and was enabled to give it a religious turn in a very effective manner. I also gave some account of the free negroes in the West Indies, and was afterwards enabled to proclaim the great truths of the Gospel with distinctness; there being the evident feeling of divine power over the meeting. At the close of it we were addressed in German by the Pastor Malet, in a lively and interesting manner. Books were distributed in abundance, and it would be scarcely possible for me to describe the flowing of love towards us, which marked the expressions and manners of the people when the meeting broke up. Many persons of influence, including the Pastors of the town, were there.

Such meetings are forbidden by law; but we were so well introduced, that we met with no obstruction. The place has been much distracted; the Rationalists having been waging a polemical warfare against the more religious part of the community; and having nearly succeeded, as we have since been told, in displacing three eminent evangelical ministers. Our testimony on the side of plain Christian truth seems to have been peculiarly timely; and, by a letter since received from one of our friends, the effect has been important. Thus we had again to acknowledge the wisdom and kindness of that guiding hand which brought us to Bremen, whither we had before no intention to go.

We left Bremen, with minds greatly relieved, on second day morning, several of our friends coming to the Lindenhof, our comfortable hotel, to witness our departure; and there was quite a crowd at the door to bid us an affectionate German farewell. We were favored with a prosperous journey, to Harburg, on the Elbe, about sixty miles through the Hanoverian territory, which somewhat improved upon us. I observed patches of wheat and oats, as well as fields of rye and potatoes; and it was amusing to watch the storks, and occasional large flocks of sheep, partly white ones and partly black.

We found the little town of Harburg crowded; it was the market-day, and the costumes of the people were very showy; the girls in neat caps, gilt or silvered all over. There we dined, and at half-past six took the steamer, for an hour's voyage down the beautiful Elbe to Hamburg.

To-day we have been fully engaged for some hours in visiting the prisons, all of which evince care and kindness, but there are many defects. Many of the poor fellows are heavily chained. We shall, I believe, present our report to the Government; I hope not in vain. Some of the religious opportunities with the prisoners were truly affecting. We have engagements appointed for the rest of the day; also for fifth and sixth days, and two meetings; and on seventh day we intend going to Kiel, in order to take the steam-boat for Copenhagen.

In allusion to the remaining three days spent at Hamburg, he says:—

It was a memorable time, during which the hearts of many were remarkably opened towards us, and towards that cause of truth and righteousness, which we were earnestly desirous, however feebly, to promote. We had a large company one evening at our hotel, among whom was the Syndic Sieveking, and many others, who appeared abundantly willing to listen to any suggestions which we could offer of a philanthropic nature. A morning was spent in an interesting visit to the Rauhr Haus, an institution, in the

country, a few miles from Hamburg, chiefly under the care of the Syndic, for the reception of young men convicted of crime, or otherwise marked as disorderly characters. Here, without the scourge, or the fetter, or even the lock, I believe, they are boarded and lodged in several distinct families, under a kind of parental superintendence, and are taught a variety of useful handicraft arts. They are carefully instructed and trained, under the authority of law, to regular moral and religious habits. Hymns are a frequent devotional exercise with them, if exercise it may be called; for experience proves that it is easy thus to excite and arrange a service of the lip, while the heart is far estranged from its Maker. Most of the caretakers of this institution have been led into the service as volunteers, by a sense of duty and the influence of Christian love. Here, as I apprehend, is the great secret of that considerable measure of success, in the way of reformation, with which the effort has been blessed.

After a full inspection of the Rauhr Haus, we met a large company at the neighboring villa of the excellent Syndic, who is a man remarkably without prejudice, largely informed, and, on Christian grounds, a citizen of the world. In the evening, we found a crowded assembly at the house of the truly Christian Senator, Hudtwalker, when, at Sieveking's request, I related in English, without interpretation, some of the remarkable circumstances in the life of Wilberforce. Afterwards, my beloved sister addressed them, with the admirable accompanying interpretation of Amelia Sieveking, (a woman like herself, devoted to the welfare of mankind,) on the subject of religious toleration and liberty. This is a sore subject at Hamburg; for the little republic, the pattern of freedom, has been fixing its tyrant fangs, by way of cruel restraint at least, into the little Baptist body. Never did I hear a subject more ably or more boldly handled, and yet with that tact, gentleness and grace, which utterly forbade the kindling of any opposing passion. The impression made was evidently great. We afterwards presented a written address on this and other practical subjects to the local Government; and left the city on seventh day morning, after having been favored to find, or make, many friends in it.

Copenhagen, 8th mo. 23d.

It is strange to be at last at this place, which I have been so long intending to visit! After leaving Hamburg, with all its rapid interests and engagements, it was a rest and refreshment to travel quickly along an excellent Macadamized road, through the pleasing, cultivated country of Holstein, to Kiel, a thriving town on the sea-coast. We had distant views, as we proceeded, of Laaland, Zealand, and Sweden; and passed close by the headlands of Moen, exceedingly beautiful; chalk cliffs, 400 feet high, finely broken and crowned with beech woods. It was a lovely scene, something like the coasts of Hayti. The approach to Copenhagen is also very striking; and pleased enough were we to arrive there about one o'clock, after a voyage of only eighteen hours. We were met on our arrival by Peter Browne, the British Secretary of Legation, a very agreeable Christian gentleman, from Ireland; who informed us that the queen had provided apartments for us at the Hotel Royal, considering us as her guests. She kindly intended to pay all our expenses, but we thought it best politely to claim our independence, and pay our own bill. Peter Browne and his wife, and Roerdam, an interesting young pastor, sent to us by the queen, spent the evening with us, and we had a comfortable reading and religious opportunity at the conclusion of the day. P. Browne was obliged to leave us for Sweden the next day.

His wife who is a decidedly religious person, and truly kind to us, then took my sister and me to the queen, at her private palace in town, whither she had come ten miles from her country residence on purpose to receive us. We found her with two of her ladies and Rafford, a French *réformé pasteur*, who is her almoner. I have seldom seen a more pleasing woman—forty-five years of age, dignified in her appearance, but at the same time, kind and warm-hearted. It seemed a real delight to her to see my sister again. We explained the objects of our mission, and arranged our plan of visiting the prisons. She took a lively interest in the whole affair. When this business was gone through, she conducted us, in two of the royal carriages, to her infant school, my sister and one of the ladies accompanying the queen, whilst Rafford and I followed in the second carriage. It was very interesting to see the queen with her multitude of poor infants, questioning them out of the Scriptures, &c.

On third day our prison-visiting commenced. Accompanied by our friend Katherine Browne, Von Usten, a leading man of the police, and Federsen, a Government Inspector, who also proved one of our best friends, we proceeded to the *Dom Haus*, or police prison, chiefly for untried prisoners. It was a long task to go through it, especially as it abounded in defects. That of religious instruction, bibles, &c., is very grievous; and we were little pleased by observing a horrid dungeon, and some tremendous whips.

We were aware that Peter and Adolph Munster, two Baptist ministers, were confined in the better division of this prison, (for it consists of two distinct parts,) for their infraction of the rules of the state religion. Peter had already been there nine months, Adolph a shorter period. It was a subject which had previously deeply interested us, there being no toleration of sects in Denmark, and we hoped that our seeing them as a matter of course, in our prison visit, would open the door for our service in the cause of religious liberty. We found them, each alone, in pretty

comfortable apartments, and were greatly interested and pleased by them. They had all the appearance of sensible and pious men, the elder brother, Peter, a very superior person. We managed to converse a little in German. After a lunch at the hotel, we again set off for the Stock-haus, or place of slaves, where are the criminals, (all men,) who are condemned to hard labor for many years; a large number for life. They go out chained into the streets to work. They are under the care of a kind captain of the army, who willingly summoned them from their work to hear our addresses, which were interpreted for us by our friend, Julius Schiested, a gentleman living near Copenhagen, who has acted as our faithful friend in that important capacity ever since our work there began; and who is now accompanying us to Lubec. They were also addressed by the celebrated pastor, Grundtwig, a truly spiritual man, who seems to depend on a divine influence in his preaching. It was evident to us that the unction accompanied his words, though we could not understand them. Thomas Shillitoe's meeting in this prison, and visit to the Court, seem to have left a lively impression.

On fourth day we spent many hours in examining the Zuchthaus, or House of Correction; a vast prison, ill built, and old, containing 600 or 700 criminals; 200 women. Many of the religious opportunities were highly interesting and affecting, especially with the latter.

Fifth day was appointed for our visit to the king and queen at Sorgenfri, their pretty country residence. It was to me a weighty affair; indeed to us both, as we had very important communications to make. Before we left Copenhagen, I paid a private visit to the prison, to Peter Munster. I was anxious, before I saw the king, to know exactly his state of mind, and to what point he could conscientiously yield. I found him remarkably moderate and satisfactory. After a drive of ten miles, we arrived at the palace. The queen was ready to receive us, and gave us a hearty welcome. We came, by agreement, half an hour before the dinner, which was fixed at four o'clock, in order to see the gardens. The queen walked out with us, but without losing her dignity, arm in arm with my sister. The grounds, which are beautifully diversified with hill, dale, wood, and water, are open to the public, among whom she was constantly met with warm tokens of love and respect. She took us at last into her private garden, and we sat together in her arbor; the conversation very interesting. Truly did she excite our affectionate and lively interest in her welfare.

A messenger soon arrived to inform us that the king (Christian VIII.) was in the drawing-room. Thither we repaired, and were received by him with a kind welcome and a friendly shake by the hands. He is a handsome, sensible-looking man, with a benevolent smile, the thorough gentleman in his manners; about my own age, or perhaps rather older. Around us were a company of clergymen in their gowns, officers of the household, ladies of honor, &c. The dinner passed off very agreeably. My sister sat between the king and queen, and we all found ourselves in good company.

After dinner my sister and I accompanied the king and queen into a balcony, fronting the pleasure-grounds; my sister then gave the king an account of his prisons, and endeavored to infuse her views of a just and reformatory prison discipline. I interpreted in French when necessary, the king talking no English. Before she quite finished, the terrace, immediately below the balcony, was filled by a large company of orphans from the asylum in Copenhagen, having been conveyed to Sorgenfri in twenty-five carts, to enjoy a holiday and meet "Madame Fry." Below the terrace spreads a green lawn, on which the public was assembled to witness the spectacle. The weather was delightful; and the scene uncommonly interesting. The orphans sang the usual national songs in honor of the king and queen, who both behaved most kindly to them. A sudden shower occurring, the king commanded them all to be brought into the saloon, when they were addressed by my sister, interpreted for by Prince Bentheim, who declared in the midst of his interpretation, that her speaking was "*un don de Dieu;*"*—not far from the truth, I believe.

During the whole of this remarkable scene, I had some anxiety lest I should lose the opportunity of speaking to the king about the West Indies, which I had so much and so long desired. But he did not forget business, and no sooner were the orphans withdrawn, than he took me into the queen's boudoir; and there he and I were shut up alone together for an hour and upwards. Most interesting to myself was our conversation, in which he took a sensible and earnest part, candidly stating his objections, and putting his finger on what he deemed weak points. I was enabled to speak French to him with facility, and gave him a full recital of what I had seen, both in the British and Danish West Indies, clearly explaining to him the whole of my views and wishes respecting the latter. The queen and my sister then came in; and the latter now spoke to him on our last point—the want of religious toleration in his dominions, and the persecution of the Baptists. * * In conclusion he requested us to come again on the following "Sunday" to dine with him, and bring our proposals in writing; but the queen excused us, telling him that we were to hold a meeting that evening at our hotel. It was at last fixed that we should come to him on that day, about noon, to which we could not feel the least objection, as the object was only to do good. After having

* The gift of God.

thus fully relieved our minds, we took tea with them, and accompanied our friend Katherine Browne to her house in the country to lodge. In that sweet place of large trees, and entire quietness, close by the sea, called Roligted, meaning peace, we ended the day in the same; and the next morning returned to Copenhagen. There close business awaited us; I had to write out the whole of our prison speech, and of my Anti-Slavery views, for the king; two long and carefully-digested reports, which Schiested translated for me into Danish. This occupied most of sixth and seventh days, but we were favored to accomplish it well.

On sixth day evening several ladies and gentlemen came to us, and we laid the foundation of the Prison Discipline Society for Denmark. On seventh day evening we had a *réunion* of nearly 200 people of the *élite* of Danish society; the large assembly-room of the hotel being filled. My sister spoke well on prisons, being interpreted for by Schiested, and I gave them the West Indian story. Nothing could exceed the interest and love of the people. First day was truly memorable. A precious meeting with the Baptist flock, at nine in the morning. This done, we again drove to Sorgenfri, and enjoyed a satisfactory interview with the king and queen. We were alone with them for nearly two hours, and while the king looked at the Danish copies, we read to him our respective reports in English. Thus the whole of our subjects, including toleration, were completely put into his mind. It was a very business-like interview, but ended in some sweet religious intercourse. I spoke fully on the necessity of their supporting simple, sound Christianity, in the midst of the rationalism of priests and people with which they are surrounded.

We next called on the Queen Dowager, at Fredericksburg. She is seventy-four, an afflicted widow, of a pleasing person, and reminded us of our late dear aunt, Jane Gurney. She was greatly affected by the interview. In the evening we had a good Friends' meeting at the hotel, attended by many pious people, chiefly of the upper class; it was a blessed ending of the day. I cannot add more; suffice it to say, that we are now safely at Lubeck.

(To be continued.)

A NEW POTATO.

A. B. Gray, during his recent explorations across the continent, for the purpose of ascertaining the practicability of constructing a railway to the Pacific, discovered a remarkable plant at the head of the Gulf of California, it being found in abundance through a range of naked sand hills skirting Adair Bay. It is described as a parasitic plant, with a large and fleshy root, and has been called "Ammabroma Sonoræ," signifying Sand Food of Sonora. The fresh plant is cooked by roasting upon the hot coals, and resembles the sweet potato in taste, having much saccharine matter in it.—*Scientific American.*

SUSANNA MARRIOTT, *of Kendal, England, died 1 mo. 24, 1854, aged 24.*

This dear young friend was the daughter of Wilson and Margaret Marriott, of Kendal. From childhood she possessed much mental vigor, and was early distinguished by earnestness in her pursuits. Throughout the whole of her school-days, learning was a delight to her; yet she entered with ardor into childish recreations, and had a peculiar relish for all that is interesting and lovely in nature. Fondness for animals, and an uncommon degree of horror at the idea of cruelty to them, were always prominent features in her character, and one of her last acts of charity was the distribution of little books on this subject. Naturally a child of high spirit, she was easily roused by her quick sense of injustice or unkindness; and often, though not personally involved, seemed unable to witness them without betraying feelings of indignation. On such occasions, as well as others, she was brought to know "the plague of her own heart;" but it was clearly apparent that, at an early age, she had entered on the Christian warfare, and that, for strength to maintain it, she applied to the only true Source; though slips were frequently made, yet through the grace humbly and prayerfully sought, the victory was often obtained.

The death of her beloved father, when she had nearly completed her thirteenth year, was her first great sorrow, and she felt it deeply. A few simple hymns, composed during the following year, bear sweet testimony to the serious state of her mind; and instructively evince that deep conviction of her natural sinfulness, and that tendency to keep in view the solemn realities of eternity, by which she was afterwards distinguished.

A letter received since her death, from one of her governesses, whose religious care and example she gratefully appreciated, alludes to several valuable points in her character as a school-girl; especially to her "strict integrity in deed and word,—her undeviating regard to truth, and care to avoid all exaggeration." The writer does not remember to have heard her *express* much on religious subjects; but says it was evident, from her serious and thoughtful deportment at Scripture readings, and during First-day employments, that these were deeply interesting to her. A few memoranda, made whilst at school, and seen by none but herself, till after her decease, confirm the comforting belief, that though as a child she shrunk from disclosing her religious feelings, and indeed, till near the close of life, was reserved respecting her own experience, the work of Divine grace, early begun in her soul, was mercifully carried forward during this period.

Second month 23d, 1845. "I think I have

reason to hope that the good work is begun in my heart, though the one thing needful is often neglected. I have sometimes felt a delightful sense of the love of God; at such times all earthly cares seem as nothing, and I feel a fixed resolution to walk in the narrow way, whatever it may cost me. O Heavenly Father! guide my feet in the right way, even though it be through the furnace of affliction."

Fourth month 7th. "I am fully convinced that no lasting peace of mind is to be obtained in this world, unless the heart is right with God. 'There is no peace, saith my God, to the wicked.' But I have lately had much reason to lament my great instability and variableness. The cares and engagements of a school life, choke the good seed, before it has attained to any growth. Oberlin's beautiful verse—

> 'O God, thy heavenly grace impart,
> And fix my frail, inconstant heart:
> Henceforth my sole desire shall be,
> To dedicate myself to Thee;
> To Thee, my God, to Thee,'—

may well be the language of my heart."

Fourth month 28th. "Last night our governess requested us all to consider, before we went to sleep, whether our thoughts, deeds and conversation, had been such as we could look back upon with pleasure. To me the review was very humiliating. In deed and conversation I think I had not far transgressed; but alas, in thought, how lamentably deficient had I been. But a small portion of the day had been given to worshipping and praising that merciful Redeemer, who has thus far been with me in my journey through life, and is, I can humbly trust, leading me on, though by slow degrees, in the right way. In the morning meeting, I suffered my thoughts to stray far from what ought to have been their subject, and when at last I tried to settle them, I found it impossible, and gave it up in despair. O, that the Lord would mercifully protect me from what is wrong in thought, word and deed, during the coming week, and all the days of my pilgrimage."

Sixth month 8th. "Although I have still to lament my great lukewarmness, I do hope that the work of grace is proceeding in my soul. The many glorious promises which are extended to all, even the most worthless, who are willing to partake of them, are very encouraging. Sometimes I do feel to love God from my heart; but alas, my mind is too often engrossed with worldly things. Having thus tasted of spiritual things, if it should be my lot to relapse into my former indifference, how dreadful would be my end. Oh, that I may be preserved from resting satisfied with merely exclaiming with Balaam—'Let me die the death of the righteous, and let my last end be like his.' Rather let me diligently endeavor to live the life of the righteous, and then I shall die his happy and glorious death. O merciful Father! strengthen and keep alive my present desires; and never, never let me sink into forgetfulness of Thee. Preserve me from envy, anger and all the other fruits of the flesh; and in thy mercy and care, never let spiritual pride gain an ascendancy over my mind. How delightful the thought, that thou knowest the temptations to which sinful man is liable; thou knowest our frame, thou rememberest that we are dust. O holy and merciful Father! I ask thee in the name of thy beloved Son, to grant me the blessed influence of thy Spirit; to give me a deeper sense of my great and utter unworthiness, and of thy unspeakable majesty, perfection and holiness; and help me to pray from my heart. Cleanse my heart from all evil. 'Purge me with hyssop, and I shall be clean; wash me, and I shall be whiter than snow.'"

Tenth month 11th. "This is my sixteenth birth-day, and I am afraid I have not spent it so profitably as I had intended; owing, I believe, to my having partially omitted prayer in the morning. The preceding night we had been out rather later than usual, on a visit; so that this morning I was very sleepy, and was dressed only just in time for breakfast. I partly contented myself by resolving to make a very good use of the time of silence after reading; but when that time arrived, my thoughts had got engaged with other things, though I did pay some attention to the reading. However, I do sincerely desire, that this year of my life may be marked more than any preceding one has been, by an increasing spirituality and devotedness of mind. I earnestly hope that I may become less mindful of self, and more attentive to the comfort and happiness of those around me: also that I may lose that excessive sensibility which renders me so painfully alive to the censure and bad opinion of others; this last is, I am persuaded, a selfish propensity."

With the exception of what is contained in her letters, these memoranda are nearly all the written records of her spiritual progress which have been found. Her great dread of profession, and the fear which she always had of speaking or writing anything beyond the genuine truth, combined with a strong tendency to scrutinize motives, led her to regard religious diaries with a somewhat jealous eye; and if in her maturer years she kept one, it has probably been destroyed.

In the summer of 1846 she left school, and several happy years were granted her amidst the endearments of home, before her health began to decline. These were not wasted in trifling pursuits; indeed, frivolity may almost be said not to have been one of her temptations. From early childhood the private reading of the Holy Scriptures had been habitual to her; and the sheets of manuscript she has left behind bear witness to the method and regularity with which, in her later years, she studied the sacred volume. She diligently pursued her various studies, both

in the languages and general literature, and reading of a solid and improving kind had for her a constant charm, whilst her own poetic temperament prepared her peculiarly to appreciate and enjoy the beauties of good poetry. But, deeply engrossed as she certainly was, at times, by numerous intellectual pursuits, she did not neglect the practical duties of life; and was ever ready to give her aid in schools for the poor, and other charitable institutions, in which she felt a deep and lasting interest.—*Annual Monitor.*

(To be continued.)

REMARKS ON KOSSUTH'S REPLY TO FRIENDS.

Amongst the tens of thousands to whose addresses, as taken from the London Directory, the Committee of the Quarterly Meeting of London and Middlesex have sent the "Christian Appeal" on the subject of war, Louis Kossuth, the illustrious Hungarian refugee, has, it seems, received a copy. He has read it earnestly, and finding, probably for the first time in his life, the peace-breathing doctrines of the Sermon on the Mount reduced to practical application to the affairs of the world, he has seen that such doctrines must shiver the sword and break the bow—paralyze the hand of violence, and take from him, and those who think with him, the armour and the weapons in which alone, or primarily, they seem to trust.

So the eloquent Chief, to whom the pen is as familiar as the sword, has rushed into print, and, in the columns of a weekly journal little known or read by Friends, has issued "An answer to the Christian Appeal of the Society of Friends."

Now, most men have their calling, and few are equal to all callings, and most assuredly few will rise from this professed "Answer" without feeling that Kossuth has mistaken his call when he grappled with theology, and that he has carelessly grasped a weapon of which he knew neither the use nor temper.

The argument, if there be any argument in the letter before us, may, we think, be fairly stated as follows:—

First, That because our Saviour foretold that wars and fightings should come upon the earth, that *therefore* wars and fightings must be approved by Him!! Kossuth quotes the text, "When ye shall hear of wars and commotions be not terrified, for these things must first come to pass, but the end is not by-and-bye—nation shall rise against nation, and kingdom against kingdom." And then he adds somewhat pompously, "Thus says the Lord, submit to his decrees!!"

If Kossuth had looked a little further, he would have found that our Saviour also foretold, that "the brother shall deliver up the brother to death, and the father the child, and children shall rise up against their parents, and shall cause them to be put to death." Will he argue from this, that these acts were *justified* because they were *foretold?* Would he himself have been justified in lifting his hand against his "noble old mother" because of this prophecy? And if not, what becomes of his argument from such a basis?

Secondly, That the Gospel injunction to love our neighbors as ourselves, implies that all who believe that Gospel are bound to aid with the sword all oppressed nationalities, to devote "their arms, their blood, and their lives to the deliverance of nations from thraldom and oppression."

Such an opinion as this might be expected from the fabled Knight of La Mancha, but scarcely from one accustomed to deal with the realities of life. We are compelled to question if Kossuth is sincere in thus advocating a knight-errantry of nations. It is little less than advocating universal anarchy. If a nation is required to interpose in the affairs of other nations, to enforce its own views of liberty, it would often be found, that this very enforcement of liberty would be but a change of tyranny, and not always for the better. *We* consider our own loved country to be in possession of more real liberty than any other on the face of the globe. But our transatlantic cousins do not think so. On the contrary, they deem *themselves* the only really free people; and not a few of them, in the true Kossuth spirit, advocate an attempt to free Ireland from the thraldom of English rule! This is an illustration—confessedly an extreme one—of the policy advocated by Kossuth. We need scarcely say that such policy is no less opposed to the teachings of our Saviour than it is to the plainest dictates of common sense. But again, we are bound to tax the writer with the grossest inconsistency in this matter. He has visited America—that land of vaunted freedom, where a slavery more deadly and blighting than ever shadowed with its death gloom even down-trodden Poland and Hungary, curses millions of its population; but we have listened in vain for the eloquent denunciation, the indignant remonstrance, the withering rebuke, from the truth-inspired voice of the patriot, to the empty boasters of liberty and fosterers of oppression.

If, in the overturning of nations, Kossuth should be once more placed at the head of Hungary, would he feel it his duty,—learned too, from that "word of the Lord" of which he talks so glibly—to send his legions to the cotton and rice fields of Carolina and Alabama, there to proclaim at the sword's point liberty to the captive? He knows he would not—but that from the very hands reddened with the blood of the oppressed and plundered slave, he would ask and receive donations for his own cause. We are driven, then, to the conclusion, that, like many other advocates of abstract ideas, Kossuth becomes thoroughly inconsistent when he talks of their application. And this is less to be wondered at, when the abstract idea itself is so unphilosophical and unscriptural as that on which we have commented.

Thirdly,—Kossuth appeals to history to prove that no single people has ever been delivered from thraldom by "some other means than the sword," adding, "There is none, and none ever has been." And he asserts this when rising from the perusal of that sacred volume which, in its early pages, recounts how the Children of Israel were brought up out of Egypt and from "thraldom"—not by the sword or spear of their hosts, but by the power of their Divine Ruler. So much for the assertion, "There is none, and none has ever been." But—to meet the writer upon his own ground once more—let him shew us any people whom the sword, and sword alone, has made truly free; and we will show him double the number, whose bonds the sword has strengthened and whose liberties the sword has crushed. And, to our minds, the study of history leads to the conviction that the sword is the weapon of tyrants and the instrument of tyranny;—the peaceful, faithful maintenance of truth and justice, the true and effective weapon of freemen.

We do not yield to Kossuth, either in our patriotism or our love of freedom; but true Gospel patriotism is that which recognises the world as our country and mankind as our brethren. And the sympathy which we feel and have proved to the exiled sons of Hungary and Poland, we feel also for the wretched descendants of Ham, whom a professed *Christian* people keep in chains of ruthless bondage and cruel oppression. For all, we desire the extension of that knowledge and that wisdom which we believe to be the surest enemy of oppression; and for ourselves, with the noble exile, we desire increased dependence on that Divine Arm which is still as strong as when it divided the waters of the Red Sea and smote the armies of Sennacherib.

And now we take leave of our friend, with the hope that henceforth he will eschew theology, as a matter in which he has no part or lot. We honor his patriotism, we admire his talents, we esteem his personal character; but a schoolboy would smile at his interpretation of Scripture, and consistency is outraged by his tolerance of negro slavery, while he boasts his advocacy of the rights of humanity.—*London Friend.*

THE PLANT IN THE CELLAR.

Gotthodt went one day into the cellar, and found, lying in a corner, a turnip, which by some chance had been left there, and it had begun to grow, and cast forth long but very weak and sickly shoots of a pale, wan color; and the whole plant was entirely useless. "Here," he thought, "we have very aptly symbolized an inexperienced and unexercised man, who has been living all his days in a corner, and has given himself trouble enough to learn things manifold, and sets a high price on his own knowledge, deeming that, with his self-grown wisdom, he is abundantly fit to rule and bring to vast prosperity, not a single city or church alone, but the half even of all the world. But when once he puts his hand to work, he finds in all his school-bag, not art enough to carry out this or the other little affair, and discovers that it is one thing to have a scantling of knowledge, and another thing quite to bring into use what one does know among other people, who also know a few things."

FRIENDS' REVIEW.

PHILADELPHIA, FIFTH MONTH 26, 1855.

Letters from Ireland, written during the sitting of the late Yearly Meeting at Dublin, informs us, that the Clerk of that Meeting announced, at the first session, the presence of two Epistles, both purporting to emanate from the late Yearly Meeting of Ohio; upon which, a proposal was made, and readily assented to, that the subject should be referred for deliberate examination to a special committee. An appointment was accordingly made of a committee, consisting of thirty Friends, to whom were submitted the two Epistles from Ohio, together with the minutes of the proceedings of Indiana and Baltimore Yearly Meetings in relation to that subject. This committee, after three protracted conferences, reported to the Yearly Meeting their judgment that no action should be taken by the Yearly Meeting on the subject this year; which report was adopted with very little discussion. It appears that some of the committee entertained a hope, that the breach in Ohio Yearly Meeting might yet be healed. We are, however, distinctly informed, that "*not one Friend* was prepared to recommend any intercourse with the meeting of which Benjamin Hoyle is Clerk." We may safely infer, from the tenor of the letters alluded to, that one reason for this delay on the part of Dublin Yearly Meeting, was the deference which Friends there pay to the judgment of the Yearly Meeting of London, which body had not then had an opportunity to act upon the subject.

A favorable account of the Meeting is given, as far as it had proceeded when the letters alluded to were written, but we must wait for further advices before the minutiæ of the proceedings can be furnished to our readers.

MARRIED,—At Friends' Meeting House, Guernsey, Ohio, on Fourth day, 2d inst., EVAN D. ROMANS, son of Evan and Tacy Romans, to ELIZABETH KIRK, daughter of Joseph Kirk, all of Flushing Monthly Meeting, Guernsey Co., Ohio.

MARRIED,—On the 9th inst., at Friends' Meeting House, Orchard St., New York, EDWARD BROWN, of this city, to MARIANA, daughter of the late Walter R. Wood, of the former place.

DIED,—At his residence in Grant County, Ind., on the 22d of last month, ELI OVERMAN, an esteemed elder and member of Mississinewa Monthly Meeting, in the 71st year of his age.

This dear friend bore a protracted illness of several months with Christian patience and resignation. He was for many years eminently serviceable in society, a promoter of peace and good order, and firm in the doctrines of the gospel as held by Friends. The loss in the church and family circle of the labors and counsel of this faithful elder, will, we think, long be felt by many. His close was peaceful.

——, At her residence in Grant County, Ind., on the 17th of Third month last, LYDIA, widow of John Thomas, in the 82d year of her age—an esteemed member of Mississinewa Monthly Meeting.

WEST-TOWN SCHOOL.

The Committee charged with the oversight of this Institution will meet at West-town, on Fourth day the 6th of next month, at 10 o'clock, A.M.

The Committee on Instruction meet on the preceding evening at 7½ o'clock, and the Visiting Committee assemble at the School on Seventh day afternoon the 2d of Sixth month.

THOMAS KIMBER, *Clerk.*

Philada., 5th mo. 26th—2t.

The Annual Meeting of The Institute for Colored Youth will be held on Third day, the 29th inst., at 3 o'clock, P.M., at the Committee Room on Arch Street.

5th mo., 1855—1t. M. C. COPE, Sec'y.

ROBERT LINDSAY AND FREDERIC MACKIE.—The last accounts from these dear Friends left them still in Australia, in the vicinity of Melbourne. They had paid a visit to some of the settlers on the gold-fields.—*British Friend.*

Love is the hardest lesson in Christianity; but for that reason it should be most our care to learn it.

KANZAS ELECTION.

Most of our readers are probably informed, that at the late election in Kanzas, of members of the Legislature, great numbers of Missourians appeared there and forcibly interfered with the proceedings of the election. Governor Reeder, of that territory, has lately visited Pennsylvania. At Easton, in that State, he was warmly greeted by a number of the inhabitants, on account of the noble stand which he had taken in support of the rights of the settlers in Kanzas. In reply to an address there made, he said, "That the conduct of the people of the border counties of the North Missouri, had astonished and amazed him, by their reckless disregard of all laws, compacts, and constitutions; that the territory of Kanzas, in her late election, had been invaded by a regular organized army, armed to the teeth, who took possession of their ballot-boxes and made a legislature to suit the purposes of the pro-slavery party.

He declared that the accounts of the fierce outrages and wild violences perpetrated at the election, published in the northern papers, were in no wise exaggerated. He concluded by saying that Kanzas was now a conquered country—conquered by force of arms—but that her citizens were resolved never to yield their rights, and relied upon the North to aid them, by demonstrations of public sentiment, and all other legal means, till they shall be fully and triumphantly vindicated."

For Friends' Review.

PROCEEDINGS IN PHILADELPHIA YEARLY MEETING AND ITS MEETING FOR SUFFERINGS.

In the "Report of the Meeting for Sufferings" of Philadelphia, in reference to which a minute of the Yearly Meeting in 1849 states, "It was concluded that it would be best to adopt it," I find the following remark: "If meetings and committees do not keep to the discipline themselves, under the direction of the Head of the church, on what right ground can an individual be disowned for his error?" page 35.

The anomalous and extraordinary position now occupied by Philadelphia Yearly Meeting, in its relation to other Yearly Meetings, suggests the propriety and importance of a review of some of the transactions which have taken place in its name and in that of its representative body—the Meeting for Sufferings. It is far from our intention to call in question the motives of those members to whom the responsibility of these acts belongs, or to doubt the sincerity of their zeal to promote the welfare of the church. But as they have condemned the proceedings of another Yearly Meeting as "at variance with the organization and discipline of the Society," and have remonstrated with other similar bodies on account of their acts, it is proper to enquire whether they have kept to the discipline themselves, and how far their departure from it has been productive of the discord which now exists.

1. The discipline prescribes six rules to which the Meeting for Sufferings is subject; the first reads thus: "The said meeting shall keep fair minutes of all its proceedings, and annually lay them before the Yearly Meeting." page 79. The necessity of this rule and of its strict observance is manifest, inasmuch as the Yearly Meeting is "represented" by the Meeting for Sufferings, and is accountable for the acts of the latter, unless it revokes them. One of the "services" confided, in the discipline, to the Meeting for Sufferings, is "to correspond with the Meeting for Sufferings in London or elsewhere, on the common concerns of the Society." p. 82.

At a Meeting for Sufferings held in 1845, previous to our Yearly Meeting of that year, and before the secession from New England Yearly Meeting occurred, an Epistle was presented from the Meeting for Sufferings in N. England, conveying information of a secession from Rhode Island Quarterly Meeting, and of the arrangements adopted to enable other Yearly Meetings to discriminate between certificates issued by that Quarterly Meeting and its branches, and those which might be issued by the seceders. This Epistle was not recorded on the minutes of our Meeting for Sufferings, but was withheld from the Yearly Meeting; and here we have the first of a series of departures from our discipline and established order, by which our Yearly Meeting has drifted into its present sorrowful condition. Several Epistles from other Meetings for Sufferings have been in like manner, and at various times, withheld from the Yearly Meeting when they contained earnest appeals and affectionate remonstrances, which were not acceptable to those who controlled the action of our Meeting for Sufferings.

2. It is a well known and universally acknowledged rule in the Society of Friends, that persons not members are not permitted to attend our meetings for discipline except on the occasion of proposals for marriage. This rule is recognized in the index of our discipline in these words: "Meetings not to proceed to business while those not members are present." p. 169.

In 1852, John Wilbur being present in our Yearly Meeting, objections were made to proceeding with the business, on the ground that he was not a member; and it was stated that as he had been disowned previous to the organization of the "smaller body" in New England, and no evidence had been presented to our Yearly Meeting that he was a member of that body, he could not be classed with those whose right of membership had been, contrary to all order and precedent, acknowledged by Philadelphia Yearly Meeting, and consequently he had not the shadow of a claim to the privilege of attending it. The clerk, however, proceeded with the business, and thus an example of departing from the discipline was set to the subordinate meetings.

3. The discipline requires that "all letters or papers directed to the Yearly Meeting, except from such meetings as regularly correspond therewith, are to be first perused by a few Friends to be appointed, who are to consider and report whether the same be proper to be read in this meeting or not." p. 159.

This rule has been disregarded in several important instances, by the clerk giving his own views of the character of papers directed to the Yearly Meeting, and stating from whom they came, and by the meeting summarily rejecting them without their being first perused by a committee.

4. It is directed by the discipline, p. 97, that "none of the meetings of Ministers and Elders are to interfere with the business of any meeting for Discipline: &c.;" and under the head of "Yearly Meeting," p. 160, the Discipline requires that "the certificates of such Friends, members of other Yearly Meetings, who, from a religious concern, are drawn to attend this, are to be read herein." Two conclusions are unavoidably deducible from the latter rule: 1st, that it is the duty of the members in question to present their certificates to the Yearly Meeting; and, 2d, that if a doubt of the propriety of reading any such certificates arises, it is the "business" of the Yearly Meeting itself to decide whether they shall be read.

As the Yearly Meeting of Ministers and Elders commences two days before our Yearly Meeting, the certificates of ministers and, elders in attendance from other Yearly Meetings are presented first to the former meeting, and by a very proper usage, read therein, although no provision is made for this in the discipline. This usage gives the Meeting of Ministers and Elders no control over the presentation of such certificates to the Yearly Meeting or over the action of this meeting in relation to them. Since 1845, the former meeting has, however, assumed the authority to decide what certificates shall be presented to the Yearly Meeting, and in several cases has withheld from it certificates of Friends of another Yearly Meeting; also retaining them from the Friends themselves, and thus preventing *them* from offering to the Yearly Meeting the required credentials to warrant their attendance. Is it not clear that this action on the part of the Meeting of Ministers and Elders is not only without authority from the discipline, but is absolutely prohibited by it, and also contravenes a positive rule of the Yearly Meeting in reference to its own business?

5. It has always been recognized as a fundamental principle of our religious society, in the transaction of the affairs of the church, that no change can be made in the established order or discipline, nor any new measure adopted, except with the united judgment of a meeting. When some of the members could not feel satisfied with a proposition, it has been the practice either to postpone it for future consideration or to dismiss it altogether. Samuel Bettle, in his testimony in the Camden trial, says, "this method of acting lies at the very basis of Quakerism, and has always been fundamental with us."—*Foster*; vol. i. p. 64. One illustration may be given. The subject of printing the Discipline for distribution amongst our members was under consideration in the Yearly Meeting, and there was a very large expression in its favor, yet as it was opposed by a few Friends of religious weight and experience, the proposition was not adopted. Various have been the occasions during the last ten years, on which this

important principle has not been observed in Philadelphia Yearly Meeting. A few may be cited. In 1847, the adoption of the "Appeal for the ancient doctrines of the religious Society of Friends," introduced into the Yearly Meeting by the Meeting for Sufferings, was conscientiously and, therefore, unyieldingly opposed by a large number of Friends, so that it could not be said it was approved or united with; yet the clerk made a minute declaring that "after spending much time in deliberating upon and discussing the subject, it appeared to be the prevailing solid sense of the meeting to adopt the document," &c. Again, in 1849, when the Meeting for Sufferings brought into the Yearly Meeting a "Report in relation to the facts and causes of the division which occurred in New England Yearly Meeting in the year 1845," it was met by a most decided opposition from numerous Friends, who could not conscientiously acquiesce in the adoption of the document for various substantial reasons. One of these was, because it declared, in the face of all discipline, order and precedent, that persons who had been disowned by New England Yearly Meeting, and with whom church fellowship had been officially disavowed by all the other Yearly Meetings, except that of the men in Ohio, continued to be entitled to the rights of membership. This declaration was regarded as "at variance with the organization and discipline of the Society," and totally irreconcilable with the preservation of unity and harmony between the several Yearly Meetings, and such, its fruits have sorrowfully proved it to be.

In this case, as in the former, the Clerk was unable to use the ancient form of expression; he could not say the Report was approved and adopted, or united with and adopted, but his minute records that, "after a time of discussion and solid deliberation, it was concluded that it would be best to adopt it."

In our late Yearly Meeting, so great was the opposition and so earnest were the protests against the Epistle proposed to be sent to the meeting in Ohio of which B. Hoyle was clerk, that our clerk did not, as usual, record that the Essays of Epistles were "approved," but the minute merely stated they were "adopted." In the first sitting of the meeting, when the important subject of the Epistles from Ohio was under consideration, the same decided opposition and protest appeared against the reading of that signed by B. Hoyle. Yet it was neither postponed nor dismissed, but was forced upon the meeting contrary to that fundamental method of acting described by Samuel Bettle. As the Yearly Meetings of Indiana, North Carolina and Baltimore had recognized, as Ohio Yearly Meeting, the body of which Jonathan Binns was Clerk, and had disclaimed fellowship with the meeting which issued this Epistle, it was evident that its reception would place those who adopted it in a state of separation from those Yearly Meetings. In connection with this proceeding, it is highly important to remark that the Clerk of Philadelphia Yearly Meeting had made himself a party in the case, having manifested his unity and fellowship with the meeting of which B. Hoyle was Clerk, and identified himself with it, by attending it as Ohio Yearly Meeting. Would a judge be permitted to occupy the bench, or a juryman the box, in a trial involving his own character and interests, or on the merits of which he had, by word or deed, manifested his opinion?

6. In the "Report" above mentioned, it is laid down as a rule that, when "two bodies come before a Yearly Meeting, both under the same title, and each claiming to be the co-ordinate branch of the society bearing that name, it becomes its duty, under the guidance of Divine wisdom, to inquire into the circumstances of the case, so that it may not withhold from those to whom they belong, the precious rights and privileges which membership in our society confers." —page 29.

What has been the practice of Philadelphia Yearly Meeting under this rule?

"Two bodies" in Ohio came, by their Epistles, before our late Yearly Meeting, "both under the same title, and each claiming to be the co-ordinate branch of the society bearing" the name of Ohio Yearly Meeting. All inquiry into the circumstances of the case was refused, and one of the Epistles was read and accepted, while the other was rejected, unread and unexamined. A similar course was subsequently pursued in the case of "two bodies" in Baltimore, involving, in this instance, the strange inconsistency of recognizing, as Baltimore Yearly Meeting, that body which refuses fellowship and correspondence with the meeting in Ohio whose Epistle, at our previous sitting, had been accepted; and rejecting the body which professes unity and fellowship with that meeting!

Last year, as well as the present, two Epistles, both purporting to be issued by New York Yearly Meeting, were in the hands of our Clerk; but instead of stating this fact and suggesting, in accordance with the rule we have quoted, an inquiry into the circumstances of the case, he, on each occasion, read one of the Epistles without informing the meeting of the existence of the other; and when, afterwards, the meeting became aware that another Epistle was on the table, it was immediately, and without examination, rejected. It may be remarked, as exhibiting another instance of inconsistent action, that this rejected Epistle emanated from a body which is in full unity and correspondence with that "smaller body" in New England, whose members have been declared by Philadelphia Yearly Meeting to be entitled to the rights of membership. If it be proper to grant to the members of the "smaller body" in New England

the rights and privileges which membership in our Society confers, upon what principle of reason or justice can they be withheld from their brethren of the "smaller body" in New York?

7. In 1828, previous to the separation of Baltimore Yearly Meeting, our Yearly Meeting declined sending an answer to its Epistle, and assigned as one of the reasons, that they had "refused to read in their Yearly Meeting the Epistle from our Meeting for Sufferings to theirs."

The reading of Epistles from other Meetings for Sufferings to ours has been repeatedly refused in Philadelphia Yearly Meeting; and it also declined reading an address in relation to the difficulties in Society, prepared by the Baltimore Conference, adopted by the Yearly Meetings represented therein, and forwarded to our Yearly Meeting through the medium of Committees from the Yearly Meetings of Indiana, North Carolina and Baltimore. Notwithstanding Friends in Philadelphia have thus refused to listen to the affectionate appeals of their brethren, they have not refrained from remonstrating with other Yearly Meetings on the same subjects.

From this plain statement of facts, the conclusion is painfully forced upon the writer, that those members of Philadelphia Yearly Meeting who, for the last ten years, have directed and controlled its action, while undertaking to nullify the proceedings of another Yearly Meeting, as being "at variance with the organization and discipline of the Society," have themselves, in various important particulars, departed from our own discipline, established order and practice; and while rejecting brotherly appeals from other Yearly Meetings, and refusing to read official documents explanatory of their proceedings, have called in question their propriety and sent remonstrances against them; and finally, by receiving and answering an Epistle from it, they have declared church fellowship with a meeting in Ohio which had been disowned by three Yearly Meetings, and has virtually identified itself with the New England Seceders—a body from which every other Yearly Meeting in the world has solemnly and officially declared its disunity. Is not their present position, in relation to the Society of Friends at large, similar to that occupied by those who had the control of Baltimore Yearly Meeting in 1827? And have they not placed Philadelphia Yearly Meeting where that of Baltimore stood in 1828, when it was officially announced in Philadelphia Yearly Meeting that, "as Baltimore Yearly Meeting has received an Epistle from the meeting of the Separatists in this city, and opened a correspondence with that meeting; also refused to read in their Yearly Meeting the Epistle from our Meeting for Sufferings to theirs, the relation in which that Yearly Meeting stood with this is so changed, that it would not be proper to address an Epistle to it under its present circumstances?"

How far the precedent, thus correctly set by Philadelphia Yearly Meeting, will be used against itself by the other Yearly Meetings, is a question for them to determine. S. R.

SUMNER'S ADDRESS ON SLAVERY.

On the 9th inst. Charles Sumner delivered, to a large assemblage in New York City, an eloquent and powerful address on the subject of Slavery, which would occupy more room, if given in full, than can be appropriated in this periodical. The following extracts, however, are presented to our readers as a specimen of the whole, which we would commend to the serious attention of every one into whose hands it may fall. After having discussed and refuted the arguments usually adduced in support of slavery, he proceeds in the following manner to show the necessity and practicability of its abolition:

"In this work, the first essential practical requisite is, that the question shall be openly and frankly confronted. Do not put it aside. Do not blink it out of sight. Do not dodge it. Approach it. Study it. Ponder it. Deal with it. Let it rest in the illumination of speech, conversation and the press. Let it fill the thoughts of the statesman and the prayers of the pulpit. When slavery is thus regarded, its true character will be recognized *as a hateful assemblage of unquestionable wrongs under the sanction of existing law*, and good men will be moved at once to apply the remedy. Already even its zealots admit that its 'abuses' should be removed. This is their word and not mine. Alas! alas! it is these very 'abuses' which constitute its component parts, without which it would not exist, even as the scourges in a bundle with the axe constituted the dread fasces of the Roman lictor. Take away these, and the whole embodied outrage will disappear. Surely that central assumption—more deadly than the axe itself—by which man is changed into a chattel, may be abandoned; and is not this practicable? The associate scourges by which that trancendant 'abuse' is surrounded, may, one by one, be subtracted. The 'abuse' which substitutes concubinage for marriage—the 'abuse' which annuls the parental relation—the 'abuse' which closes the portals of knowledge—the 'abuse' which tyrannically usurps all the labor of another—now upheld by positive law, may by positive law be abolished. To say that this is not practicable, in the nineteenth century, would be a scandal upon mankind. And just in proportion as these 'abuses' cease to have the sanction of law, will the institution of slavery cease to exist. The African, whatever may then be his condition, will no longer be *the slave* over whose wrongs

and sorrows the world throbs at times fiercely indignant, and at times painfully sad, while, with outstretched arms, he sends forth the piteous cry—"Am I not a man and a brother?"

In pressing forward to this result, the inquiry is often presented, to what extent, if any, shall compensation be allowed to the slave-masters? Clearly, if the point be determined by *absolute justice*, not the masters, but the slaves, will be entitled to compensation; for it is the slaves who, throughout weary generations, have been deprived of their toil and all its fruits, which went to enrich their masters. Besides, it seems hardly reasonable to pay for the relinquishment of those disgusting "abuses," which, in their aggregation, constitute the bundle of slavery. By what tariff, price current, or principle of equation, shall their several values be estimated? What sum shall be counted out as the proper price for the abandonment of that pretension—more indecent than the *jus primæ noctis* of the feudal age—which leaves woman, whether in the arms of master or slave, always a concubine? What bribe shall be proffered for the restoration of God-given parental rights? What money shall be paid for taking off the padlock by which souls are fastened down in darkness? How much for a quit-claim to labor now meanly exacted by the strong from the weak? And what compensation shall be awarded for the surrender of that egregious assumption, condemned by reason and abhorred by piety, which changes a man into a thing? I put these questions without undertaking to pass upon them. Shrinking instinctively from any recognition of *rights founded on wrongs*, I find myself shrinking also from any austere verdict, which shall deny the means necessary to the great consummation we seek. Our fathers, under Washington, did not hesitate, by Act of Congress, to appropriate largely for the ransom of white fellow citizens enslaved by Algerine corsairs; and, following this example, I am disposed to consider the question of compensation as one of expediency, to be determined by the exigency of the hour and the constitutional powers of the Government; though such is my desire to see the foul fiend of Slavery in flight, that I could not hesitate to build even a bridge of gold, if necessary, to promote his escape. . . . .

The first objection, founded on the alleged *danger to the master*, most generally takes the extravagant form, that the slave, if released from his present condition, would cut his master's throat. Here is a blatant paradox, which can pass for reason only among those who have lost their reason. With an absurdity which finds no parallel except in the defences of slavery, it assumes that the African, when treated justly, will show a vindictiveness which he does not exhibit when treated unjustly; that when elevated by the blessings of Freedom, he will develop an appetite for blood which he never manifested when crushed by the curse of bondage. At present, the slave sees his wife ravished from his arms—sees his infant swept away to the auction block—sees the heavenly gate of knowledge shut upon him—sees his industry and all its fruits unjustly clutched by another—sees himself and offspring doomed to a servitude from which there is no redemption; and still his master sleeps secure. Will the master sleep less secure when the slave no longer smarts under these revolting atrocities? I will not trifle with your intelligence, or with the quick-passing hour, by arguing this question.

But there is a lofty example, brightening the historic page, by which the seal of experience is affixed to the conclusions of reason; and you would hardly pardon me if I failed to adduce it. By virtue of a single Act of Parliament, the slaves of the British West Indies were changed at once to freed-men; and this great transition was accomplished absolutely without personal danger of any kind to the master. And yet the chance of danger there was greater far than among us. In our broad country, the slaves are overshadowed by a more than six-fold white population. Only in two States—South Carolina and Mississippi— do the slaves out-number the whites, and there but slightly; while in the entire Slave States, the whites out-number the slaves by many millions. But it was otherwise in the British West Indies, where the whites were overshadowed by a more than six-fold slave population. The slaves were 800,000, while the whites numbered only 131,000, distributed in different proportions on the different islands. And this disproportion has since increased rather than diminished, always without danger to the whites. In Jamaica, the largest of these possessions, there are now upwards of 400,000 Africans and only 37,000 whites; in Barbadoes, the next largest possession, there are 120,000 Africans and only 15,000 whites; in St. Lucia, 19,500 Africans and only 600 whites; in Tobago, 14,000 Africans and only 600 whites; in Montserrat, 6,000 Africans and only 150 whites; and in the Grenadines, upwards of 6,000 Africans and less than 50 whites. And, yet in all these places, the authorities attest the good behaviour of the Africans. Sir Lionel Smith, the Governor of Jamaica, in his speech to the Assembly, declared that their conduct "proves how well they deserved the boon of Freedom." Another Governor of another island dwells on the "peculiarly rare instances of the commission of grave or sanguinary crimes among the emancipated portion of these islands;" and the Queen of England, in a speech from the throne, has announced that the complete and final emancipation of the Africans had "taken place without any disturbance of public order and tranquillity." In this example I hail new confirmation of the rule that the highest safety is in doing right; and thus do I dismiss the objection founded on the alleged danger to the master. . . .

I assert that the Anti-Slavery enterprise has accomplished incalculable good. Even now it touches the national heart as it never before was touched, sweeping its strings with a might to draw forth emotions such as no political struggle has ever evoked. It moves the young, the middle aged and the old. It enters the family circle, and mingles with the flame of the household hearth. It reaches the souls of mothers, wives, sisters and daughters, filling all with a new aspiration for justice on earth, and awakening not merely a sentiment against slavery, such as prevailed with our fathers, but a deep, undying conviction of its wrong, and a determination to leave no effort unattempted for its removal. With the sympathies of all Christendom as allies, it has already encompassed the slave-masters by a *moral blockade*, invisible to the eye, but more potent than navies, from which there can be no escape except in final capitulation. Thus it has created the irresistible influence which itself constitutes the beginning of success. Already there are signs of change. In common speech, as well as in writing, among slave-masters, the bondman is no longer called a *slave*, but a *servant*—thus, by a soft substitution, concealing and condemning the true relation. Even newspapers in the land of bondage blush with indignation at the hunt of men by bloodhounds, thus protesting against an unquestionable incident of slavery. Other signs are found in the added comfort of the slave; in the enlarged attention to his wants; in the experiments now beginning, by which the slave is enabled to share in the profits of his labor, and thus finally secure his freedom; and, above all, in the consciousness among slave-masters themselves, that they dwell now as never before under the keen observation of an ever wakeful Public Opinion, quickened by an ever wakeful Public Press. Nor is this all. Only lately propositions have been introduced into the legislatures of different States, and countenanced by governors, to mitigate the existing law of slavery; and, almost while speaking, I have received the drafts of two different memorials—one addressed to the legislature of Virginia, and the other to that of North Carolina—asking for the slave three things, which it will be monstrous to refuse, but which, if conceded, will take from slavery its existing character; I mean, first, the protection of the marriage relation; secondly, the protection of the parental relation; and thirdly, the privilege of knowledge. Grant these, and the girdled Upas tree soon must die. Amidst these tokens of present success, and the auguries of the future, I am not disturbed by any complaints of seeming damage. "Though it consume our dwelling, who does not venerate fire, without which human life can hardly exist on earth," says the Hindoo proverb; and the time is even now at hand when the Anti-Slavery enterprise, which is the very fire of freedom, with all its incidental excesses or excitements, will be hailed with a similar regard. . . .

It remains that I should give a practical conclusion to this whole matter, by showing, though in glimpses only, your SPECIAL DUTIES AS FREEMEN OF THE NORTH.

It is not uncommon to hear persons among us at the North confess the wrong of slavery, and then, folding their hands in absolute listlessness, ejaculate, "What can we do about it?" Such men we encounter daily. You all know them. Among them are men in every department of human activity—who perpetually buy, build and plan—who shrink from no labor—who are daunted by no peril of commercial adventure, by no hardihood of industrial enterprise—who, reaching in their understanding across ocean and continents, would undertake "to put a girdle about the earth in forty seconds;" and yet, disheartened, they can join in no effort against slavery. Others there are, especially among the youthful and enthusiastic, who vainly sigh because they were not born in the age of chivalry, or at least in the days of the revolution, not thinking that, in this enterprise, there is an opportunity of loftier endeavor such as no Paladin of chivalry or chief of the revolution enjoyed. Others there are, who freely bestow their means and time upon the distant inaccessible heathen of another hemisphere in the islands of the sea; and yet they can do nothing to mitigate our greater heathenism here at home. While confessing that it ought to disappear from the earth, they forego, renounce and abandon all exertion against it. Others there are still (such is human inconsistency!) who plant the tree in whose full-grown shade they can never expect to sit—who hopefully drop the acorn in the earth, trusting that the oak which it sends upward to the skies will shelter their children beneath its shade; but they will do nothing to plant or nurture the great tree of Liberty, that it may cover with its arms unborn generations of men.

Others still there are, particularly in the large cities, who content themselves by occasional contributions to the redemption of a slave. To this object they give out of ample riches, and thus seek to silence the monitions of conscience. Now, I would not discountenance any form of activity by which Human Freedom, even in a single case, may be secured. But I desire to say, that such an act—too often accompanied by a pharisaical pretension, in strange contrast with the petty performance—cannot be considered an essential aid to the Anti-Slavery enterprise. Not in this way can an impression be made on an evil so vast as slavery—as you will clearly see by an illustration which I shall give. The god Thor, of Scandinavian mythology, whose strength was more than that of Hercules, was once challenged to drain a single cup dry. He applied it to his lips, and with superhuman capacity drank,

but the water did not recede even from the rim, and at last the god abandoned the effort. The failure of even his extraordinary strength was explained, when he learned that the single cup had communicated, by an invisible connection, with the whole vast ocean behind, out of which it was perpetually supplied, and which remained absolutely unaffected by the effort. And just so will these occasions of charity, though encountered by the largest private means, be constantly renewed, for they communicate with the whole vast Black Sea of slavery behind, out of which they are perpetually supplied, and which remains absolutely unaffected by the effort. Private means may cope with the individual necessities, but they are powerless to redress the evil of a wicked institution. Charity is limited and local; the evils of slavery are infinite and everywhere. Besides, a wrong, organized and upheld by law, can be removed only through a change of the law. Not, then, by an occasional contribution to the ransom of a slave can your duty be done in this great cause; but only by earnest, constant, valiant efforts against the institution —against the law—which makes slaves.

I am not insensible of the difficulties of this work. Full well I know the power of slavery. Full well I know all its various intrenchments in the church, the politics and the prejudices of the country. Full well I know the sensitive interests of property, amounting to many hundred millions of dollars, which are said to be at stake. But these things can furnish no motive or apology for indifference or for any folding of the hands. Surely the wrong is not less wrong because it is gigantic; the evil is not less evil because it is immeasurable; nor can the duty of perpetual warfare with wrong or evil be in this instance suspended. Nay, because slavery is powerful—because the enterprise is difficult—therefore is the duty of all more exigent. The well-tempered soul does not yield to difficulties, but presses *onward forever* with increased resolution. . . . , ...

I know not if our work can be soon accomplished. But one thing I do know, beyond all doubt or question, that this enterprise must go on—that in its irresistible current, it will sweep schools, colleges, churches, the intelligence, the conscience, and the religious aspirations of the land, while all, who stand in its way or speak evil of it, are laying up for their children, if not for themselves, days of sorrow and shame. Better to strive in this cause, even unsuccessfully, than never to strive at all.

There is no weapon in the celestial armory of truth; there is no sweet influence from the skies; there is no generous word that ever dropped from human lips, which may not be employed. Ours, too, is the argument alike of the Conservative and the Reformer, for our cause stands on the truest conservatism and the truest reform. It seeks the conservation of freedom itself and of its kindred historic principles; it seeks also the reform of slavery and of the kindred tyranny by which it is upheld. Religion, morals, justice, economy, the Constitution, may each and all be invoked; and one person is touched by one argument, while another person is touched by another. You do not forget how Christopher Columbus won Isabella of Spain, to his enterprise of discovery. He first presented to her the temptation of extending her dominions, but she hearkened not. He next promised to her the dazzling wealth of the Indies; and still she hearkened not. But when at last was pictured to her pious imagination the poor heathen with souls to be saved, then the youthful Queen poured her royal jewels into the lap of the Genoese adventurer, and at her expense that small fleet was sent forth, which gave to Spain and to mankind a New World.

As in this enterprise, there is a place for every argument, so also is there a place for every man. Even as on the broad shield of Achilles, sculptured by divine art, was wrought every form of human activity; so in this cause, which is the very shield of Freedom, whatever man can do, by deed or speech, may find its place. One may act in one way, and another in another way; but all must act. Providence is felt through individuals; the dropping of water wears away the rock; and no man can be so humble or poor as to be excused from this work, while to all the happy in fortune, genius or fame, it makes a special appeal. Here is room for the strength of Luther and the sweetness of Melancthon; for the wisdom of age and the ardor of youth; for the judgment of the statesman and the eloquence of the orator; for the grace of the scholar and the aspiration of the poet; for the learning of the professor and the skill of the lawyer; for the exhortation of the preacher and the persuasion of the press; for the various energy of the citizen and the abounding sympathy of woman."

Wisdom allows nothing to be good, that will not be so forever; no man to be happy, but he that needs no other happiness than what is within himself; no man to be great or powerful, who is not master of himself.—*Seneca.*

SUMMARY OF NEWS.

FOREIGN INTELLIGENCE.—The steamship Baltic arrived at New York on the 18th inst., bringing Liverpool dates to the 6th.

An attempt was made by an Italian to assassinate the French Emperor, while taking his usual airing on horseback, on the afternoon of the 28th ult. Two pistol shots were discharged without taking effect; the assassin then tried to fire a revolver, but was seized and overpowered by the police. The motive is said to be a personal one, unconnected with politics.

Daily communication is now kept up between London and the Crimea, by means of the telegraph. The Allies have discontinued the bombardment of Sebastopol, after taking by assault the ambuscades in front of the Malakoff Tower, and obliging the Russians to abandon their batteries. The general impression in England was that the siege will be abandoned for the present by the Allies, and an effort made to penetrate the interior and cut off the supplies of Sebastopol, preparatory to the complete investment of the place.

The situation of the Allies was considered critical, a Russian force of 100,000 men being concentrated in the vicinity of Sebastopol.

The Allies also continued to receive reinforcements, and ammunition to an enormous amount was constantly despatched to the Crimea for their use. The fleet had taken part in the bombardment, English and French vessels running in, discharging a broadside into the south end of the town, and then retiring beyond the reach of cannon shot.

Russia continued to make the most energetic preparations for the prosecution of the war, the Czar devoting his whole time and attention to that object. The advanced guard of Asiatics had arrived at Riga, the fortifications of which continued to be extended. The concentration of the troops for the defence of the country bordering on the Baltic was expected to be completed by the 15th inst. By imperial ukases, the governments of St. Petersburg, Courland, Livonia, and Esthonia are placed under martial law.

The inhabitants of Oesel and Dago, and several other of the islands in the Baltic had resolved to abandon their houses and take refuge in Esthonia. Nargen was already abandoned, the forests which supplied the inhabitants with fuel, having been burned last year by the English during their sojourn there.

The Russian ports of Libau, Sackenbaun, Windau, and all the Russian ports, roads, havens and creeks, from latitude 55 54 north, longitude 21 5 east, to the Filsland Lighthouse, in latitude 58 25 north, longitude 21 50 east, have been placed in a strict blockade.

An insurrection had broken out in the Ukxaine, and was fast extending. The cause is said to be the complete exhaustion of the means of the peasantry by the immense supplies they have been obliged to furnish without remuneration to the southern army.

The Bishop of Montpelier has given up his mansion, with a beautiful park, on the shores of the Mediterranean, to the French government, for the reception of convalescents from the Crimea. It will accommodate 1600 patients.

In England, much indignation has been manifested against the Ministry, and meetings for the expression of the feelings of the people in regard to the conduct of the war have been held in various places. Meetings for the organization of Administrative Reform Associations are to be held in London, Liverpool and other towns.

The Belgian Government has asked of the Chambers an appropriation of 9,400,000 francs, to be expended on the fortress of Antwerp, and new works for the defence of the Scheldt. These works are declared necessary "for the defence of Belgian nationality and the preservation of the country's independence."

Extensive inundations have occurred in Hungary and the Barrat. About 1200 English square miles of land, of which 800,000 acres were sown with corn, were overflowed by the Theiss and its tributaries.

M. Luther, of the Observatory of Bilk, discovered on the night of the 19th ult., a planet of the eleventh rank, between Mars and Jupiter. This is the 43d in our solar system.

Recent accounts from Canton state that the insurgents have been obliged to abandon the blockade of Canton, and that Shanghai has been recaptured by the Imperialists. The most shocking barbarities had been perpetrated by the Imperialists, great numbers of prisoners having been put to death, many of whom were subjected to the most frightful tortures, previous to execution.

Oregon.—The work of setting up the poles for the electric telegraph between Portland and San Francisco, was making rapid progress, at the last accounts. The work was going on at both ends, and it was expected that the telegraph would soon be in operation from Sacramento valley to Ureka, on the boundary line of Oregon.

Domestic.—Accounts from the Upper Missouri represent the Sioux Indians as very hostile to the whites, and assembling to make war upon them.

Among the acts passed by the late Legislature of this State, was one providing that keepers of hotels and boarding houses shall not be held responsible for the loss of any articles of value by their guests, unless deposited with them for safe keeping; nor for the loss of their baggage if they leave their rooms unlocked.

The General Appropriation bill passed at the late session of the Legislature of this State, contained an aggregate of appropriations, amounting to upwards of $4,600,000, of which $2,000,000 was for interest on the State debt, $230,000 for the support of common schools, and $150,000 for the expenses of the Legislature.

A project which would greatly ameliorate the evils of slavery, and probably lead to its gradual extinction in that State, is now agitated by the people of North Caroliea, and is soon to be laid before the Legislature. It proposes to render legal the marriage of slaves; to preserve sacred the relations between parents and their young children; and to repeal the laws prohibiting the education of slaves.

A law "for the protection of personal liberty," has been passed by the Legislature of Massachusetts. It provides that, "No justice of the peace, sheriff, constable or jailor shall arrest or detain, or aid in arresting or detaining, any person for the reason that he is detained as a fugitive slave, under the penalty of imprisonment and a fine. Also, that the writ of *habeas corpus* may be issued by all courts of record, judges of probate, and in some cases, justices of the peace; and instead of the proceedings authorized by the act of 1850, substitutes a trial by jury, and that no confessions, admissions, or declarations of the alleged fugitive against himself, shall be given in evidence, and that the jury shall have the right to return a general verdict. It also deprives any attorney of Massachusetts, who shall act for a slave claimant, of the right to practice in Massachusetts Courts of law."

It was vetoed by the Governor, but again passed by the requisite majority, and is now the law of the State.

FRIENDS' REVIEW.

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MEMOIRS OF JOSEPH JOHN GURNEY.

Continued from page 581.

Pyrmont, 9th mo. 5th, 1841.

* * * We arrived [here] at 9 o'clock [yesterday evening] and were warmly welcomed at the "Staat Bremen;" with the inmates of which my sister and our niece were already familiar. The people seemed delighted at their return. Our friend, August Mundhenck, met us; and we arranged our meetings with him for the next day. He is an interesting, religious young man, prospering in business, but I hope bound to a better cause; to us a great helper as an interpreter, as he speaks English well. We attended the usual meeting at ten o'clock; about thirty Friends, and perhaps twice the number of others. My sister spoke first, explaining our manner of worship; after which I was much engaged in preaching the everlasting gospel, Mundhenck interpreting for me sentence by sentence. In the afternoon, the Friends held their two months' meeting. We were very glad of the opportunity of attending it, singular as it was to have all the proceedings in German. I thought the business well conducted; men and women sitting together. When it was concluded, I spoke, and my sister followed. I afterwards prayed. The little flock seemed much comforted, and their tears flowed abundantly. In the evening we had a further meeting at the hotel. I was much engaged in ministry, as was my sister, and the meeting again ended in prayer. It was a blessed time; the Lord's power being, as we believe, over all. Thus we continue to have abundant cause for thankfulness; and certainly it is a great comfort to be once more with Friends. I feel very quiet; my mind not high, but unruffled; and, after some little perplexity, our path for the remainder of the present month seems opening before us with a good degree of clearness. We expect to get through our visit to the dear Friends here by to-morrow evening; and to effect a similar object at Minden, on third and fourth days, so as to return to Hanover on fourth day night. It is our desire to be preserved from going out of the way which the Lord is pleased to cast up before us; and in no degree to do "our own pleasure," except when it falls in with his; but I never felt more entirely unworthy, except for Christ's sake, or more entirely unfit, except through the direct influence of the Spirit, for the least participation in the work and service of the Lord. It is a great satisfaction to me to have this opportunity of facilitating the course of my beloved sister, as from place to place she has been eminently qualified for her work; and many, very many, are they who rise up round about her, and call her blessed in the name of the Lord.

Hanover, Fifth day, 9th mo. 9th.

My last journal was despatched from Pyrmont on second day, bringing me to the peaceful dawn of that morning, after a good public meeting the evening before. August Mundhenck joined us after breakfast, and then accompanied my sister and me to the three families of Friends residing in the town, two of them widows with daughters, the other a widower with a daughter and three grown-up sons. We also called on Dr. Manky, who is a person much interested in natural history, and very kind to the little flock of Friends. These visits were very pleasant; and I believe "the word preached" was applicable to the condition of the parties. This duty performed, we drove to Friedensthal, or the valley of peace, one mile and a half from the town, a lovely place, where reside John Seebohm, (Benjamin Seebohm's brother,) and his large family; the late Louis Seebohm's widow and her daughter, and August Mundhenck and his little girl; separate houses, but one community, connected with a large establishment in the wool trade. At the distance of half a mile is the village of Lowensen, where the Parset family, and the widow Tellgemann and her daughter live. The families mentioned compose the whole of the little society; certainly a very pleasing and interesting company. We dined at half-past one, at John Seebohm's, the whole family circle being assembled. It was a very pleasant occasion, and was

concluded by a precious time of religious communication. [In the evening] I joined my sister and our faithful interpreter, Mundhenck, in a visit to the two families at Lowensen; after which, we met a large assembly of the work people of the factory, and others, at Friedensthal. It was a good meeting, in which the truths of the gospel, and its practical application, were plainly set forth. We returned to Pyrmont, after an affectionate and touching leave-taking, late at night; and about eight o'clock the next morning, third day the 8th, set off, with Mundhenck for our guide, for Minden.

On our way we visited one of the great prisons of the State of Hanover, at Hameln, a town which during the French war was laid waste by Napoleon. My sister had seen it last year, when she found the prisoners, even when at work, heavily loaded with irons. She had represented the case to the Government; and the late queen, who died in the summer, particularly requested, during her illness, that all my sister's suggestions might be attended to. The happy consequence was the removal of all the chains, by which both the comforts and conduct of the prisoners have been much improved. It was interesting to observe the warm and joyful welcome which my sister met with in this prison, where she was already known, both by the prisoners and their keepers, and even by the old soldiers on guard.

We arrived at the strongly-fortified town of Minden, on the Weser, about three o'clock; found a good hotel ready for our reception; dined, and spent the afternoon in religious visits to two families, the Peitsmeyers and the Schelps. John Rasche, the principal Friend of the place, and the widowed father of a large young family, was also called upon. At seven o'clock in the evening, a public meeting assembled in crowds, in a large room at the hotel. It was, I believe, a good time, and notwithstanding the bustle of a crowd which we could not accommodate, the great truths of the gospel of Christ appeared to have free course among the people.

The next morning, after sitting with the two families of Rasche, we held another large meeting, in a capacious public room. It was a time when the true anointing was evidently poured forth; and great indeed was the attention of the people. After the meeting was over, the Friends retired into their own meeting-house, a humble upstairs room, which would have been utterly unsafe for the multitude which we had just dismissed. Including the children, there were, I suppose, about forty present, and a very precious time we had with them. Afterwards the children, who are numerous, sat down in the school kept by the honest and pious Schelp; and I was greatly pleased both with their cleanly and sober appearance, and the readiness with which they answered my Scriptural questions. On the whole, we are cheered in the belief, that there is true life in the body, and that the "candlestick" will not be removed "out of its place."

After a short visit to the prisons, and a little meeting in one of them, (the prison for soldiers,) we left Minden in much quietness and peace. We were anxious to reach Hanover, forty-five miles, in good time at night; but were stayed on our road at the picturesque Buckeburg, where we found that the Princess, (sister to the Prince of Pyrmont,) had set her mind on holding a philanthropic meeting. A large company met us at the hotel. My sister spoke to them on her usual subjects, with remarkable effect, after a few introductory sentences from me; and I afterwards concluded the meeting, with a brief but expressive declaration, as I hope, of gospel truth. Love and good-will flowed abundantly. Among the persons present were the Prince and Princess, their son and two daughters, and the young Prince Hohenlohe. It was a bright and memorable occasion. After a hasty dinner, we repaired to the castle or palace, where we took tea with the agreeable reigning family of the principality, and were met by a large party of ladies and others. I enjoyed an interesting conversation with the Prince and his son about the West Indies. It is particularly satisfactory thus to find our way into the hearts of cultivated, as well as uncultivated society, wherever we go.

Berlin, First day night, 9th mo. 12th.

At Hanover we were desirous of an interview with the king. I called at the palace to explain our wishes to General During, his personal attendant, with whom I left the address of the Anti-Slavery Convention to the king, of which I was the bearer. Soon afterwards a letter to my sister arrived from the king himself, expressing deep regret at not being able to receive us, and speaking of her friendship with his late "beloved" wife in very affectionate terms, desiring a blessing on our philanthropic journey. He hinted that it was not only business, but his own afflicted state of mind, which prevented his giving us an audience. Our only course left, was to address a letter to him, on the several points in his prisons, which required notice, with some general remarks which we wished to make. I had the laborious task of preparing this document, in the midst of interruptions from callers, &c., but happily accomplished it in time to send it the same evening.

A cruel case of persecution had taken place at Othfresen, near the Hartz mountains. This place happened to lie on our way to Berlin. We sent Mundhenck forward to ascertain the facts, and the next morning, in good time, (seven o'clock, the 10th,) we left Hanover at a quick rate, journeying along a pleasant country, till eleven at night, about 110 miles, by Hildesheim and Halberstadt, to Magdeburg. On our way we stopped at the village of Othfresen, ascertained the case of the little persecuted society of Baptists, about fourteen in number; replenished

heir purses a little, (one man had lost all his urniture by legal seizure for holding a meeting n his own house,) and took an affectionate leave f our dear and useful Mundhenck.

I have been busy writing to the King of Hanver, about the persecuted Baptists. This evenng we have been favored with a good meeting, fter reading the Scriptures, with about eighty eople at the hotel; an intelligent and interestng audience. I was led into a train of close rgument in defence of the faith once delivered o the saints, and was excellently interpreted for. All seemed attentive, and I believe I was fully nderstood. My sister followed with great weetness and force. Thus, at the close of nother first day, we feel that we have cause for everent gratitude to the Author of all good.

Neustädtel, in Silesia, 9th mo. 15th.

Our visit to Berlin was, I believe, of some nportance; though a time of no small pressure n our own minds. I have already described ur meeting for worship on first day evening. I ad afterwards reason to believe, that the disourse was well understood, and adapted to the nbelieving condition of many in Berlin.

Our morning on second day was closely ocupied. I went with a gentleman named Lobeck, o visit a celebrated institution for the education nd reform of young criminals, under the care f Kopff and his wife, persons eminently gifted or their station. I was delighted with the order f the establishment, and with the masterly anagement of the boys, about eighty in numer; they are well taught, and employed in arious branches of industry when out of school. When I was speaking to them of the law of God, ritten on the heart, one of them instantly uoted Romans ii. 14, "When the Gentiles who ave not the law," &c. Afterwards we walked cross a sandy plain to call on Gossner, an evanelical minister, who was once a Roman Catholic, reached at Petersburg many years, and was at ast driven from that place. For several years ast he has exercised his ministry at Berlin. He s a person of very extensive influence, sends ut missionaries, distributes vast numbers of Bibles, and, in his preaching, remarkably falls n with the views of Friends. He is much ttached to Stephen Grellet, whom he described o me as the most spiritual Christian he had met vith in any denomination. We found the dear an, now in years, but still active, at a comfortble cottage, built for him by one of his people; nd very interesting to me was our conversation. He gave me a lively description of the state of eligion in these parts; my object being to ascerain what points, affecting the best welfare of he people, required our attention in our probale interview with the king. He is full of life, ntellectually as well as spiritually, and seemed o be quite joyous at heart—an example, I hought for *me*, who often find myself bowing lown the head "like a bulrush."

On our way home, we called on Baron Kottwitz, a very aged Christian nobleman, who has devoted his life to the care of a great poor-house, in part of which he resides. He loves Friends, and has a lively recollection of Thomas Shillitoe. He is himself a noble specimen of a green old age.

At Spandau, we were kindly received by the Christian Governor of the prison; and had some remarkable religious opportunities with companies of the prisoners. It is a well-ordered prison; and my sister had the comfort of finding that her suggestions, made last year, had most of them been attended to, and her wishes carried into execution; to the great advantage of many hundred criminals, especially as it regarded food, superintendence and religious instruction. Thus a new evidence was afforded her, that her labor was not in vain in the Lord. Nothing but a little faith could have enabled her, in her apparently weak condition, to perform this visit; but this was not all, for a letter was received on behalf of a lady on her death-bed, earnestly requesting my sister to come to her. Late and tired, we felt best satisfied to go out of our way to see this lady, but we were rewarded. She could speak English, and a sweeter specimen of a Christian sufferer I have very seldom seen. It was a time of much consolation, ending with solemn prayer; but death did not to us appear very near at hand. Delightful it certainly is, to see the true work of grace going on in so many different places, and under such a variety of circumstances.

9th mo. 20th. On our arrival at Hirschberg, last fifth day, we expected to be met by a letter from the Princess Wilhelm, of Fischbach; but were disappointed, and found that her residence was ten miles off. We generally find that in every place which we visit, our patience is tried for a season. [In the morning] a letter arrived from the Princess, requesting us to come to her *schloss* or castle, at three o'clock, and afterwards to dine with her, and her husband and family, at four. Thus our way was beginning to open. Our drive of an hour and a half lay through a delightful valley, mountains all around us, and two rocky ones covered with fir, of a fine conical shape, marking the site of Fischbach. The approach to the *chateau* is lovely, and the old mansion itself highly picturesque. We were very kindly received by the Princess; but I soon found that the whole affair was much more royal than I had imagined. She is a stately, queen-like lady, with a countenance full of tender and kind expression. Prince Wilhelm, her husband, soon entered with his sons, Prince Adelbert and Waldimar, agreeable young men; and Prince Charles, of Berlin, who talks English well, the younger brother of the king. Our table was well spread in a long gallery, and the dinner was quite an agreeable occasion, without being at all exciting.

In the evening the Queen joined the party, and met my dear sister with warm affection. She is a delicate-looking woman, of a countenance which marks much feeling; the daughter of the late King of Bavaria, once a Roman Catholic, but now a Protestant by conviction; and I really believe, a humble Christian. What higher praise for a Queen? I felt the weight of this royal party, which was attended by numerous *aides-de-camp, dames d'honneur*, &c.; but there was no feeling which warranted any attempt at religious service, beyond free, and, I hope, not unedifying conversation; every body speaking either German or French. The latter was, of course, my allotment; and I endeavored to vary a long dinner by some account of the West Indies. Prince Frederick of the Netherlands, and his amiable wife, also joined the party.

We could not say that the day turned to any great account, yet it opened our door wide, and led to some interesting results. We were all truly interested by the Princess Wilhelm. We were glad to return at night in peace and safety, by a long evening drive to our comfortable hotel. This was sixth day. On seventh day I began to prepare our letter to the King, which we hoped to present to him in case of his coming. The thing wanted was a clear, full document, on all the points which we wished to lay before him: viz.—Prisons, the state of them in Prussia, the various points in them which required amendment, prison discipline associations, ladies' visiting committees, the best mode of constructing the intended new prisons, the keeping of the Sabbath, the promotion of evangelical religion, the Christian education of rich as well as poor, neology in the universities, the necessity of counteracting it, temperance, capital punishment, that of the wheel especially, the free toleration of sects, the disabilities of our Friends at Minden, and finally peace.

I cannot describe the sort of pressure, and the weight of care and feeling which the preparation of such papers involves, especially as it is scarcely possible to resist the rapid stream, which is all the while driving me hither and thither. So it was with us on seventh day, which was nevertheless a very agreeable one. We waited on the Queen, by appointment, at the beautiful Erdmansdorf, at eleven o'clock; and enjoyed about an hour's interesting and truly edifying private conversation with her, the Countess Reden only being present with us. The Queen seems closely attached to our dear sister, and permitted us to arrange with her the time for an interview with the King, in case of his arrival.

(To be continued.)

Probably one of the best means of preserving, during the declining period of life, the powers of body and mind from premature decay, is to avoid sinking into mental or physical indolence. "A used key," says Dr. Franklin, "is always bright," and the mind which is kept usefully employed, if unimpaired by disease, will not be likely prematurely to lose its vigor.

SUSANNA MARRIOTT, *of Kendal, England, died* 1 *mo.* 24, 1854, *aged* 24.

(Continued from page 583.)

In the autumn of 1851, serious threatenings of pulmonary disease showed themselves; and, though these appeared to yield to medical treatment, her health was never entirely regained.

From the flattering nature of her malady, hope often predominated in the minds of her nearest connexions, and probably in her own, yet she frequently spoke in a way which indicated that she felt the issue to be very uncertain. Indeed, it was affecting to observe how, as she continued her wonted custom of fixing at the commencement of each month the amount of reading, study, and the lighter employment of the fingers, which she wished to accomplish within its limits,—the allotted portion of each was gradually diminished, as she calmly estimated her slowly declining strength. Far from any disposition to isolate herself, her arrangements were made so as to enable her to unite with the family circle at all times of settlement, whilst she clung to them with the most endearing affection.

Change of place and sea air were repeatedly resorted to, without producing a permanent improvement in her symptoms; and on returning home from one of these journies, in the Seventh month, 1853, without any perceptible benefit, the trial was very keenly felt by her family; but *she* was mercifully sustained, and entered with interest into arrangements for spending the approaching winter in the south of England.

The following extract from a letter written about this time, presents a graphic description of her feelings, as portrayed in her whole demeanor. No one could be in close connexion with her, without perceiving evidences of the "daily inward renewings," to which she alludes.

"I am indeed much obliged to thee for thy truly kind letter, &c., which I received last night. The sympathy and kind interest of our friends, at all times so delightful, is particularly so in times of illness, of which it is indeed one of the peculiar privileges. I should think almost every condition has its bright side, and even illness is not an exception to the general rule: at any rate, when it is in so mild a form, and attended with so many alleviations as in my case. My sisters sometimes compare their opportunities for reading, &c., with mine, and certainly the difference is very considerable. But I deeply feel, dear ——, how poor and unsatisfactory these solaces, especially the latter, (reading and study), would be in the absence of the infinitely greater comfort to know that the heart is indeed reconciled to God, and that He who

nflicts the chastisement, is a loving and compassionate Father, who pitieth his children, and oth not afflict willingly; and who knows the xact amount of suffering necessarry to detach ur hearts from earthly things, and to fix them pon Him the only source of holiness and happiess. One of the beautiful texts which thou uotes, 'For our light affliction,' &c., has been ften in my thoughts, together with the preeding one, 'For this cause we faint not, but nough our outward man perish, yet the inward nan is renewed day by day;' and I have felt hat a blessing illness may be, when accompaied by, and made the instrument of, this daily, nward renewing. O, how well worth while to ffer *anything* in this life which might be made nstrumental to making us meet for an inheriance with the saints in light."

"The sense of the insufficiency of earthly ings, and the longing for something better and ore enduring, of which thou speaks, I can well nderstand, having occasionally felt it more or ss since early childhood. I remember one me in particular, when I must have been a ery little girl, feeling, to a really painful exent, the insufficiency of present things; but I o not recollect that this was occasioned by any isappointment, and I think that, in general, we re almost as liable to such feelings in health nd prosperity as in sorrow or illness. When ost under their influence, how congenial are any texts in the Psalms, such for instance as ese two, 'As the heart panteth after the water rooks,' &c., and, 'O God, thou art my God, arly will I seek thee; my soul thirsteth for thee, y flesh longeth for thee in a dry and thirsty nd where no water is;' and how thankful ould we feel for the words, 'If any man thirst, et him come unto me and drink,' and 'let him at is athirst come.' And, 'whosoever will, et him take the water of life freely.'"

Accompanied by her mother, she left home r the south, and on the 1st of 10th month they ok up their abode at Bonchurch, in the Isle of Vight, where they were soon after joined by wo of her sisters. The place, and her lodgings, roved entirely to her taste, and the novelty of rrounding objects appeared to have an exhilaratng effect upon her wasted frame. For a time, er health improved; but it was not long, before er illness assumed a new and very reducing rm. And it soon became evident, that the time f separation was approaching, and could not be r distant.

That the work of preparation had long been eadily advancing in dear Susan's experience as sufficiently evident, and any degree of nxiety which could arise from the apprehension at occasional signs of improvement might peraps prevent her from fully realizing the probable vent, was removed by her calmly and sweetly emarking, in allusion to a previous conversation ith her mother, that she did not know that she wished to regain strength, that it would probably be only to lose it again soon, and that in unutterable mercy a sure hope of eternal life, through the merits and mediation of her Saviour, had been given her. After referring to her feelings on a former occasion, when the moment of separation appeared to be near, she added, "Though you are, if possible, dearer than ever, yet I now feel resigned. The pain of parting is still felt; but this, and a physical dread of what there may be to pass through at last, are the only things that weigh upon my mind."

From this time she never appeared to entertain the idea of recovery; yet her cheerfulness rather increased than lessened. The subject of religion, as a topic, had always been interesting to her, and though she deeply felt its seriousness, she had long been accustomed to converse freely upon it; but now her reserve as to her *personal experience* gave way, and it was most comforting to hear from her own lips, of the rest and peace she had found in her Saviour's love. She said that, in her case, the work had been a gradual one, commencing very early; indeed she could not remember the time when she first had feelings of anxiety about becoming fit for a future state, but that they certainly existed before her mind was able fully to comprehend the way of salvation. It was evident that her heart-searchings had been many and deep; she said that her Christian course had been poor and imperfect, and she feared she had too largely indulged in intellectual pursuits. In reference to this, she expressed herself to this effect, "In an earlier stage of my illness, it was my earnest prayer, if recovery were granted, that I might live more to the glory of my Saviour, and be increasingly devoted to his service. Much as I approve of study, I determined to give it up *entirely, unless* I could keep it in full subordination to higher duties. I do feel these tastes to be subordinate now, but it is a poor thing not to have attained to it more fully when in health."

There was scarcely a fault in her past conduct, or character, however small, to which she did not regretfully allude; but all was now peace with God, through the sacrifice and mediation of his dear Son, and she dwelt on the unutterable mercy which, so far as the East is from the West, removes our transgressions from us, when brought rightly to cast ourselves at the foot of the cross. Thus her mind was at rest, and she was able still to relieve weeks of increasing languor by her accustomed diligence. Before leaving home, she had made some progress in preparing presents, the work of her own hands, for each member of her family circle. The last of these was finished a few days before her death, when she sweetly expressed her gratitude.

About the middle of the Twelfth month, her strength began so rapidly to decline, that her sisters, who had not yet come to Bonchurch, were sent for. She expressed in lively terms

her joy in the prospect of seeing them, adding, "And now, if a month or two may be granted in which to enjoy your society, and feel that the work of sanctification is going forward, what a favor it will be; for even after an assurance of forgiveness and acceptance has been mercifully granted, there may be need of further purification, to produce entire meetness for the Divine Presence."

During the night of the 14th she remarked, that she would not change her often suffering state for one of the greatest earthly enjoyment; that the fear she had often felt respecting what might yet remain of suffering, especially at the last, was much lessened, and she believed would be taken away; that the words which occurred in her afternoon reading of the Bible that day—"Fear none of those things which thou shalt suffer," and, "Be thou faithful unto death, and I will give thee a crown of life"—had been applied with much comfort to her mind.

About this time she had hours of great suffering every evening. On one of these occasions, it was remarked how patiently she had borne the illness. She quickly replied, "O, if you think me patient, never say so, nor in any way praise me. I am not *naturally* humble; and now that I seem stripped of all, I feel as Charles Simeon did in his last illness—a great dread of hearing anything that can create a feeling of self-satisfaction." She often requested that her friends would not too earnestly desire that her sufferings might not be severe; she had never prayed to that effect herself, but had earnestly petitioned that the whole will of God might be wrought in her, whatever might be the sufferings involved.

The following extracts from a letter, written about this time, show the peaceful state of her mind:

Bonchurch, Twelfth mo. 27th, 1853.

* * * * "Through most unmerited mercy, and with deep thankfulness, I may say that I have a good hope, and this hope has always remained unshaken, as it must be when founded on the Rock—the all-sufficient atonement; still, in a long illness there must be moments of depression, occasioned by exhaustion and suffering, even if the latter be not very acute; and it is then pleasant to be told of the loving kindness of our Heavenly Father, and how he will be with us to the end. * * We are expecting dear H. from Bradford on Fifth day. It will be a great delight to us all to see her; but to me, who feel that the measure of my days cannot now be long, the prospect of her society feels an especial privilege. Yes, dear ——, I am convinced that I shall not recover, but I feel that it is better to depart and be with Christ. I think it is very uncertain whether I shall rally sufficiently to be able to return home; but remember, dear ——, if we should not meet again on earth, there is a brighter, happier land, where we may join in singing the praises of Him who hath loved us and given himself for us, and where our intercourse will be of an infinitely purer and more elevated kind than we could ever have attained here."

(To be continued.)

INDIAN TRIBES.

(Continued from page 528.)

TUCKAHATCHEE, *July* 11, 1854.

SIR: The government day school at this place closed July 7, after a session of ten months, with 28 scholars. The pupils have generally made commendable progress. No new studies were commenced through the year. The classes in arithmetic and geography have gone through their text-books, and the classes in grammar and history were within a few pages of completing theirs. Arithmetic with Indian boys is a favorite study, and greater progress is therefore made in it than in anything else; they are also very fond of writing, and it is not uncommon to see good specimens of penmanship by small scholars.

Where the English language is not understood, the instructor labors under the greatest disadvantage in teaching geography, grammar, history, &c. It is of the utmost importance in teaching Indian youth, to induce them to speak English. It may be asked, how is this practicable if they do not understand it? But as there are generally some in all the schools who talk English very well, the others, if ambitious to acquire it, can soon do so. But their attachment to their own tongue is so great, that sometimes a teacher may labor for years with but little success. The consideration is, how can they be induced to speak English without coercion? Would it not be well for the chiefs in council to impress upon Indian youth the importance of acquiring and using the language in which their text-books are published, and a knowledge of which is rendered absolutely indispensable from their increasing intercourse with white people? Let it not be supposed that by making the English language the medium of communication, the children will grow up less national in their feelings or attachments. In proportion only as they understand English can the instructor inculcate patriotism, advance them in their studies, and fit them for business. And so far as one instructor can cultivate national feeling in the hearts of the youth of this nation, I ever have done and will do all I can. I would have them patriots, and love no nation as well as their own. Some may deem the cultivation of national feeling in the hearts of the youth of this nation, from the relation they must ever sustain to the United States, as unwise; but let their patriotism become extinguished, they are degraded, and the chance of elevating them is small.

I have felt, from the time of first teaching here, that the Indians much need a series of school-books prepared by instructors who have long lived among them, adapted to their wants,

inculcating patriotism, teaching them their past history and present relations, and thus preparing them to understand all proposals that shall be made to them hereafter by our government, and, with enlightened minds, act as will be the best for their welfare.

There has been no change during the scholastic year. Almost all the scholars have been at school two or more years. Some of the former scholars are now about grown, and are usefully employed in store on their own farms, and are, I can say, free from evil habits. From the beginning the school has been conducted as a mission school, the Bible being a book of daily recitation, while each day the closing exercise is, for each pupil that reads, to repeat a verse from memory. A. L. HAY.

Col. W. H. GARRETT.

ASBURY M. L. SCHOOL, *August* 1, 1854.

SIR: I respectfully submit to you my report of the Asbury M. L. school for the regular annual session, which closed on the 4th of July of this year.

The entire number of children admitted during the session was one hundred and twelve—thirty-two over the required number, which is eighty. This number, however, was mostly new scholars, many of whom did not remain long—some running away, and others going home on a visit and not returning again, which is too often the case, especially with new scholars of the raw material. After making the necessary deductions for the above-named delinquencies, the average number in actual attendance for the first and second quarters ranged from eighty to ninety-five, in the third quarter from seventy to eighty, and closing the session with seventy-nine, showing an average of at least, for the year, the required number.

The school, since its commencement, has undergone several changes, which time and experience have suggested and made necessary. At first we admitted many large boys and girls, but soon found them quite unmanageable, and with but little disposition to study; so we have endeavored to slip out of this blunder as easily as possible, retaining only those of this class that we could approve. A few, we believe, who did not sustain themselves well in the school, have since married and are doing well. Some others we cannot allude to so favorably—wish we could: still, so far as the matter of education is concerned, they have been benefitted, and I do not now know of one who may be said to be the worse for having been in school. That they would have been better without any education, we consider naked assertion of dangerous tendency. We have in the school quite a number of small boys and girls that promise well, and that are both industrious and studious. But even these are often thrown back much by too frequent and too long visits home and among their old associates—a drawback on us not easily avoided. Time, perhaps, may measurably correct it. But in this, also, we have had a gradual and steady change for the better. The school suffered less from it the last session than formerly.

Miss R. J. Crawford and Miss M. I. Ish were the principal teachers, and had the general oversight of the girls out of school. The several branches of study pursued were spelling, reading, writing, mental and written arithmetic, English grammar, physiology, natural philosophy, and one small class in algebra. Some portion of the Scriptures was daily read in school, and a Sabbath Bible-class and catechetical instruction were regularly attended to, with other Sabbath-school duties. We have sold and distributed through the school and otherwise, during the past year, about one hundred and fifty copies of Bibles and Testaments.

Our farm is in good repair. We have two young men employed, who, with the boys, have tended about sixty acres in corn, which still promises a pretty fair yield, notwithstanding the long and severe drought. The farm is now pretty well supplied with teams, tools, &c. The wagon and blacksmith shops are again in operation, and promise favorably.

Notwithstanding the school, in its progress, has had many difficulties to overcome, and much opposition to encounter from various sources, it has been gradually gaining ground, and now stands high in the estimation of the Indians and the friends of improvement generally. We see no good ground to doubt the success of the manual-labor plan, for most certainly it is the one best calculated to meet the immediate wants of the Indians.

Respectfully yours,

THOS. B. RUBLE, *Superintendent.*

Col. W. H. GARRETT,

U. S. Agent for Creek Indians.

MUNGO PARK.

Mungo Park, so celebrated for his extensive travels in Africa, and so lamented for his untimely end, once lost his way in a dreary desert. Wearied with long travel, half famished through long abstinence, dispirited because ignorant of the path leading to human habitations, he sat down and longed for death. As he gazed upon the vast wilderness which surrounded him, and thought of the five hundred weary miles which lay between him and the abodes of civilized man, of the savage beasts and more savage men inhabiting the deserts, and of his own utter helplessness, despair rolled in dark and oppressive clouds over his subdued soul. But in that dark moment his eye rested on some moss of extraordinary beauty, displaying all the vigor of healthy growth. Having a highly cultivated love of the beautiful in his nature, this modest plant arrested his attention, and, for a moment, threw a spell over his sad thoughts, diverting them from the sources of his despair to itself. He admired its

strange beauty; he wondered at the Divine care which had nourished it to such perfection in that wild solitude, till he heard a voice in his inmost soul, saying: "Can He whose wisdom cherished this moss be unconcerned for thee, a creature bearing his own image?" His heart answered its own question. He felt rebuked for his despondency. His confidence in God revived. New strength animated his exhausted frame, and, starting up, he resumed his journey, and happily escaped the perils of the wilderness.

FRIENDS' REVIEW.

PHILADELPHIA, SIXTH MONTH 2, 1855.

MARRIED,—At Friends' Meeting, Middle River, Warren Co., Iowa, ELLWOOD SMITH to CANDACE, daughter of Benjamin and Elizabeth P. Smith, both members of Three River Monthly Meeting.

DIED,—On the 7th ult., of pulmonary consumption, at the residence of her father, Henry Co. Ind., HANNAH CHAMNESS, daughter of Joseph and Susannah Chamness, aged 16 years—a member of Springfield Monthly Meeting.

WEST-TOWN SCHOOL.

The Committee charged with the oversight of this Institution will meet at West-town, on Fourth day the 6th of next month, at 10 o'clock, A.M.

The Committee on Instruction meet on the preceding evening at 7½ o'clock, and the Visiting Committee assemble at the School on Seventh day afternoon the 2d of Sixth month.

THOMAS KIMBER, *Clerk.*

Philada., 5th mo. 26th—2t.

FRIENDS' SCHOOL IN TENNESSEE.

The recent action of Friends in Tennessee on the subject of education presenting some features of interest, a short account of it may not be inappropriate for the columns of the Review.

It appears from their statement that the Friends who originally settled in Tennessee were mostly of the poorer class, but were generally enabled to become proprietors of small portions of land, which at that time was sold at a very low rate. Being shut up by high and rugged mountains on every side, and the rivers having a rapid descent, with no safe navigation, the facilities for communication with other parts were very limited. Nearly all the value of their products was consumed in the transport to a market, while the cost of imported articles was greatly increased.

From these causes, their numbers soon diminished by emigration. A few, however, remained, who believed they were called to a work in that almost isolated region, which was yet to be accomplished, if they were faithful. As the minds of Friends thus became settled, and the feeling gathered strength that the Society would not be lost to Tennessee, their numbers began to increase. Many valuable members were brought in by convincement, and at the present time, Newberry Monthly Meeting, held at Friendsville, in Blount county, Tennessee, is nearly, if not quite, twice as large as it was fifteen years ago. There is also an increasing desire on the part of others to become more intimately acquainted with the doctrines of Friends.

These encouraging prospects, together with the sense of the great disadvantages the Society has sustained from the want of schools in which a good and religiously guarded education could be obtained, have led to the present movement.

In the 12th mo. 1854, Newberry Monthly Meeting appointed a committee to endeavor to raise a school fund. In the following month, report was made that twenty-seven of their members had subscribed the sum of $2650, of which $2000 was recommended to be set aside as a permanent fund, the interest to be used in reducing the price of tuition for the children of Friends, and the remaining $650 to be applied towards the erection of school buildings.

This sum will be entirely inadequate to the erection and fitting up of the proposed buildings, and they appeal to their friends more favorably circumstanced, for aid, having done all or nearly all they were able to do.

Those Friends in and near Philadelphia who may desire to contribute to the fund for building and fitting up the Friendsville Institute and Newberry Female School, may leave their subscriptions with Dr. T. E. Beesly, N. W. corner of 10th and Arch streets. Those who desire to send them direct to the Trustees, may address them to the care of David Morgan, Friendsville, Tennessee.

There is a colored boy at work in the foundry of Mr. Norris, in Philadelphia, who, with a common jack-knife, cut a model of a steamboat, and painted its name upon the side, without being able to read it afterward. Some gentlemen interested themselves in the young genius, and he was about to be sent to Manchester, England, to learn the trade of a machinist, when his case attracted the attention of Mr. Norris, who, despite the opposition of the men in his employ, nobly gave him a place in his foundry, and the lad, notwithstanding that the men refused to show him how to do anything, is rapidly becoming a skilful workman.

Mr. Meakin, a colored man, who learnt his trade at the South, is now in the Novelty Works. He only obtained the situation by sheer accident, and the white men struck as soon as he was introduced into the workshop, and refused to work with him. Only the firmness of Mr. Allen, who discharged them one and all, overcame the prejudice. This is a sample of the ease with which colored mechanics *can* overcome prejudice and get ahead in this country.—*Exchange Paper.*

For Friends' Review.

THE SCHOOL FRIEND—*Fourth Book. Reading Exercises, for the use of schools.* By B. C. HOBBS, Principal of Friends' School, Annapolis, (Indiana.)

Few books make deeper impressions than those used for reading books in our schools. The time which is occupied while dwelling upon each sentence, the analysis of it, so essential to correct teaching, and the frequent repetition, fasten the words upon the memory. Perhaps, in the great majority of schools, these processes go on within the hearing of all the pupils, and whether they will or not, however occupied with other studies, more or less of what is read passes into the minds of most of them. Who of us that were favored to be taught reading before Lindley Murray's books had been driven from our schools by bad taste and bad printing, has not some sounding but pregnant sentence of Johnson, some beautiful thought of Addison, clothed in pure manly English, some simple pastoral of Collins, or touching description of Goldsmith, ever rising up, a testimony to the tenacity of the memory in early life? It is a great loss, this banishment of Murray's reading books,—no modern compilations can take their place, at least in this country. Our passion for what is new and of native origin, our restless anxiety to be busy combating some evil rather than inculcating great truths, prevent the older writers from holding their proper place in such selections. In our anxiety to be practical, we forget that no practice can be perfect which is not founded on principle, and therefore, we are in danger of wasting time in altering or repairing the superstructure when we had great need to be examining the foundation. The classic writers of the elder English school, dealt more in thoughts and less in verbiage; they were sometimes prolix, but seldom diffuse; analogous thoughts might be crowded into long sentences, but one or two ideas were not made to do service in a whole column of words. It was an incidental benefit of Murray's admirable selections, that they made us familiar with passages from great writers whose works are now accessible to comparatively few. It is the evil of many modern compilations that they introduce the young to authors whose volumes might with advantage be inaccessible to all.

The volume before us, originated in a desire to supply Friends' schools with reading books which should be free from sentiments inconsistent with our religious principles, and yet "adapted to the educational wants" of the Society. Assuming that such works were needed, of which those engaged in the business of instruction must be regarded as the best judges, the series of which this is the fourth and most advanced, appears to be well calculated to answer the end proposed. The moral tone is unexceptionable; variety in subject and style has been consulted; some passages from the English classic writers are retained, and many selections from the better class of modern essayists and poets give interest to the volume. That the work is well adapted to teach the art of reading, that in doing this it will tend to develope the faculties of the mind as well as the organs of speech, that it will fasten on the memory much that is useful in practice, elevated in sentiment and pure in morals, improve the taste and cultivate the affections, is praise which may be safely bestowed upon it, and upon few other compilations for the same purpose. In a few instances good taste does not seem to have been sufficiently attended to; "The Ragged Schools in London" might be read with instruction as a newspaper essay, but it contains specimens of the colloquial style of those who are the objects of the charity, which often repeated in the reading class may familiarize young persons with what they had better not know so intimately. One or two other selections from newspapers or popular essays may have the effect to perpetuate certain vulgarisms in expression, which ought to be discouraged. This is no uncommon fault in American writers who have obtained some celebrity. The children's books of the Abbotts, useful and instructive as they are, abound in colloquial expressions, which reproduced in print and widely circulated among the young, are in danger of being grafted onto our American speech. "Coon stories," "ar'nt," "wer'nt," and many similar phrases, ought to be sedulously kept out of class books. The corruptions of our English speech which abound in the newspapers, have a sufficient tendency to lower the standard of taste; let our schools at least be free from their intrusion, and let it never be forgotten, that there is a closer connection between corrupt speech and corrupt morals than is often supposed.

The poetical selections are, in many instances, excellent. Bryant and Hemans and Sigourney furnish beautiful and thoughtful verse; a few passages from Milton, Gray and Cowper, serve to shew how thought was condensed in the elder time, and how genius felt it no degradation to stoop to the labor of polishing and pruning its noblest productions. Other selections are not so happily made. It is not the morality which is to be complained of, but the deficiency of thought, the want of reasonable proportion between the words and the ideas; in a few cases, as in "We are passing," "The grave of the year," &c., this defect recalls the censure of the satirist, who maintains that for some poets

> "One line for sense and one for rhyme
> Are quite sufficient at a time."

These defects in the work may be easily removed; and the estimable Editor will perhaps, in future editions, find some advantages from filling the places vacated by less gifted writers, with selections from the older poets, not includ-

ed in Murray's books, and from a few standard writers of later date.

Upon the whole the volumes under review must contribute efficient aid to the cause of education. They ought not to supersede "The English Reader," or "The Sequel," but they may be used advantageously in connection with them; and to promote this it may be desirable that this series should not include many of the passages contained in Murray's reading books; the range of English literature is open for selection, and few greater services can be rendered to our young people than to make them familiar with its vast stores.

We cannot close this article, without expressing the hope that some united efforts will be made to restore the compilations of Lindley Murray to their proper place in our schools. The publication of such selections as those now noticed, may aid this by supplying some of the deficiencies which experience and progress have made manifest; another means would be the printing of good editions of these excellent books, the very discreditable copies which have been issued of latter years, having much contributed to their disuse. We have great need to go back to the past; our own times are too full of excitement to furnish the proper aliment for young minds. Let them be trained under the influence of those who knew how to combine earnestness with self-restraint, and who never dreamed of sustaining a cause by the violation of a principle. C.

REPORT OF THE WEST-TOWN SCHOOL COMMITTEE.

To the Yearly Meeting:—

In presenting their usual annual statement of the condition of the Boarding School at West-Town, the Committee entrusted with its management, feel that they have cause to acknowledge, with gratitude to the Preserver of men, the general good health with which the family has been favored; very few cases of serious disease having occurred during the past year.

The School has been unusually large, averaging during the year ending Tenth month, 16th, 1854, 227 pupils, of whom 115 were boys, and 112 girls; and the admissions were 67 boys and 75 girls.

Owing to the large number of applications for admission, and the late period at which many of them were made, the children of some of the members of our own Yearly Meeting could not be received; which the Committee regretted. To obviate this in future, it is requested that parents and others intending to send children to West-Town, or to continue them in the School, may enter their names with the Treasurer or Superintendent, at least as early as the 1st of Third month, and 1st of Ninth month, in each year; which will probably ensure their admission, and give time for filling any vacancies which may remain, with pupils from more distant parts, it being desirable that the School should be kept full.

Inconvenience and loss having arisen, from the want of due observance by parents of children living out of the limits of our Yearly Meeting, of the rule which requires the quarterly pre-payment of the price of Board and Tuition, and also from the necessity of making advances for their clothing and other expenses, the Committee have agreed that hereafter, the whole price of Board and Tuition of such pupils, for each session, must be paid in advance; and an additional sum of not less than $10 be deposited with the Superintendent, to meet contingent expenses.

Probably at no former period has this valuable Seminary offered greater advantages for obtaining a guarded literary and religious education. The instruction is thorough and accurate, having especial reference to the most useful and practical branches of knowledge; and care is taken that the children shall not slightly pass over their studies, without clearly understanding what they learn. The lectures on Chemistry and Natural Philosophy are valuable and instructive. A powerful and complete Electrical Machine has been added to the Apparatus, and the experiments by which the different subjects are illustrated, are highly interesting to the pupils.

The course of studies embraces all the branches of a good English education; including Surveying, Astronomy and other branches of Mathematics; and careful instruction in the Latin and Greek Languages is given to such as wish it.

A knowledge of the principles of our religious Society is imparted, by lessons in the Holy Scriptures, and in the approved writings of Friends, adapted to this object; and there is also frequent vocal reading of religious works, calculated to illustrate and enforce them, and to promote piety and virtue.

Where there is so large a number of scholars, and such variety in their talents and application, the advancement made must also vary. But the examinations held at the close of each session evince, on the part of the students generally, a commendable degree of industry and proficiency, and bear testimony to the assiduity and efficiency of the teachers.

Meetings for Divine Worship have been regularly held on First and Fifth-days, in which the deportment of the children has been generally satisfactory.

In the course of the past year, several important improvements have been made in and about the school premises. The apparatus for making gas from rosin has been completed, and is found to answer well; and the necessary pipes and fixtures for burning it, have been introduced throughout the school building, the galleries, and the nurseries, &c. The increased amount, and the safety of the light thus obtained, add

greatly to the comfort and convenience of the family, as well as tend to promote good order. Its use, thus far, has been very satisfactory, and will not, it is believed, increase the annual cost of lighting the premises.

The irregularity with which the forcing-pump, for throwing up a supply of water, was worked, in consequence of its connexion with the saw and grist mill, occasioned it to be frequently out of order; and the small size of the supply pipe, still further diminished by the rust and the deposit which collected on the inside, rendered it difficult to procure a regular and adequate supply of water. As a new supply pipe was deemed necessary, it was concluded to erect a house and water-wheel, in a position about four hundred feet nearer to the school house, where the pump could be worked entirely separate from the mill. This has been done, and about fourteen hundred feet of three inch iron pipe laid, in nearly a straight line to the reservoir. In digging for the foundation of the wheel-house, a copious spring of excellent water was found, from which an abundant supply is now thrown up to the school, with much less difficulty and interruption than upon the former plan. The large iron reservoir has been raised; so that water can now be conveyed from it to parts of the building which before could not be supplied. The ease and rapidity with which water can now be obtained, is a great additional security in case of fire.

For the accommodation of the boys' baths, a brick building 64 by 20 feet has been erected on the site of the former play-shed. It is divided into 20 apartments, each furnished with an iron bathing tub, supplied with hot and cold water, and the whole building is warmed and lighted. The arrangement is complete and commodious, and it is believed will prove valuable in promoting cleanliness and health.

In order to furnish the boys with ample space for recreation during inclement weather, the shed has been extended eastward, so as to cover nearly as much ground as before the bath house was erected. Various other improvements have been made, contributing essentially to the convenience and welfare of the family; and the cost of the whole has been nearly defrayed by the voluntary contributions of Friends interested in the welfare of the Institution.

A sum of money has also been contributed for fitting up, and increasing the Library. Some progress has been made in purchasing books, and as soon as the new cases are provided, it is intended to have the whole arranged and put in good order.

The disbursements for family expenses have been $11,813 60; for salaries and wages $8,267 77; incidental expenses $414 13; and for repairs and improvements $764 22—making a total of $21,259 72. There have been charged for board and tuition $18,186 62; for rents of tenements and saw and grist mills, and profits on merchandise sold $918 23; amounting to $19,104 85; and leaving a deficiency of $2,154 87 on the school account. The income of the fund for general purposes was $960 69; and the net balance to the credit of the farm is $1,678 90, which with the appropriation of the Yearly Meeting, gives a credit on the general balance of $1,284 72. Beside the above charges, at the time the account was made up, there had been paid on account of the buildings for the accommodation of the dairy and of the family having charge of it, $1,185 83; and there is still a considerable balance due on this account.

The present mode of conducting the farm continues to give satisfaction. The fertility of the soil is increasing, the fencing is in an improved condition, the meadow is being drained, and other improvements, calculated to increase its productiveness, have been made, the benefits of which the Committee believe will soon be felt. The gross profits of the concern for the year, were $2,794 44; out of which $317 06 were expended for guano and plaster; and $798 48, for ditching the meadow, fencing, &c.; leaving a net profit, after defraying these expenses, of $1,678 90.

One of the old tenant houses being very much out of repair, and the farmer deeming it necessary that additional accommodations should be provided for working-men with families, the Committee after deliberate consideration, has consented to the erection of two small tenements; the cost of which will probably be about $1,000. This outlay, and the cost of necessary repairs to the Infirmary, School House, and other buildings, which cannot with propriety be delayed much longer, will require considerable funds, and make the appropriation of the Yearly Meeting still necessary.

It has long been the desire of the Committee, that as far as they can conveniently do so, parents and others should avoid visiting at the school on the First-day of the week. Such visits interrupt the quiet and order of the family, and are sometimes burdensome to the Friends who have the care of the farm house, as well as to their domestics; obliging them to provide for the entertainment of visitors, when it seems only reasonable they should have the privilege of quietude and rest from the labors of the week. Such visits having been not unfrequent of latter time, the Committee is induced to call the attention of Friends again to the subject, in the hope that they will kindly co-operate in maintaining the regulation of the Institution in this respect.

Impressed with the importance and responsibility of the trust devolving upon them, in the care and management of this Seminary, it is the concern of the Committee to conduct it with a steady reference to the objects which it was established to promote, and which can only be obtained by a constant recurrence to that religious concern in which the Institution had its

origin. We believe the Divine blessing has rested upon it, and made the watchful Christian care exercised over the youth educated there, a lasting benefit to many; and we fervently desire, that by a humble dependence upon the guidance of heavenly wisdom, and patient persevering endeavors, by example and precept, to imbue the youthful mind with Christian principles, and train it to virtuous habits, as well as to store it with useful knowledge, this Institution may continue to prove of permanent advantage to our beloved youth, and claim the favor and regard of Him who only can bless the labors bestowed.

It being the usual time for making a new appointment, the subject is mentioned for the consideration of the Yearly Meeting.

Signed on behalf and by direction of the Committee, JOSEPH SCATTERGOOD,
Clerk for the time.

INDIAN TREATIES IN OREGON.

The fertile valley of the Willamette river was the scene of some of the earliest and most successful of our attempts at colonization on the Pacific. Before we had acquired California, or the gold had been discovered there, colonies of our hardy squatters braved all the perils of the then unknown western wilderness to seek a home in Oregon. At the breaking out of the gold fever, the Willamette valley had become a flourishing civilized settlement. In later times the Oregon settlers have experienced much difficulty with the Indian tribes, who are far more warlike and courageous than the aborigines of California. It is, therefore, with much pleasure we learn that General Palmer, the Superintendent of Indian Affairs in Oregon, has negotiated a very important treaty for the extinguishment of the Indian title to all the lands in the Willamette valley, embracing an area of over seven and a half millions of acres, the cost of which to the government will probably be about three cents per acre. This treaty, however, provides a good home, and makes ample provision for the maintenance of the Indians.

The Indians are to be permitted to occupy such tracts within the limits of the country ceded, as may be designated by the superintendent, until a permanent home can be selected for them, and proper improvements made thereon, when they agree to vacate peaceably the ceded territory, and remove to their new homes, without further cost to the government than is provided for by the treaty. Annuities are to be granted to them, part of which must be paid in merchandize, clothing, etc., and part expended in farming operations, tools, schools, hospitals, mechanical establishments, and other appliances of civilization. The annuities are for twenty years, diminishing in amount, and a certain sum is to be expended in making improvements on their reserve, and for subsisting them the first year. The treaty provides for securing to every Indian a right of ownership of the soil on which he resides, and also stipulates that the Indians shall be furnished for a limited period with one blacksmith, one school teacher, one physician, and one superintendent of farming operations. All the bands are confederated by it, and with the exception of a few scattered families, all have agreed to it.—*North American.*

THE NESTORIAN CHURCH.

[The Rev.] D. Stoddard says:—"In the north of Persia, at the base of lofty mountains whose snows glitter in the sun, is a plain of great extent and uncommon beauty. This is the province of Oroomiah, the home of the Nestorian Christians. Let the reader stand with me on the flat-terraced roof of our mission-house on Mount Seir. We are 1,000 feet above the plain, which lies stretched before us in all its beauty, forty miles in length, girt about with rugged mountains, dotted with hundreds of villages, verdant with foliage, and rejoicing in its thousand fields of golden grain. Beyond the plain is the lake of Oroomiah, studded with islands. Mounds of ashes, with a scanty soil on them, conspicuous in different parts of the plain, have been supposed to be the places where the sacred fire was ever kept burning, and where the Parsée priests bowed down in adoration to the rising sun.

"The Nestorians are a people interesting from their language,—the Syriac,—closely akin to the Hebrew, and spoken many centuries before Christ,—a language nearly identical with what was commonly used in Palestine in the days of our Saviour, and the medium through which he conversed with his disciples, and instructed the people; and it was in this same language, that, in his dying agony, he cried with a loud voice, saying, 'Eloi! Eloi! lama sabachthani?' 'My God! my God! why hast thou forsaken me?'

"The power of Mahomet hunted down the Nestorians like defenceless sheep, in the midst of their missionary enterprises. Presented with the dreadful alternative of 'the Koran or the sword,' they melted away at last like the snows of spring; and for centuries they have been sunk in ignorance and superstition. The modern remnant of this ancient and venerable church consists of about 100,000 souls, nearly half of them residing in the plains of Oroomiah, and the rest scattered over the wild and rugged ranges of the Kurdish Mountains, the districts of Tekhoma and Tiyari.

"They are a good-looking people, *not* having the peculiar physiognomy of the Jews, from whom, however, some consider them descended, —inquisitive, and unwearied in acquiring knowledge. 'We thank you,' 'We thank you,' is uttered by many voices, after any religious teaching. In the midst of the deep corruption

of their church, they have been kept far nearer the Bible standard than the Roman-Catholic, Greek, or Armenian Churches. I never met with a Nestorian who denied the supreme authority of God's word. Image and picture worship they hold in abhorrence, also auricular confession and priestly absolution. They have no mass or worship of the host. They do not refuse the cup to any communicant. They reject the doctrines of baptismal regeneration, of penance, and of purgatory, as unscriptural and wrong; and they are extremely liberal in their feelings towards all those with whom they are 'one in Christ Jesus.' They have always welcomed the American Brethren, and granted their churches to us for the preaching of the gospel. Mr. S., one of our number, was ordained by us, in an old Nestorian church. Their own organization is episcopal; yet bishops, priests, and deacons, all stood by, and witnessed this ceremony with evident gratification. It must be added, that, during our long residence here, we have labored with the sole object of spreading Bible-truth, and bringing the people back to a humble, holy life, and have studiously avoided any mere sectarian efforts.

"Dr. Perkins, the pioneer of our mission, found this ancient church prostrate in the dust. The people were grossly ignorant. They had no schools, and not half-a-dozen readers in a whole village. All their books were in manuscript, and of course scarce, and sold at a high price. Stealing was prevalent,—lying inwrought into all their habits. They used to say, 'We all lie, here. Do you think our business would prosper and we not lie?' Wine circulated like water; and with many features of orthodoxy, religion was a thing of form and outside show. Now there are seventy village schools, and two seminaries for training up young men and women to go forth and repair the wastes of many generations. The sacred fire is kindled once more upon their venerable altars. The Holy Scriptures are now happily completed in both the ancient and modern language of the Nestorians. The contents of their own rare, ancient, Syriac manuscripts have been returned to them in a printed form. Their own clergy have aided us in the translating of separate portions; and I shall never forget their emotion when we had first translated the Lord's Prayer. The Nestorian ecclesiastics who were with me, were interested and delighted above measure at the first sight *of their language* in a *written* form. They would read a line, and then laugh audibly with satisfaction. We copied many portions, on cards, of the British and Foreign Bible Society's editions of the Scriptures in the ancient language, till the arrival of our press in 1840.

"This was an event of great interest and joy. As I carried the proof-sheet of our first small book, composed of portions of the Scriptures, into my study for correction, and laid it upon the table before my translators, they were struck mute with astonishment and rapture to see their language *in print;* and as soon as their recovery from surprise allowed them utterance, 'It is time to give glory to God!' was their mutual exclamation, 'now that we behold the commencement of printing books for our people.'"

The entire Old Testament was published in 1843, in ancient and modern Syriac, in parallel columns, by the American Bible Society. It forms a large quarto volume of more than 1,000 pages.

Dr. Perkins continues: "The influence of the Holy Scriptures on the pupils in our schools and training colleges, and on the scores and hundreds of adult Nestorians who are learning to read in our Sabbath schools, and at their humble homes, and through all these readers, on the mass of the people, is incalculable.

"Here, also, efforts have been made, by papal emissaries, to pervert the people; and they offer the most serious obstacles we have to encounter in our missionary labors. They denounce the Holy Scriptures as '*corrupt English books*,' and forbid their converts to read them.

French papists at Mosul, and at Elkoosh (the venerable home of the prophet Nahum), have made many converts among the simple people, who but too readily yield to their influence.

In Dr. Layard's account of his recent tour, we have a vivid sketch of the Nestorian tribes, who are entrenched among the mountains of Assyria.

Soon after they had been put in possession of 2,000 copies of the four Gospels, by the British and Foreign Bible Society, in 1830, the Divine seed sprang up, and bore fruit to the glory of God. The American missionaries say of these tribes: "Many of the people appear like persons awakened from a deep sleep, and are enquiring, 'How is it that we have been kept so long in ignorance and self-delusion?' To which enquiry their priests reply, 'We ourselves have been dead in trespasses and sins, and our sin is greater than yours for having hidden the light from you so long.'"—*London Friend.*

ATTORNEY'S EXPERIENCE IN DRINKING.

One night I returned home after receiving my pay "in a pretty state." My little daughter come bounding to me, and said, "Pa, will you give mother the money to buy me a hat? now do, I'll be a good girl, and I do want to go to church next Sunday with Emily Jones."

I tried to postpone the purchase until the next pay day, for the best reason; having paid some small bills, I had exhausted my finances. When the child was informed of my inability, she burst into tears, and reminded me that I had put her off from time to time, and said: "Pa, what do you do with all your money?"

The simple question had haunted me for days; I began to reflect upon the subject, and I could only answer to myself, rum.

I felt a degree of shame and regret that I cannot describe, and sincerely resolved, with God's help, to conquer my depraved appetite.

A year has since rolled away. I am a tetotaller; a better, healthier and happier man; my home, though humble, is happy, and no child of mine asks in vain for food and raiment.

I know well by sad experience what the rum drinker suffers in body and mind, and I know that no man is worthy of being entrusted to protect the lives and property of his fellow citizens, who indulges in strong drink. One may be drunk for years, and not stagger or fall down in the gutter. I never used to think that I was drunk, but when I reflect upon my acts as an officer, I am astonished, and know my former unfitness.

I feel like one who has morally triumphed over his greatest enemy, and thank God from the depth of my heart that He has given me strength to conquer.—*Greensborough Messenger.*

Extract of a letter from THOMAS H. BENTON, *on an Indian war, dated Washington, April 15th,* 1855.

"My business now is with the new Indian war on the Upper Missouri and the North Platte, and of which war there is no existence, except in the imagination of our administration. I had staked myself publicly on the non-existence of this war, at the time it was so imposingly communicated to Congress, and I felt sure of what I said; but, wishing to verify my opinions, in my late visit to Missouri I made inquiries among the citizens, and especially among those best qualified to know the truth, most interested in knowing it, and bound under the peril of life and property to make no mistake—I mean the fur-traders, of whom there are many in Missouri, and of the first respectability, and with large capitals embarked in the trade.

They answered me with one voice that there was no war on the Upper Missouri or North Platte; that they had been carrying on their trade as usual during the winter with the Sioux and other tribes in that quarter, (except in the articles prohibited by the United States officers,) and were now fitting out for the trade of the present year without the least apprehension of Indian hostilities. This is what they all told me, from the largest companies, with their hundreds of thousands permanently invested and hundreds of men employed, down to the individual traders, with their temporary outfit of a few wagons and half a dozen men. I will name one of each class. The firm of Chouteau & Co. is as old (father and son) as the foundation of St. Louis in 1764, always carrying on the trade on a large scale, and still engaged in it as a permanent pursuit.

I asked them what amount they had now invested? what was the state of their trade at present? and what effect the proposed Indian war would have upon it? They directed their clerks to make out from their books their answer to the first inquiry, and gave it to me, which I have in writing with me now—$370,000. The state of their trade at present was the same as it has always been, with the exception of the articles prohibited by the United States officers, peaceful and prosperous, and that they had suffered no losses, except some $12,000 at the time of the bloodshed at Fort Laramie. The effect of the war upon their trade, they said, would be to paralyze all the capital invested, to stop their operations, and bring great losses upon them, rendering six fortified establishments and three hundred men, now in the Indian country, a useless and expensive incumbrance on their hands. This was the answer of Sarpy and Chouteau, the son, active partners of the firm, and best qualified to answer my questions.

Now I give the answer of a small individual trader to the same question, Mr. Auguste Archambault, a mountain man, (Creole French) of twenty years' standing, one of Fremont's men, and to me personally known. He came to see me the day before I left St. Louis, and, in the course of conversation, told me that he was going out on a small trading expedition—four wagons, five men and one boy, and about $4,000 of Indian goods; and that he was going beyond Fort Laramie and up to the Sweet Water river, which flows from the South Pass. I asked him if he was not afraid of being killed and robbed by the Indians? He answered, not at all; that they were all peaceable; and that he could go alone to every tribe; and actually took no more men with him than were necessary to drive his wagons.

I pointed his attention to the military expedition; but he said he should not stop for it; that his wagons were gone, and he should go on immediately. The fact was, he did not believe it possible that the United States could make war upon peaceable Indians, and considered it certain that the campaign would end with a harmless march. And this is the way in which this new Indian war is viewed at St. Louis, by those best qualified to know the truth, most interested in knowing it, and to be most damaged by a mistake in relation to it."

HICKORY NUT OIL.

The Toledo *Republican* states that hickory nut oil, considered equal to the best lard or sperm oil for burning and machinery, is manufactured by Warren Eastbrook, of Dayton, Ohio. The nut oil remains in a fluid state at a very low temperature, and it does not "gum" like the ordinary qualities of oil. It is used in very delicate machinery, and when properly refined could be used by watchmakers. Mr. Eastbrook believes that oil manufactured from the ordinary shell bark, and large sweet hickory nut, will

come into general use for the table.—*Scientific American.*

[From the Public Ledger.]

DESTRUCTION OF BIRDS.

A couple of evenings since, observing two young men passing along with fowling-pieces, and the next morning hearing the notes of a blue-bird from the trees in our yard, reminds me again to call on you, and papers throughout the country, for your earnest remonstrances against shooting them or destroying their eggs or nests; and particularly all farmers, if not from taste, at least for their own interest, to rigidly join in suppressing it; for even if they have no delight in hearing the song of the sparrow (chippy), the blue-bird, the robin, cat-bird, thrasher, oriole and blackbird, or seeing them flitting about the fruit-trees, or the beautiful redheaded woodpecker dancing about their trunks, yet let them remember that the destruction of each and any one of these is a loss of at least a dollar out of their pockets.

So great has the inroad on their numbers become, that a spring morning or day in the country, within forty or fifty miles of the city, is shorn of full half its charms. Few of the above birds are now to be seen; of some, not one in a day's walk; while the flickor, blue jay, and those eminent repellers of insects, the sapsuckers, (wrongly so called,) woodpecker and king bird, have wholly disappeared. In ten years familiarity with the surrounding country, I do not remember to have seen one of them that looked as if it was at home; whereas, fifty years ago, when I was a schoolboy in Delaware county, they all abounded about every fence and field, and their nests in every copse and thicket.

Now, what is the cause of this annihilation? First—Simply, that some of them eat a few cherries, which they have earned five times over by destroying insects; and second, but worse, that almost every boy has his gun so soon as he is able to level one, with which he amuses himself by killing them. When, as above stated, I was a schoolboy, there were but two guns in a circuit of three miles, (we knew them well); since then, in the same sections, I have seen a double-barrel to every male in the house, being six or seven. And further, when a city boy is allowed a few days or weeks in the country, his first care is to secure a gun, and he places his chief enjoyment in shooting birds, though now he obtains but little of it. There is not a bird on the farmers' grounds that is not worth ten times its cost, apart from their ornament to the scene, except, perhaps, the hawk—even the slandered crow and blackbird. I have seen a farmer waylay and kill these proscribed victims, in the act of benefitting him, because they took also a grain or two of corn, and then have the reward of seeing it destroyed by the cut worm.

Similar are the consequences in numerous other respects. I have seen fine apple orchards entirely destroyed by a worm that attacked them under the bark after the wood-peckers were killed or driven off. Formerly there was a small kind of cherry tree that bore a noble large fruit profusely, and abounding along the roadsides, called the *Morello.* As the birds disappeared, they were attacked by insects, and now none remain. When the air used to teem with swallows, the flies were kept within bounds. They took to shooting them, to test or improve their skill, on the wing. I have known hundreds to be thus shot in an hour or two, until they are now a rare sight in the vicinity of the city, and I have since seen cows tormented out of half their milk for inability to feed while battling with the flies, and butter at fifty cents the pound. Many a pound of cherries I have bought for two and three cents; now they range from ten to fifteen cents, and all other fruits in proportion, except, perhaps, strawberries.

I think there is nothing more worthy the attention of Agricultural Societies than this very matter; but it will not answer merely to get laws enacted, as some neighboring counties have; the farmers must strictly observe them themselves, and enforce them on their fellows, as well as stick up a warning which is disregarded, because never prosecuted—for whoever heard of a person being fined for offending against them, or what magistrate can show an instance on his docket?

BIRDS' FRIEND.

CHRISTIAN LOVE.

"The fruit of the (Holy) Spirit is love," &c.

Though Cowper's zeal, though Milton's fire
Inspir'd my glowing tongue;
Though holier raptures waked my lyre,
Than ever seraphs sung;
Though faith, though knowledge from above,
Mine ardent labors crowned,
Did I not glow with Christian love,
'Twere all but empty sound.

Love suffers long—is just, sincere,
Forgiving, slow to blame;
Friend of the good, she grieves to hear
An erring brother's shame.
Meek, holy, free from selfish zeal,
To generous pity prone,
She envies not another's weal,
Nor triumphs in her own.

No evil, no suspicious thought,
She harbors in her breast;
She tries us by the deeds we've wrought,
And still believes the best.
Love *never fails;* though knowledge cease,
Though prophecies decay,
Love, *Christian love, shall still increase,*
Shall still extend her sway.

British Friend. W. P.

SUMMARY OF NEWS.

FOREIGN INTELLIGENCE.—By the arrival of the mail steamship America, at Halifax on the 24th ult., Liverpool dates have been received to the 12th.

It is now admitted by the English press, that

there is no ground to hope for a speedy peace, and that no aid can be looked for from Austria. Earl Grey has given notice in the House of Lords, of a motion for an address to the Queen, deploring the failure of negotiations, and declaring it to be the opinion of parliament, that the proposals of Russia were such as to afford a fair prospect of concluding a peace, by which all the original objects of the war might have been obtained, and all the advantages secured by the Allies which could be reasonably demanded from Russia. Lord Palmerston has evaded the question whether the Conferences are finally broken off; but it is understood that the accredited representatives of all the Powers continue to reside at Vienna, and that negotiations can therefore be resumed at any time, should either Russia or the Allies be disposed to make fresh propositions. It is reported that Austria is on the point of declaring her complete neutrality, with that of the other German States.

Affairs at Sebastopol continued in much the same position as at the last previous accounts. The Allies were making slow advances and had gained some trifling advantages; but their situation is considered extremely critical, as, in the event of their failing to capture Sebastopol, their retreat can be accomplished only by immense sacrifices. The Russians had made several sorties, but had been repelled with great loss. Four thousand Sardinian troops with their General, had arrived at Sebastopol. Redschid Pacha has been superseded as Grand Vizier, by Mehemet Pacha.

In the Baltic, the English fleet was working up towards Gothland, as the ice permitted. Three ships had left England to blockade the White Sea.

England.—The movement in favor of administration reform was gaining ground, and indignation meetings continued to be held. The bill removing the newspaper stamp had been passed.

France.—A new loan of 700,000,000 francs was under consideration by the Council of State. It has been discovered that Pianori, who attempted to assassinate Louis Napoleon, was connected with an insurrectionary plot, having its ramifications throughout Europe. His execution has consequently been deferred in the hope that revelations may be obtained from him in regard to the conspirators and their plans. The French army is to be greatly increased. Two hundred thousand men are to be raised immediately for active service. Abd-el Kader has been granted permission to visit Paris during the Great Exhibition.

Portugal.—A contract had been made for laying down the telegraph wires between Lisbon, Badajos and Oporto. The King had been authorized by the Chambers to resume his foreign tour until his majority.

Russia.—The internal condition of Russia is represented as most deplorable. Commerce in the Baltic and Black Sea has been destroyed by the war, manufactures have ceased, and the laborers usually employed in agriculture have been taken from their usual employment to construct works for the defence of the country.

South America.—The war between Brazil and Paraguay remains in *statu quo*. The Brazilians have been the greatest sufferers in the combats that have taken place. The force of Paraguay was said to amount to 100,000 men.

Mexico.—Another insurrection has broken out in Mexico. The insurgents had concentrated at Zamora, and Santa Anna had reached Morelia, on his march thither, when the insurgents succeeded in separating the different portions of his army, which was marching in three divisions. The government cavalry had defeated a body of the revolutionists under Juana Janto.

California.—The steamer George Law, from Aspinwall, arrived at New York on the 24th ult., bringing San Francisco dates to the 1st.

An interesting slave case has been decided at San José. The slave was taken to California, by his master, in 1849, before the adoption of the State Constitution, and has remained there since that time. After a hearing of the case, the slave was declared free under the laws of the State.

A law levying a tax of $50 on every Chinaman arriving in the State, has been passed by the Legislature and signed by the Governor. The Legislature has decided to adjourn on the 7th ult.

The U. S. Land Commision has rejected five claims held by José Y. Limantour, under alleged Mexican titles, for more than 1,000 square miles of land in different portions of the State. It is supposed that under the decision of these cases the similar claim of Limantour to about 5,000 acres within the limits of San Francisco, will be rejected.

Sandwich Islands.—The King, in his speech at the opening of the Legislature, strongly recommended the education of his subjects generally in the English language, expressing his firm conviction that without this, their "hope of intellectual progress and of meeting foreigners on terms of equality, is a false one." The King is said to be, himself, an excellent English scholar.

Domestic.—The Washington Union publishes a series of resolutions adopted by the members of the Kansas Legislature, who have received certificates from Gov. Reeder. These resolutions declare that the majority of the Legislature to whom certificates have been granted alone have a right to decide upon contested elections, and that, upon this principle, said majority will disregard the supplementary elections, and admit the candidates to whom certificates were refused by the Governor.

A society to aid southern emigration to Kansas has been formed in Richmond, Va.

A terrible whirlwind and tornado passed over Jefferson, Cook co. Ill., and places in the vicinity, on the 23d ult. In its course, it lifted up, bodily, a house and barn with their contents, hurling them again to the ground and burying the inmates in the ruins. Of nine persons who were in the house, four were instantly killed and others injured beyond hope of recovery.

The proposed amendments to the Constitution of Connecticut have passed the Senate of that State. The most important are those requiring all voters to be able to read, and striking out the word "white" in the qualification of electors.

All the proposed amendments to the Constitution of Massachusetts have been adopted. They are, the choice of State officers by a plurality vote, the election of members of the Legislature by single districts, that of Secretary, Treasurer, Auditor and Attorney-General, by the people; the choice of county officers by a vote of the people; forbidding the appropriation of the public money to sectarian schools; and changing the time of the annual election, so as to make it come on the same day as the election for President.

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MEMOIRS OF JOSEPH JOHN GURNEY.

Continued from page 596.

On our return to our hotel to dinner, we met the king, who passed us rapidly in his carriage. Rejoiced enough was I to see him pass; as I knew that his continued absence would either have detained us, or frustrated our concern. He bowed to us, but I believe did not perceive who or what we were; but how deeply interesting has been our subsequent communication with him! It had been fixed ever since our arrival, that a meeting should be held that evening in the Countess's saloon, at Buckwald, with the poor Tyrolese, and all who wished to attend. We went thither to drink tea at six o'clock. Soon the rooms began to be thronged with the high gentry and ladies of the neighborhood. The Princess Wilhelm had engaged to come, but it was an agreeable surprise to me to see the Prince and his eldest son (Prince Adelbert) enter with her. Soon afterwards, several of the King's court began to arrive, and the intelligence was brought that he and the Queen were coming to the meeting. His brother, Prince Charles, and Prince and Princess Frederick, of the Netherlands, were with us before him, and at length came the King and Queen.

He seemed delighted to see my sister, and most kindly shook hands with me, having a lively recollection of my brother Samuel. He is rather a stout person, looking nearly fifty years old, his countenance intelligent and beaming with kindness, and his manners unaffected. The time for the meeting was now come. The Tyrolese, about 200, in their grotesque habiliments, occupied the bottom of the room, and they being too much crowded, the King began to move the seats of the gentry with his own hands, to accommodate them with more space, a fine example for his grandee subjects, and for us all. The Countess wished for a hymn as soon as the people were seated, and before our service should commence, the like after it was ended; prayer was the burden of the first song, and praise of the second. It was no business of ours, and I could only enjoy the interest of the sight; so many of the royal family, and a multitude of the great in this world, uniting with the poor Tyrolese peasants, in what I believe was to many of them an act of worship. After the hymn ceased, I believed it best to rise. My sister and I, and our two interpreters, were at the upper end of the room; on our right, the King, Queen, Princesses, the Countess, and a few other great ladies; on our left, the Princes Wilhelm, Charles, Frederick and Adelbert; a crowd of ladies and gentlemen behind and before; the Tyrolese immediately in front of us, but at the other end of the room; the high conical hats of the women towering aloft. The men wear similar hats, but were now uncovered. There was a sweet tranquillity and true solemnity over us. I briefly explained the views of Friends respecting worship, the spirituality of the gospel dispensation, women's preaching, &c. This opened the way for my beloved sister, who was powerfully engaged in ministry for a considerable time, speaking (by desire of the King, who wished to save her fatigue) from her seat. The first part of her address was to the Tyrolese, beautifully adapted to their condition; she applied the words, "I was a stranger, and ye took me in," to the late king's benevolent reception of these refugees; and spoke of him in a manner which touched all hearts. She then turned to the great ones, and riveted their closest attention. It was her usual strain of plain, wholesome truth, applied with the nicest touch of tenderness. I followed at some length, in a declaration of the essential truths of the gospel of Christ, alike applicable to prince and peasant; particularly dwelling on judgment to come, and the doctrine of our responsibility, the parable of the talents, &c. There was a precious solemnity over all. The interpreters partook of the unction poured forth, especially a dear simple-hearted young man who interpreted for me. The King and other members of the family seemed to feel the occasion. When the meeting broke up, he gave me an affectionate shake by the hand, and thanked me warmly

for what I had been led to say. With my sister he was still more loving. Truly all thanks for this memorable, precious meeting were due to the Author of all good.

After a quiet, solemn time of prayer with the Countess and a few others, with whom we were at last left, we returned, tired, but very thankful, to our hotel; but rest was not my portion, as I was obliged to sit up till past midnight over the document which I had to present to the King on the following day, and rose again on second day (yesterday) morning at six o'clock to finish it. I got through the great task by eleven o'clock; read the sheets with my sister and Countess Reden, who fully approved them; and we then set off for the Palace at Erdmansdorf, where we were quickly ushered into the Queen's sitting-room. The King soon joined us. We four were alone together for more than two hours: a most interesting interview it was to my feelings. We first went through the whole document, and freely conversed with them on each successive point. The King developed a clear, penetrating mind, great knowledge of the several subjects, a heart full of feeling; and, above all, decided and unquestionable Christian principle. I think it might be said, with little exception, that our views and judgments corresponded with his on every particular. He seemed much interested with the account we gave him of our Friends at Minden, who, in consequence of not being able to take up arms, are deprived of some of the rights of citizenship, and cannot buy land. After we had gone through all our business, my sister requested leave to read a few texts which she believed to be applicable to their condition. First, a text or two for the Queen; and then for the King, which led to further serious expression. It was a heart-tendering time, and ended with solemn prayer from her lips. Elizabeth and Anna were then called in to speak to them, and we parted in true friendship and love. The King paid us the attention of coming down stairs and seeing us off. A crowd of people near the door surrounded him and ourselves on the occasion, and we drove off, amidst their kind tokens of affection, in very sweet peace.

Their course was now directed homeward, by way of Dresden, Leipsic, Halle and Elberfeld.

At Dover, Joseph John Gurney writes:—

10th mo. 3d.

* * Yesterday morning, at half-past ten o'clock, we went on board the post-office steamer [from Ostend] to this place. My dear sister was soon much refreshed by the sea; and we were favored with an almost perfect calm, which rendered our voyage easy and agreeable; and our minds were at rest, in the feeling that the work required of us had, through divine grace and mercy, been accomplished.

Soon after his return home, Joseph John Gurney accomplished his intentions of marriage with Eliza P. Kirkbride. The event took place at Darlington. In his Journal, he writes:

Fifth day, 10*th mo.* 21*st*, 1841. The solemn, happy, favored marriage-day. I was engaged in prayer in the early part of the meeting, for the manifestation of the Divine sanction, which was indeed fully granted. Afterwards Katharine Backhouse in an excellent testimony, and H. C. Backhouse in fervent prayer. After the marriage was complete, I had a few sentences to utter, on the victory which is in "the faith." The dinner party cheerful and agreeable; concluded by a short religious opportunity. My dear wife and I left them, at seven o'clock in the evening, after an affecting parting with her dear, faithful friends, J. and H. C. Backhouse.

10*th mo.* 22*d.* *Catterick Bridge.* Solemn reading and prayer; precious commencement of our daily retirement before the Lord.

28*th.* Reached Earlham in health and great peace, at nine o'clock in the evening; the place comfortable and homeish; the reception from my dearest children glowing. Oh! may we be kept perpetually in the hollow of the Lord's holy hand!

11*th mo.* 6*th.* A quiet, satisfactory day, drawing to its close in peace. Our home circle, including my sister Catharine, is all that heart can desire. We have been reading Horne, and Jonathan Hutchinson's letters. The last are instructive and reviving; treasures once more turning up their bright side, for my pleasure and comfort. I hope there is a good solemnity over us this evening; and renewed are my fervent desires that all may be kept in sweetness, even in conformity to the divine will. Here alone is our rest and our strength.

11*th mo.* 26*th.* I do indeed desire to be kept alive and watchful, ready for the Lord's service here, and for an entrance into his blissful presence, whenever it may please him to call me home to himself. But I do not feel that the time is yet. O Lord! thou hast showered many rich favors and blessings upon me: and now, in a delightful connexion, hast granted me the very desire of my heart. Preserve me, I beseech thee, from in the least degree abusing any of thy precious gifts; make me holy, as thou art holy; and finally gather me, in Christ, to thy glory.

12*th mo.* 25*th.* This day is one of peaceful seriousness to us. My dear wife and I are quietly together with our children. A peep into the long past has been deeply interesting to me; but I am more inclined to rejoice and be thankful in the present; and after subsiding into my new level, which this day gives me an opportunity of doing, to take a fresh start, and press, with renewed diligence, after the mark for the prize. What is that mark but holiness? even the holy maturity of the Christian character. O that this mark may not only be aimed at, but attained to!

To-day we are enjoying a touch of true sabbatical rest, and the company of my children is

peculiarly pleasant. My desires are fervent, that as I have faithfully endeavored to bring them up in the truth as held by Friends, so they may persevere in this course to the end, and deepen in the root more and more.

In the spring of 1842, he was engaged, in company with his wife, in a short visit to Friends at Bristol and Gloucester, and in attending, on his return, the Quarterly Meeting of Friends in London.

To his Sister Elizabeth Fry,
(then in a feeble state of health,)

Norwich, 4th mo. 4th, 1842.

My heart and mind have been much drawn towards thee in tender love and sympathy, since we parted. I rest in the sweet hope that thou wilt yet be strengthened in mind and body to do the Lord's work, where and when He pleases, and be enabled to bear that measure of searching and proving which may be permitted to fall to thy lot. It is good for us to lie low, and patiently to wait, until we receive the divine sanction for arising in the Lord's own power for his service. In the meantime I hope that nothing will discourage thee; but that much peace and even joy in the Holy Ghost will be thy portion. I can truly say that all that I have seen and known of late years confirms my sense of the importance and excellence of unbiassed, genuine Quaker views and practices. But may we be preserved from the shoals on either side, for there is neither life nor safety to be known in them!

His leisure had been of late occupied in the revision, (in conference with a committee of Friends in London,) of his work on the Distinguishing Views of Friends, with a view to a new and stereotyped edition soon afterwards published. On its completion, notwithstanding some accession of bodily infirmity, his mind was turned to other important labors.

5th mo. 13*th.* (After noticing some symptoms of illness.) Our way seems mercifully made clear —I humbly trust it has been prepared of and for the Lord—for our attending the Yearly Meeting.

6th mo. 13*th.* More than a month has passed away since I last wrote, and here I am at home with my beloved wife, after having passed a most interesting thirteen days with her alone; five at Walton on the Essex coast, one in travelling, and a week at home. During this period I have been very poorly, though Walton seemed to recover me, and this morning I am better than for many days past.

I look back upon the Yearly Meeting with great comfort. It was a time of harmony, and a time of life, my dear sister Fry taking her part and place in great brightness. H. C. Backhouse had excellent meetings with the nobility and the Jews, in two of which I was enabled to assist. On the whole it has been an occasion for the strengthening of our faith; and I humbly trust, through infinite condescension on the part of our Holy Head, we may go on our way rejoicing, trusting in the Lord.

At our Monthly Meeting on fifth day, I obtained a minute for some service with Friends and others, during the next few months, as way may open, and health permit, in Norfolk and Suffolk. In this I feel peace, and my dear wife is mentioned in the minute as intending to accompany me. May we bow under the holy hand of our Lord, and stand open to every call of religious duty!

6th mo. 25*th.* We have, under the merciful providence of our heavenly Father, passed a truly happy time since the last entry, notwithstanding two hair-breadth escapes;—one from a large mad dog which ran up to our door, and, just as my dearest wife and I were going to step into the carriage, fell suddenly into convulsions, and was afterwards shot in the garden—the other from my taking the liquid of potash instead of my usual draught. This happened in the early part of this week; and it is probable that my life was saved by my wife immediately giving me castor oil, which acted as an emetic before the liquor found its way into the stomach. I have suffered a good deal from the soreness of the throat and œsophagus produced by the burn, but am now over it, and much as before in health; feeble, but pretty well.

6th mo. 27*th.* I have had somewhat of a relapse the last two days, with a decided return of some unfavorable symptoms; so that if any thing like the "high hill" was permitted last week, a vale has come in its turn, yet not to the breaking of my peace. We had a good meeting yesterday morning. I had to speak well of the way in which our fathers walked, and their fathers before them.

As I sat in meeting, I thought much of Addison's stanza:—

> My life, if thou preserv'st my life,
> Thy sacrifice shall be;
> And death, if death should be my lot,
> Shall join my soul to thee.

I have felt more than a slight degree of hope, that, through infinite mercy, this may represent my experience. Reduced as I am to more of a do-nothing state than almost ever before, I can enjoy my leisure, roam about our sweet "paradise of flowers," relish the delightful society of my most endeared wife and children, and repose on the bosom of that Saviour who condescends to be our perpetual keeper. Blessed be the name of our God and Father through him.

7th mo. 4*th.* A public meeting was held at my request at the Gildencroft last evening, which was well attended. It has been great cause for thankfulness to me, that, notwithstanding a depth of unworthiness and infirmity known only to the Omniscient, I have been again graciously called into service, and fitted for it of the Lord, both bodily and mentally. Truly our sufficiency is of the Lord alone!

Similar engagements, in other parts of Norfolk and in Suffolk, called Joseph John Gurney several times from home during the autumn and winter. He also paid a short visit to his friends in Manchester and Liverpool. Besides attending to these calls of duty, he spent part of the tenth month at Darlington, on the occasion of the funeral of his valued relative Jonathan Backhouse, and in visits to several other places in the north of England. In allusion to the time passed in the neighborhood of Ackworth, he writes :—

Fourth day, 10*th mo.* 26*th.* By railroad to Pontefract ; attended the solemn and satisfactory funeral of my late dear friend, William Leatham, who closed his useful life in great peace, trusting in Christ. There was a blessed sense, that the rich man had passed well through "the needle's eye ;" but a strong word of warning was given to others, who were of a worldly mind. Afterwards to Ackworth, where we met a cordial reception, and spent a happy evening at the school. The children were collected in the new reading-room, and I told them part of the story of the West Indies; an excellent time with the family after supper. Some Scripture examination, during this visit to Ackworth, afforded satisfactory evidence that the system of Scriptural instruction, which I was enabled to institute about twenty-five years ago, continues to flourish, as is also the case at Sidcot, Croydon, &c. I trust I feel deeply thankful for this result.—"Establish thou the work of my hands upon me, O Lord ; the work of my hands establish thou it."

Meanwhile the state of his health continued to awaken anxiety. Referring to it, he says under date

11*th mo.* 4*th.* Dr. Prout's verdict of my bodily state is by no means favorable. A very strict regimen is ordered, to which, coming as it does from the highest authority, it is my full purpose to render due obedience. I have been a sad lover of sweet things all my life ; but now sugar in every degree and form is to be avoided. I feel very quiet about the case, rather strongly hoping that we may be favored to beat off the enemy, my general health being improved ; but if it should be otherwise, I desire to be enabled to say, "It is the Lord, let him do what seemeth him good."

Through all, he endeavored quietly to press onwards in the path of duty. At the suggestion of his sister, Elizabeth Fry, he had been lately building a large and commodious library and reading-room at Cromer, for the use of the fishermen and sailors, which was opened in the twelfth month of this year. It was about this time also, that, after much anxious deliberation, he became convinced that it was his duty to give up the use of all intoxicating beverages, and to encourage his household in a similar line of conduct. Henceforth he gave to the cause of Total Abstinence all the weight that could be derived from his own powerful example, and truly Christian advocacy. In an address upon the subject, which was subsequently published under the title Water is Best, he thus notices the circumstances which led to this important change of opinion and practice :—

"I acknowledge," he says, "that I was accustomed, till within the last eighteen months, to take a little wine and beer with my meals; and while I was most anxious, as a Christian and a minister, to let my 'moderation be known unto all men,' I thought that the use of these beverages was necessary to the enjoyment of health. I was led, however, under the circumstances which I will relate, to abandon this practice, and I have reason to rejoice that I did so, for my health has very considerably improved in consequence.

"Having many inmates in my house, and feeling a great desire to promote their spiritual welfare, I adopted those means which I hoped, under the Divine blessing, would lead them to consideration, and to seriousness. I found, however, that all my efforts were frustrated by *an enemy in my own house.* We were famous for the excellence of our home-brewed beer ; and this was hospitably supplied not only to the servants of the establishment, but also to the laborers employed on the estate. Although I cannot say that it was extravagantly used, I believe it was the source of very considerable mischief. It had a tendency to blunt the moral feelings, and to incapacitate the mind to receive the great truths which I was so anxious to impart. I was, at this time, in an infirm state of health, and found it difficult to set an example of total abstinence. But believing with the apostle Paul, that I should avoid placing a 'stumbling block in the way of my brother,' (and, in this sense, I claim all mankind, whether masters or servants, as my brethren,) I felt it to be my duty to abstain from that which was not unlawful in itself, rather than be the occasion of stumbling to others. I called together the members of my establishment, and told them that I felt it to be my duty to discontinue the supply of beer to which they had been accustomed ; but ordered a coffee tap to be opened in the hall, and a plentiful supply of hot coffee and bread to be kept for all who chose to partake. This, like other similar changes, was attended with pain; but in the course of a short time matters settled down as quietly and agreeably as ever, and I have great cause to be thankful to the Almighty, that I was led to take this decided step. Now I can leave home for two or three months without care and anxiety, knowing that one great source of evil is stopped. At this time, as I have already said, my health was feeble, but now I am thankful to say that it is re-established to a degree which, two or three years ago, I should have thought impossible without the use of stimulating beverages ; so deep was

the sense I entertained of their necessity. I was ordered by some of the greatest medical men in the country, to take wine medicinally, but I could not do it with an easy conscience; and now, in spite of all the dogmas that float on the tide of popular prejudice, I have found, and multitudes have found by experience, that alcoholic beverages are useless to persons in health."

In allusion to the same subject, he writes in his Journal:—

1*st mo.* 9*th*, 1843. All is peace and happiness this morning. What shall we render unto thee, most gracious God and Father, for all thy benefits? My health and spirits are greatly improved. Our household quiet and comfortable under the reform system. May the leaven spread!

The work which had of late occupied his attention was now published, at first anonymously, under the title of the Papal and Hierarchical System compared with the Religion of the New Testament. In this excellent treatise he boldly, but faithfully, sketches the principal corruptions by which man has defiled the purity, and (so far as he has been allowed the sway) weakened or destroyed the influence of primitive Christianity; powerfully contrasting these corruptions with the noble simplicity of inspired truth. The whole volume deserves the attentive perusal of the reader, as containing, in a condensed form, a clear, and, (upon New Testament grounds,) unanswerable argument for Spiritual Christianity.

(To be continued.)

SUSANNA MARRIOTT, *of Kendal, England, died* 1*st mo.* 24, 1854, *aged* 24.

(Concluded from page 598.)

On the 4th of First month, she observed, that she must have times of entire quiet for religious retirement and prayer; on the evening of the 5th, she was particularly bright and peaceful, and very gratefully mentioned, that when thrown a little off her guard in the evening, by a trifling circumstance, and conscious of the rising of an impatient spirit, a sweet calm was suddenly spread over her mind, and it seemed as though, almost without effort on her part, she was brought back to her usual state of quiet trust—forcibly reminding her of her morning engagements, when, after asking for the continued sanctifying influences of the Holy Spirit, she had earnestly prayed that she might be kept very watchful all the day. So sweet and holy was the frame of her spirit, that to be with her seemed to be like watching a pilgrim to the very gates of Heaven.

On it being remarked one day that she seemed weaned from this earth, the natural beauties of which she had so much enjoyed, she replied, "Yes, entirely so; but I do not trust myself to dwell much on the thought of separation from you." She emphatically assented to a remark on the mixture and precariousness even of our purest earthly enjoyments, and sweetly added—"It is indeed true, that

'Earth affords no resting-place
For spirits Heaven redeems.'"

On the 11th she wrote, in much weakness, a pencil note to a beloved friend, from which the following is an extract:

"I long to see thee and dear ——, and it is a melancholy thought that I cannot expect to meet you again on earth. But then there is the cheering and consoling hope of a happier meeting, in a land where we need fear no parting, and where we may join in eternal praises to Him who loved us and gave himself for us. The thought of thus again, and in a few years, meeting my dearest mother and our immediate family, and you who come next in my affections, is to me inexpressibly delightful; and O! how it softens the pain of separation."

On the receipt of a few lines in reply to this, in which the writer took a very humble view of her own lengthened pilgrimage, dear Susan showed much emotion, and said,—"If these are her feelings, in looking back upon a life so devoted to the good of others, what must mine be, when I think of the large proportion of time which has been devoted to self-gratification in one way or another. But if my life had been ever so devoted, it must still have been *all* of grace!" adding emphatically,—"*It is the work of my Saviour, and if a century were given me, I could not add to it.*"

On the morning of the 15th, she woke with pleasant thoughts of a dear aged aunt, of whose death she had heard the preceding evening. She said she could not mourn, it was so sweet to think she had done with earthly infirmity; and that she, too, might hope soon to experience the same blessed change. She expressed her thankfulness for waking so comfortably, and hoped it would prove a pleasant and profitable sabbath; perhaps it might be the last she should spend on earth. All through the day she appeared to be in a remarkably heavenly frame, clothed with thankfulness and praise. She spoke of the advantage she had often derived from seeking to be prepared for the important duties of the First-day of the week, and the loss she had experienced, especially in teaching her class, when other things had been allowed to prevent it; but even then, after walking to the school under feelings of distress and discouragement, she had sometimes experienced merciful help. She spoke with much humility of her services in this line of usefulness, but was thankful that she had been so engaged; and especially so that it had been her earnest endeavor to impress upon the minds of many children this injunction of our blessed Lord, "Watch and pray, lest ye enter into temptation." It seemed to her *now*, as it had long done, to be a very important part of religious teaching. She felt a lively interest in the welfare of the

children in her class, and had been in the habit of allowing several of them to come once or twice in the week to be taught by her at home in the evening. Of their attachment to her, proofs were not wanting, especially during her illness. At the close of this peaceful day, dear S. also spoke, with much feeling, of the poor people in her tract district, and sent one or two appropriate messages. She said that the sweet, serious countenances of some of these poor women had often come vividly before her during the last few weeks, when they used to look as though they wished her to enter into religious conversation with them; and, though she had frequently done so, yet the fear of taking up the subject at all lightly, had perhaps too often kept her silent. Had she recovered, she believed she should have felt more openness in this respect; and she wished her sisters to be encouraged, when pursuing the same engagement, to embrace opportunities of helping and befriending those who were thus brought under their notice. Where advice was obviously required, the presenting a suitable tract or hymn might sometimes prove a stepping-stone.

The next morning found her in the same peaceful, happy state; and she was heard to exclaim,—"I feel my sins all forgiven, and that I am accepted through Christ; not of works, it is all mercy!" On the morning of the 18th, dear S. was extremely weak and ill. For a while her spirits failed her; but with some revival of strength her cheerfulness returned, and she said,—"I am quite happy again, and believe I shall enjoy your society to the end; that sweet text presents itself—'Eye hath not seen,' &c. I do not wish to be spared suffering, but that the power to bear it may be given." During this day, and on many former occasions, she had serious and deeply interesting conversation with her sisters. To one of them she said,—"I am sure I have been no example for you to follow; but poor and imperfect as my life has been, I can testify to the blessedness of an early surrender of the heart." In the afternoon she alluded to her present great happiness, and the touches of ecstacy she sometimes felt in the thought of the rest before her. It was not so much the glory, as the purity and holiness, and the power to praise, that made her long for Heaven; and she repeated the verse—

> "Then in a nobler, sweeter song,
> I'll sing thy power to save;
> When this poor lisping, stammering tongue
> Lies silent in the grave."

She said, that at one time, in her then earthly way of thinking, she used to suppose that no communion could be more delightful than that which she enjoyed with the specially beloved sister who shared her bedroom, when they used to talk freely together after retiring to rest; but that now she saw how, in this life, sin and trouble are so mixed with everything, that it made her indeed long for the pure intercourse of Heaven. With an overflowing love, she expressed, in the calmest manner, her hope as to how things would go on in the family after her death, and that the evening of her dear mother's life might be a happy one. She trusted they would still feel her near, and not shrink from speaking of her; adding, with a ray of her usual animation, "and don't call me 'poor Susan,' but remember how happy I shall be."

Weak as she was, she earnestly desired to write a few lines to a much respected servant at home, who, through her long illness, had been constantly on the watch for opportunities of contributing to her comfort. It was remarkable how dear S. seemed to summon strength for this last effort of her pencil.

Bonchurch, First month 20th, 1854.

"My very dear Jane,—I shall be glad if thou wilt accept the accompanying memoir of Legh Richmond, the clergyman who wrote the 'Annals of the Poor,' a very interesting book, which I have no doubt thou hast either read or seen.

"Feeling myself growing weaker and weaker, I am anxious to make the little effort of writing this note while I have strength for it. I feel inclined to tell thee with my own hand, what thou hast probably heard from my sisters, that I am happy, though sometimes cast down and depressed by illness. But this is only bodily weakness, which will soon be over, and for ever. I remember thy kindly saying to me, only a few days, I think, before we left home, that 'it seemed hard to die young.' Now, I wish thee quite to understand, that I feel it a pleasant prospect to be delivered from the cares and temptations of life, and to enter into that state of happiness and holiness, into which, deeply unworthy as I feel myself, I hope to be admitted through my Saviour's blood. It would be very pleasant to see thee again on earth, dear Jane; but I look hopefully forward to meeting thee in that better country, where there will be no more sin and sorrow, and where we may for ever praise our blessed Redeemer as we cannot do now. Thou hast already experienced much sorrow; but remember, if we endure chastening, God dealeth with us as with sons; and that it is through much tribulation that the righteous enter the kingdom. My parting wish for thee is a life happy in the useful service of Him whose follower I trust thou art, with just enough trial to keep thee near Him; and that then, through his all-availing atonement, thou mayest enter into the joy of thy Lord."

During this and the following day, she arranged how a considerable number of little books which she had sent for, as parting remembrances to be given after her death, should be disposed of, and after deciding to whom each should be given, she asked her sisters *then* to write in them what she dictated, only leaving the date of her removal to be supplied.

On First-day morning, the 22d, she appeared very much sunk; but on reviving a little, she spoke sweetly of the love of her Saviour. About noon, she wished to see the inscriptions in the books to be given, and as she glanced over the names of several of her school fellows and friends, touching recollections occurred of pleasant intercourse in past days. In connection with one, she said, "I do love ——, she used often to go with M. and me into the box-room at Worcester, to read the Bible." Of another, "how I love her; I love them all, and feel to love everybody. If we had shrunk from getting these little remembrances, what a source of interest I should have missed; it has brought my coming joys before me, reminded me pleasantly of my friends, and I also hope the books may do some good. It would have been a trial to you to do it all when I am gone." She said that, of late years especially, she had felt how unsatisfactory were friendships that had not religion for their basis, and that it was too much wanting in school intimacies generally; but she believed, if some of the Worcester party were now thrown together, their friendship might be renewed on this best foundation. She felt much for young people, when she thought of all the temptations that surround their path. In the afternoon, she listened with her usual interest to the reading of the Scriptures. She saw dear R. F. in the evening, and felt comfort in the visit.

On Second-day morning, her weakness was overpowering, and she slept most of the forenoon, looking as though life was fast ebbing away. But she once more rallied, and was quite bright again. In the afternoon she particularly enjoyed the 15th chapter in "Hours of Devotion," and on her mother's re-entering the room after a short absence, she looked at her most sweetly and said, "I feel such intense love to my Heavenly Father, that surely I must be going to Him; he has *long* been my *reconciled* Father." Soon after, with a look of affection, she said, "Thou looks weary, dear mother; but it will please thee to hear that I sometimes have such flashes of happiness in thinking of my coming rest; you were never more dear to me; but I do not now so acutely feel the thought of leaving you, I rest so much in my Saviour's love, and have the joyful hope that we shall meet again." After this, she became very ill, and continued so during the early part of the night; but she was mercifully supported, and sweetly considerate of the feelings of those about her, often assuring them that she was happy. On awaking at eight o'clock from a comfortable sleep, a great change was apparent; her utterance was considerably affected, but she was quite sensible, and asked, "Am I more poorly?" She was answered in the affirmative, and that it was believed she would soon be for ever at rest in Jesus. She said, "Dear mother, thou art so near and dear to me," and soon after, she wished her to come close to her pillow, adding, "I only want to tell thee that I am very, very happy." These were nearly her last words, and about a quarter past eleven, her redeemed spirit was gently released, to be, as we consolingly believe, for ever with the Lord.—*Annual Monitor.*

From the North China Herald Extraordinary we take the subjoined interesting news from Japan:

We have been favored from a private source with the following extracts of a letter from an officer of the United States steamer Powhattan.

"The island of Niphon, in which Simoda is situated, was visited, on the 23d of December, by a severe earthquake, which was most disastrous in its effects. The city of Ohosaca, one of the largest in the empire, was completely laid waste. Jeddo itself suffered considerably, but has since suffered more seriously from the effects of an extensive conflagration. The town of Simoda, on our arrival, presented a complete scene of desolation and ruin. After the shock of the earthquake, the sea commenced bubbling up as it were along the shore, and then receded with great rapidity, and as soon returned with such increased volume as to flood the whole town to the depth of six or seven feet, sweeping away houses, bridges and temples, and piling them up in a mass of ruin.

"Five times during the day did the sea advance and recede in this manner, spreading desolation far and wide. The largest junks in the harbor were driven from one to two miles above high water mark, where we saw them lying high and dry. About 200 of the poor inhabitants lost their lives by the overflow, the remainder saving themselves by fleeing to the mountains with which the town is surrounded.

"The Russian frigate Diana, having Vice-Admiral Pontiatine on board, was lying in the harbor at the time, engaged in finishing up the treaty they had made with the Japanese. Immediately after the shock was felt, the water in the harbor became convulsed to such a degree in eddies and whirlpools, that in the space of thirty minutes she swung entirely round forty-three times, twisting her chains up into knots; so rapid was the motion that the people on board could not keep their feet, and all were made giddy. When the sea receded it left the frigate in eight feet water on her side, when her usual draft was over twenty-one feet. On its return, it is stated, the water rose five fathoms above its ordinary level.

"On its again receding, four feet only of water remained, so that they saw the stocks of their anchor above water. The heaving of the bottom of the bay was then so violent that the frigate—although, as I said, in only four feet of water—was moved bodily past her anchor. The officers momentarily expected that the bay would

become the outlet of the subterranean fires, and that they would be engulphed in it. When the frigate again floated, they saw her keel and rudder, which had been wrenched off, floating alongside, and the ship filling with water. By getting sails under her, they managed to get her afloat, and the next day, things having kept quiet once more, they hauled her into deeper water. Occasional shocks of earthquake still continued to be felt, but none were attended with serious consequences.

"After repairing damages as well as they could, and having rigged a temporary rudder, and the weather becoming fine, they attempted to take the ship round to another bay, where she would be less exposed, and they would complete repairs (Simoda being badly adapted for such a purpose;) but when within seven miles of their harbor a gale sprung up—the hundred Japanese boats that were towing them abandoned them (not, however, till they had got out all the officers and crew,) and shortly after the gallant ship sunk in deep water, the officers and men saving only the clothes they stood in. Notwithstanding all their misfortunes and the dangers through which they had passed, they only lost one man, and he was accidentally killed by being jammed by one of the guns which had gone adrift."

FRIENDS' REVIEW.

PHILADELPHIA, SIXTH MONTH 9, 1855.

NEW YORK YEARLY MEETING.—As it is presumed our friends at a distance may be desirous of learning the proceedings of this body, the Editor, who is in attendance, has prepared the following brief summary of its action during the first two days.

The Meeting convened as usual on 6th day the 1st inst., and after the necessary preliminary business, the certificates and minutes of Ministers attending from other Yearly Meetings were read. It then appeared that the following Friends, with testimonials from the Meetings to which they belong, were present; viz., Jared Patterson and David Hunt from Indiana Yearly Meeting, Richard H. Thomas from Baltimore, Nathan Douglass, Joshua Douglass and Phebe R. Gifford from New England Yearly Meeting. The correspondence with other Yearly Meetings was then attended to, when the printed General Epistle from London, that in manuscript from the same Meeting directed to this, that from Dublin and the Epistle from New England, were read.

At this stage of the proceedings, the presence of a Friend who proposed to appeal to the Yearly Meeting from the judgment of his Monthly Meeting was announced, the appellant was called in and the necessary appointment was made. The Meeting then adjourned to 4 o'clock, P. M.

In the afternoon, the Epistles from Philadelphia, Baltimore, North Carolina and Indiana were severally read. The Meeting was then informed, that two Epistles, both purporting to be from the Yearly Meeting of Ohio, signed respectively by Jonathan Binns and Benjamin Hoyle as Clerks, were present. Baltimore and Indiana Yearly Meetings having, in their Epistles, made special reference to their proceedings on this subject, and having forwarded copies of their minutes relating thereto, those papers were read. This painful subject being thus opened to the Meeting, a solemn pause of considerable duration ensued, which was at length broken by an ancient friend, whose remarks were calculated to preserve the prevailing solemnity. A suggestion was soon made, to refer the subject to a committee, but it was answered that the Meeting was already possessed of all the information which a committee could furnish, and the reading of the Epistle signed by Jonathan Binns, was proposed and the proposal united with by many friends. A protracted discussion ensued, during which Friends were invited to the full expression of their sentiments. A very small number wholly dissented from the recognition of the meeting of which Jonathan Binns was Clerk, and endeavored to connect the difficulties in Ohio with the supposed inculcation of unsound doctrines, and a few others preferred not coming to any decision at this time. The objections of these Friends were calmly and patiently listened to, and there was an evident disposition to give due weight to the suggestions which were offered. After this full expression of sentiment on the part of those who, on various grounds, did not unite in the proposition to recognize at this time the meeting of which J. Binns was Clerk, Friends very generally united in the conclusion to pursue that course. So full, indeed, was the concurrence of sentiment, and so evidently was the sense of the meeting in favor of the proposition, that its adoption was clearly unavoidable; and it being moreover shown, that this course was entirely consistent with the conclusions of this Yearly Meeting in former years, that Epistle was read, and its reception recorded with those which had been previously read.

The proceedings of the Meeting were closed by reading an interesting memorial respecting Clark Stevens, of whose death and character some notice is given in a late number of Friends' Review. The Meeting then adjourned to 10 o'clock the following day.

On 7th day morning, the 2nd inst., the meeting proceeded to appoint a Committee to prepare epistles in reply to those received from all the other Yearly Meetings except Philadelphia; to essay a communication to that Meeting, a Special Committee, consisting of seven or eight Friends, was nominated.

The meeting then proceeded as usual to the consideration of the state of Society, as exhibited in the replies to the queries from the several Quarterly Meetings. This subject occupied the attention of the Meeting during nearly all the remainder of the day; a large number of important and interesting observations on the subjects under consideration being submitted to the meeting.

In the evening, immediately before the adjournment, a memorial from Elba Monthly Meeting, respecting Reuben Haines, a minister, was read to satisfaction. The meeting then adjourned to 10 o'clock, A. M., the 4th inst.

Our readers will find in the present number an interesting notice of a Danish missionary, Hans Egede, who spent fifteen years of active and laborious life, in labors to bring the rude inhabitants of Greenland within the pale of civilization and the Christian church. His efforts in this respect paved the way for and facilitated the progress of the Moravian brethen, who, in 1733, commenced their labors on the same inhospitable shore. Hans Egede, in 1735, was deprived of the assistance of his valuable wife, who had proved an efficient support in all his privations and trials. In the following year, 1736, he returned to Europe, and closed his useful and active career in 1758, in the 73d year of his age. Such of our readers as are desirous of forming an acquaintance with the labors, the hardships and the perseverance of this extraordinary man, and his no less extraordinary female companion, may consult Crantz' History of Greenland.

Died,—At Muncy, Lycoming Co., Pa., on the 13th ult., Martha Parker, relict of the late Henry Parker, in the 94th year of her age.

This dear friend was an example of Christian meekness, was diligent in attending our religious meetings while strength of body permitted, and for many years filled acceptably the station of elder in Muncy Monthly Meeting.

Died, Of a lingering disease of the lungs, on the 22d of Third month last, at her residence in New Hartford, Oneida Co., N. Y., Lucy, widow of the late Nathan Bishop, in the 82d year of her age—a member of New Hartford Monthly Meeting.

——, Of consumption, on the 23d of Fourth month last, in Westmoreland, Elizabeth N., wife of Nathan L. Hakes, and daughter of Joshua Naramore, in the 24th year of her age—a member of New Hartford Monthly Meeting.

While disease was making inroads upon the tabernacle of this dear youth, just blooming for usefulness, it was observed that the reading of the Holy Scriptures and other religious books increased with her spiritual strength, and a composed frame of mind was indicated by her countenance. The last advice to her friends was, often to retire for divine meditation. This with many other expressions which fell from her lips, gives the consoling evidence that her end was peace.

——, On the 23d of Fourth month last, at his residence in New Hartford, Forris Kellogg, a member and elder of New Hartford Monthly Meeting, in the 66th year of his age.

This highly esteemed Friend manifested a true Christian spirit in affording relief to the needy. Many can truly say he has been as a father unto them. He was for many years an overseer, and is much missed by a large circle of relatives and friends.

HANS AND ANN EGEDE.

These excellent and devoted persons, resided at Vogen, in Norway, in the early part of the eighteenth century. Soon after their marriage, Hans Egede, who occupied the position of minister to a large congregation, was impressed with the belief, that it would be right for him to go to Greenland, and labor for the conversion of the natives to the Christian religion. His friends, and particularly those of his wife, derided the design. She also, not having taken the same deep view of the subject, was opposed to his wishes. Finding, however, that it continued deeply to affect him, sympathy with his secret sorrows led her to seek the guidance of the Lord in prayer, and she became prepared to strengthen the hands of her husband in the way in which he believed his duty called him.

There were many obstructions to be overcome in order to reach that almost undiscovered clime. Nearly ten years were consumed in persevering efforts to induce the bishops of Bergen and Drontheim, the college of missions, the fraternity of merchants, and the King of Denmark, to grant permission and means to enable them to make the voyage and provide the necessaries of life in that inhospitable region. At length the way was opened, and now came the farewell to his beloved flock at Vogen. They thronged around him with tears and lamenta-

tions, and grieved that his example and consolations were to be withdrawn. The children begged him not to leave them. His own firmness wavered, and grief overpowered him. Well might he have addressed them in the words of an apostle, "what mean ye, to weep and to break my heart." Then his wife stood forth as a strengthening spirit; she sustained the zeal from which she had at first imbibed her own.

Amid the sorrowful partings at Vogen, she retained a calm demeanor and cheerful countenance. They repaired to Bergen, in order to commence their voyage. It was in the month of May, 1721, that they went on board the Hope, to undertake what seemed to others a hopeless expedition. Storms overtook and harassed them. Contrary winds blew them back, and threatened to dash their ship to pieces. Thick fogs environed them in a canopy of darkness, and ice mountains towered over them in terrible companionship.

On the 3d of July, they reached the dreary coast, and saw the first tents of the Greenlanders. When they entered these low and miserable habitations, and saw the squalid inmates, with their seal skin mantles and seal skin beds, if the heart of Ann Egede reverted painfully to her native land, to the pleasant parsonage which she had left, with its neat chambers and furnished parlors, no one could detect the comparison; so kindly did she smile upon her husband, and so readily greet the ignorant and slovenly women who hastened forward to embrace her.

Now came the toil of learning their rude language. They wrote down the name of every thing that they saw, and almost every word that they heard uttered by this stupid and taciturn people. Ere they were able to to converse with them, they endeavored by drawing simple sketches of some transactions recorded in scripture, and by explanations with signs, to prepare them for the reception of Divine truth. But their minds appeared as sterile as the snowy wastes that surrounded them. They seemed also displeased that the strangers were to reside among them.

They supposed them to have come for the purpose of traffic, and the hope of gain insured a welcome reception. But the gain of godliness they did not covet. The gentle manners, and particularly the presents of the missionaries, produced by slow degrees, some change in the semi-savages. The tenderness of Ann Egede to their children, and her skill in assisting them when they were sick, wrought upon the gratitude of many mothers. But trials came. Scanty and unpalatable as was the food of the natives, it began to fail, and there was a prospect of famine. The faith of the missionary was severely proved. He feared his wife and children would pine away for want of food, and he was ready to give up the post of duty. But with a cheering tone, the noble minded wife said, "no, let us remain here, my husband. We will not fly from the charge which we sought so long in prayer, and which God has intrusted to us. Hardships we expected, when we became missionaries. Let us have patience. I have faith to believe, that the ship will soon arrive." The ship, to which she alluded, was one which had been promised from the fatherland with provisions. Its delay beyond the appointed time had occasioned distressing anxiety.

It was not till the morning of June 27th, 1722, that the ship was seen with beautiful distinctness approaching the shore. The group that on the margin of the rugged coast assembled to hail her, transcended the power of the artist's pencil. The missionary, who raised his hands to heaven and blessed the God of their fathers who had not forgotten them in their low estate. The wife leading their two little daughters by the hand, while the sons pressed onward still nearer to the sea, fixed her joyous yet moistened eye upon the lonely vessel that brought letters from her fatherland, and bread for her children. Some Danish and Norwegian traders who greeted the vessel as their liberator from the inhospitable clime, where their hopes of trade had been as the "baseless fabric of a vision;" and mingling with them the diminutive forms of the natives, their inexpressive features somewhat kindled up with curiosity, and an uncouth participation of the rapture they beheld.

Thus encouraged and upheld, Hans Egede pursued his labors. He strove to teach the natives the arts of cultivation, and thus by hopes of a tangible benefit, to win some influence over them, which he might turn to the good of their souls. By the assistance of his family, who conversed much with the natives in order to acquire their pronunciation, he commenced a Greenland grammar, and translated portions of the gospel, to which he added questions and illustrations.

In 1728, Christian IV. of Denmark, was induced to send several ships to Greenland with the view of establishing a colony there; mechanics and others went with the expedition. Soldiers were sent by the government.

But this addition of numbers did not prove an accession of strength to the mission. The emigrants had not sufficiently counted the cost of that terrible climate. They became dissatisfied and the soldiers mutinied. To Egede, whom they considered the principle cause of their being sent to such a region, they were peculiarly hostile. "I have slept securely in the huts of the savage," said that good man, "but now I am forced to have a watch around my bed, to protect me against my fellow Christians." The greater part of the natives, displeased at the disorders of the new comers, removed from them and resided in distant places. So that the mission was hindered by the soldiers,

as the spirit of the Gospel is ever impeded by the spirit of war.

The projected colony wasted away. As soon as permission could be obtained, they fled back to Europe. Egede was also urged to return. He received information from the government, that if he persisted in remaining, provisions enough for one year should be allowed to him and his family, after which no further aid could be expected; as neither colony or mission in that dreary clime could be supported with any rational hope of success. He consulted long and solemnly with his beloved companion. Eight winters in the frigid zone had not left them ignorant of what a mission to Greenland implied; neither was the love of their native country, and the friends who supplicated their return, at all chilled in their affectionate hearts. But among those whom he had labored to teach and to save, there had appeared somewhat more of religious susceptibility. One hundred and fifty children were under their instruction. The first fruits of this frozen desert were laid in the scale, when their duty was balancing. Their weight prevailed. They decided to remain. They saw the last remaining European take his departure. They watched the receding ships till they were as a speck upon the great deep, and turned to their lonely dwelling happy in each other and in their God. "The love of Christ constrained them." Like the Moravian missionaries, who in a somewhat similar trial afterwards decided in the same manner, not to leave "their few sheep in the wilderness," this faithful pair resolved to believe even when there was nothing to be seen; to hope where there was nothing to be expected."

In the spring of 1733, brighter prospects opened, and three Moravian missionaries from Hernhulth, in Silesia, came to strengthen the hands of Egede with their firm and uncomplaining piety. With what fervor did he give thanks to his Almighty benefactor. Still, his chastened spirit seemed to expect reverses, and speedily did they come. Like a plague, which nothing could withstand, the small-pox broke out among the natives. Egede, as a physician, was constantly among them; sometimes alone, or with his sons or the Moravians, he strove to administer medicine, or prepare the dying for death. Empty houses and unburied corpses often met their view. To the latter, they gave interment by covering them with stones, as to dig graves in the frozen soil was impracticable. With what scenes of misery did they become familiar. To a lonely island they once made their way with difficulty over the frozen sea; but the homes of its little hamlet were desolate; every adult had perished; a little girl, with her still younger brothers, were the only survivors; their father had heaped a few stones for his own grave, and told the children to cover his body with them. The forsaken orphans had continued to subsist on a little dried fish, which the father had laid up.

Egede sent them to his own home. Indeed, he lodged all who fled to him; and his wife with her daughters nursed them day and night; every part of their habitation was converted into a hospital, where they lay thickly side by side. Their stony natures, won by this kindness, were broken into remorse or melted to gratitude.

One who had been an enemy to Egede, and long reviled him, said with trembling lips as he began to recover, "you have done for us what our own people would not do. When we hungered, you have fed us. You have buried our dead. You have told us of a better life." For eight months this frightful disease was ravaging the country, until the number of its victims was between two and three thousand.

The native benevolence of Ann Egede was quickened by love for the souls of the suffering. Those whom, in conjunction with her husband, she had labored to instruct and allure to Christian duty, lay helpless before her on the verge of another life, and were unreconciled to God. Forgetful of self, she seemed wholly unconscious of the ebbing away of her own strength and vigor, amidst these laborious duties. But when the disease had reached its appointed limit, and the invalids were begining to recover, and those who, flying to her care, had made a hospital of her lowly home, were about returning to their own, she was herself laid on a bed of sickness. Her children, instructed by her example how to tend the sick, were unceasing in their anxious assiduities. Her husband was deeply affected when she told him calmly that death had come for her, and that there was no bitterness in the cup, save that she must leave him, while his desires for the conversion of their common charge were yet unaccomplished.

In that low Greenland hut she peacefully waited the coming of the last enemy. She heard the mourning of her children, and comforted them with that hope wherewith she was comforted of God. She desired a blessing might rest on her husband, and departed.

Soon after this event, his eldest son, Paul Egede, who had been educated in Denmark, returned to occupy the station of missionary in the bay of Disco. Visits to him were as a cordial to his spirit, and he employed himself in translating simple religious treatises and catechisms into the Greenland tongue, which he circulated as widely as possible among his people.

In 1736, a request came from the King of Denmark, that Egede would no longer exile himself from his friends, but return to his native country now that the decline of life was come upon him. He felt it right to obey the summons. His health had radically suffered, and he was no longer able to resist the severity of the seasons.

His last address to his people, was from the

words, "I said I have labored in vain; I have spent my strength for naught; yet surely my judgment is with the Lord, and my work with my God." He also thus spoke of his departed wife, "I will not dwell on her excellencies in domestic life. I will not describe what a faithful helpmate she was to me; what a tender mother to our children. Yet let me speak of her compliance with my will, as soon as she saw my resolution to forsake my people and country, and repair to Greenland. Friends and relations vehemently prayed her to dissuade and withstand me in a project so absurd and even frantic, in the eyes of all men. Yet, out of love to God and me, she joined heart and hand in this enterprise. She went from her own people; from her father's house, from her weeping brothers and sisters,—not indeed to a paradise, but to a desert and frightful land. With what patience, with what kindness she bore her part of the troubles that were appointed us to endure, is known unto many. But how often she comforted and cheered her husband, is known to himself and to God. O Christian heroine! O faithful wife! how far short do my words fall, of what thy piety and virtues deserved."

Committing the charge of those poor people, who were precious to the Redeemer of souls, to his eldest son, he embarked with his three remaining children for his own country. He met there with a kind reception. The King of Denmark testified high respect for the faithful and self-denying servant of God. He designated him to found a seminary for orphans and students, and appointed him a salary with the title of professor. The latter years of Egede were spent in a favorite retirement, on the island of Falster. There at the age of 73 he closed his life, supported by the faith which he had preached to others.

Carnes, in his "Lives of Eminent Missionaries," gives an account of the winter climate of Greenland:

"Every door and window were carefully closed, but winter, like a serpent crept into each nook and corner of the dwelling. Cups of heated water, or even brandy, if set upon the table, were frozen in a few minutes. The ice and hoar frost, would sometimes spread during the night, from the chimney to the stove's mouth, without being thawed by the warmth of the fire. The linen was often frozen in the drawers, and the soft eider-down bed and pillows, stiffened with frost, even while the sleepers rested there.

"One of the most singular effects of the cold, was the frost smoke, that rose from the sea in thin volumes as from a furnace. This is more injurious to the human frame than the keenest atmosphere. No sooner was it wafted by the wind over the land, than it created such a cutting and exquisite cold, that no one could go out of the house without having his hands and feet bitten. The rising of those wreaths of smoke from the moveless surface of the sea, was a strange sight.

"A strong and mournful impression was made, by the annual departure of the sun. It took place about the 26th of November. They usually ascended the rocks at noon, to behold the sun once more, and when he just shewed them his faint mild light ere he vanished for a long period, they sadly bade him farewell. The days that immediately succeeded, were tolerably light, but in December, it was twilight even at noon. From this time the lights were always kept burning. The stormy sea, now and then beat against the shore, and then there succeeded a long calm, when the waves, chained by the ice, could move no more.

"About the middle of January, if the weather was fine, the rays of the sun could be seen on the high rocks, and a few days afterwards, he was beheld glorious as if new created, but only for a few minutes. After the middle of May, he ceased to set at night, but rose higher till the summer solstice; and about the end of July he dipped again at night, though partially, under the horizon. The aspect of nature during this perpetual day, that lasted a few months, was strange and indelible. There was no passing away or return of the sun; a cold pure light covered the surface of the sea and the rocky hills and wastes; its effects on the lonely lakes, and scanty groups of birch and juniper trees was beautiful; there were the forms of the reindeer moving to and fro; no changing hues in the sky, no shadows on the earth, but the same dream-like lustre spread over all; those who wandered there knew that no night was to come again, no sweet repose of evening,—on the ocean and shore, there was no pause to the everlasting light.

"One object there was of inexpressible grandeur; when some noble iceburg floated slowly from the bay, the faint golden light streaming on every part of its white surface, it looked like a mountain in a brighter world, save that at intervals, one of its many pinnacles was seen to tremble and then a crash like thunder rang through the silent scene. After this period of strange undeclining day, when darkness came again, it seemed like a stranger who had been long forgotten."—*Abridged from Examples of Life and Death, by* L. H. SIGOURNEY.

THE EXTENT OF TEXTILE FABRICS.

The vegetable world furnishes the most of our clothing. The annual produce of thread is in its lineal extent all but inconceivable. One billion four hundred and eighty-one million of pounds were worked up into it in 1852. At the London Exhibition, one manufacturer furnished samples of one pound of cotton spun into 900 hanks of 840 yards each, making almost 430 miles. Another firm exhibited 4200 hanks of

the same number of yards each, making 2000 miles from a single pound of cotton! If we therefore multiply the above amount only by 430, the length of thread that a single crop of cotton could make, it would be over six hundred billions of miles, or sufficient for a stout web of calico, a yard wide, and containing 85 threads to the inch, that would be more than enough to reach from us to the sun.

And yet all this is from cotton alone. Hemp and flax in some measure rival it; and of it were raised in the United States, in 1850, not less than 1,860,000,000 of pounds. But a few years would be required for our looms to fulfil an order for double belting sufficiently long to connect the sun with each of the planets, in the way motion is communicated from the large drum of a factory to a number of smaller ones. We inclose our bodies in artificial cocoons. In winter a lady is enwrapped in a hundred miles of thread; she throws over her shoulders from thirty to fifty in a shawl. A gentleman winds between three and four round his neck, and uses four more in a pocket handkerchief. At night he throws off his clothing and buries himself like a larva, in four or five hundred miles of convolved filaments.—*The World a Workshop.*

INDIAN TRIBES.

(Continued from page 599.)

Letter from D. MERRIWETHER, *Gov. and Supt. Indian Affairs in New Mexico.*

The whole of the Apache tribe of Indians residing within the limits of New Mexico, are supposed to number from seven to ten thousand souls.

The Navajoes are another powerful tribe of Indians, residing on the tributaries of the river San Juan, west of the Rio Grande, and east of the Colorado, and between the thirty-fifth and thirty-seventh parallels of north latitude. They probably number eight thousand souls, and occupy and claim a country equal to twenty-five thousand square miles, which would give, say three square miles to each Indian. The Navajo country is represented to be one of the finest agricultural regions within New Mexico; and they certainly are very far in advance of any other wild tribe of Indians of this Territory in agriculture and manufactures. With very rude and primitive implements of their own construction, the Navajoes manage to raise an abundance of corn and wheat for their own subsistence. They have numerous herds of horses and sheep, and some horned cattle and mules, and, on the whole, live in a degree of comfort and plenty, unknown to the other wild Indians of this section of the Union. They manufacture their own clothes, principally from the wool of their sheep, and it is a rare thing to see a Navajo uncomfortably clothed. In the manufacturing of blankets they are believed to surpass any other Indians on this continent, and these blankets will compare favorably with any other manufactured by a civilized people. Those made for ordinary use are warm, strong, and durable; but occasionally, fine ones are made with brilliant and durable colors handsomely blended, which will readily command in this market from twenty-five to fifty dollars each. When it is recollected that these articles are manufactured, and their farms cultivated, by the hands of Indians, with implements of their own construction, this people can but challenge our admiration.

Favorable as this picture is, it also has its dark side; and I am sorry that truth compels me to say, that the people of this Territory have many wrongs to charge to the account of the Navajoes. The bright side of the picture which I have drawn, does not equally apply to all of this tribe; they have bad men among them, who cannot and will not be restrained. Such men pay but little regard to the eighth commandment, which enjoins upon us not to steal; on the contrary, they have hitherto often stolen the stock and cattle of their more civilized neighbors. But, under the judicious management of agent Dodge, who has taken up his abode among these Indians, we have had but little cause to complain of them during the present year.

There is one band of Navajoes who have separated themselves from the remainder of the tribe, and removed eastward to the neighborhood of the Utahs and Jicarillas; and there is reason to fear that this association has been productive of no good to the first-named party. Around this band are collected most of the bad men of the whole tribe, and many of the depredations committed in that vicinty, have been traced to them; but, on the whole, the Navajoes have, during the present year, conducted themselves with great propriety when compared with the Apaches.

The Pueblo or partially civilized Indians, are a very interesting portion of the Indian population of this Territory, and richly deserve the fostering hand of government. They hold their lands under special grants from the governments of Spain and Mexico, many of which are of very ancient dates—one that I examined being dated in 1661—and they usually cover one league, or nine square miles. In no grant that has come under my notice is the fee-simple title conveyed to the Indians. They and their descendants are merely invested with the possession, use, and benefit of the land granted, so long as it shall be occupied by them. There are twenty pueblos scattered over the Territory and intermixed with the white settlements, and their aggregate population numbers from eight to ten thousand: some do not number one or two hundred, whilst other reach twelve or fifteen hundred. Many of these grants cover some of the most desirable land to be found in New

Mexico, and I am happy to have it in my power to say that some of them are in a flourishing condition, and I am sorry that the same remark is not applicable to all. But it is a lamentable fact, that some present a dilapidated appearance, and the inhabitants of such seem to be sharing the fate of most other communities of the red man who have come in contact with the whites. Many of these people are superstitious in the extreme, and are firm believers in witchcraft.

The pueblo of Nambe, in March last, actually executed several of their own people, who were charged with being witches; and it is probable that several others would have shared the same fate, but for my hastening to the vicinity with the United States marshal, and preventing it. Several were arrested, indicted for murder, tried, and acquitted, on account of the difficulty of proving in what county the crime was committed.

These Indians cultivate the soil mostly with rude implements of their own construction, except the spade and hoe, which have recently been introduced among them by the traders, and enough grain, vegetables and fruits are produced to sustain themselves in comfort and plenty. Indeed, these people will compare favorably, in their agricultural labors and productions, with the citizens generally of this Territory; and they have horses, mules, cattle, asses, sheep and goats, sufficient for ordinary purposes.

As a general rule they are a sober, industrious and frugal people. A few individuals among them can read and write in the Castilian language but the remainder are destitute of education, though most of them speak that language. The Rev. Mr. Gorman, a baptist missionary, has established a school at the pueblo of Laguna, and the advancement of his pupils affords ample evidence of their capacity to receive instruction. Occasionally difficulties arise between the neighboring pueblos, and between them and their neighbors of the white race, relative to the boundaries of their lands and the distribution of water for irrigation, which are often found difficult of adjustment; but as a general rule they live in great peace and harmony with all their neighbors. Each pueblo elects annually a governor, war captain, and various other minor officers, and the people appear to submit quietly to the government of those chosen by themselves to rule over them. These Indians claim, and are generally supposed, to have descended from the ancient Aztec race, but the fact of their speaking three or four different languages would tend to cast a doubt upon this point. It has been contended, that the Pueblo Indians were recognized as citizens by the Mexican government, and hence, are citizens of the United States under the treaty of Guadalupe Hidalgo; but on a full investigation I am clearly of opinion that this is not the case. Having visited several of these pueblos, or villages, and believing that these people differ in some respects from any other Indians to be found on this continent, I beg leave to be excused for giving a minute description of the pueblo of Taos, which I visited in the month of March last. This pueblo is situated in the valley of Taos, and about three miles from the town of San Fernandes de Taos, on a small stream which supplies water for irrigation and other purposes, and the number of inhabitants may be set down at something over twelve hundred. On my arrival, I found that this Indian town contained but two dwelling-houses, situated upon opposite sides of the creek, and each sufficiently large to accommodate over six hundred people. They are built of adobes or sun-dried brick; each covers an area of about two acres at the foundation, and are five stories high, with but one entrance through the external walls and but one window, and both of these open into the chief's or governor's room. After ascending to the height of one story, there is an offset in the walls, and the size of the house is lessened around its entire circumference to the extent of the depth of the external tier of rooms, about fifteen feet, and this continues to be the case at the top of each story, until the summit is reached. The tops of the houses are flat, and the offset in the walls at the top of the first story affords a fine terrace or walk, about fifteen feet wide, extending entirely around the building, which would make it say four hundred yards in length; and the residents of each story have a similar promenade or walk, though lessened in length as you ascend nearer to the top, which is effected by ladders resting on the ground in the first instance; but after ascending to the top of the first story, the ladders intended for the accommodation of those residing in the second story are placed upon the roof of the one below. Each family has its room or rooms partitioned off by walls, of sufficient strength and thickness to sustain the accumulated weight above, and through these partition walls are doors of communication with each room of the house, but there is no other means of ventilation except through small trap-doors in the roof. These strange buildings form perfect labyrinths; and as the interior apartments are quite dark, it might be difficult for a stranger to find his way out; but notwithstanding the want of ventilation, the inmates appear to be quite healthy and vigorous, and the number of children swarming around was astonishing.

On the outside, but near at hand, were several estufas, or places where their sacred fire is kept burning. These are deep, circular pits, dug in the ground about ten feet deep, and the same in diameter, and covered with earth at the top, with the exception of a small circular hole in the centre, sufficiently large to admit a man descending by a ladder. Kidwah, the governor of this pueblo, informed me that this was the

remains of the fire left to his people by Montezuma, and that it must be kept burning until his return; hence two or three men are detailed each week, whose duty it is to get wood, feed the fire, and keep it burning.

There is also a Catholic church at this, as there is at most of these pueblos, and almost the entire pueblo population worship God according to the forms of this church, though intermixed with their own ancient superstitious forms and ceremonies; and although it is believed that many of the Pueblo Indians are looking forward with hope and confidence to the time of meeting the Redeemer and Saviour of the world, yet it is to be feared that still a large portion are looking for the return of Montezuma with the same hope and confidence.

To be continued.

VERMONT IN 1852—A SKETCH BY MAJOR J. D.

This quiet, but industrious, and we may say, "spunky" State, contains a little over three hundred thousand inhabitants, and owes no State debt, and by the late census shows that almost every man and woman in it can read and write. Within five years past they have constructed over four hundred miles of the best description of railroad within their limits; and these roads are run with an accuracy—as to time—that is unequalled elsewhere. The cost of these roads is about twenty millions of dollars,—all subscribed and paid for, except about four to five millions of dollars in bonds. The Governor of Vermont receives a salary of seven hundred and fifty dollars per annum for his services; and all the public officers are paid in proportion. There is very little "office seeking" in that State, except perhaps for Congress, and that comes out of the public crib at Washington. There is a capital "*Liquor Law*" in Vermont, applicable to her railroads, and which may account for the admirable working thereof. This law does not prohibit any man from drinking what he likes—but any man employed, in any way, in the management of a railroad, who can be proven to drink any species of intoxicating liquor, said road to pay a fine of three hundred dollars, and no appeal or delay about it. This "Liquor Law" does not wait till a man actually gets drunk, for then he might have done mischief far beyond the amount of the fine; but it *presupposes* that if he drinks at all he *may* get drunk, and therefore is a dangerous man to trust with life or property.

This wise *preventive* law is found to work admirably, and it is worthy of consideration, how far similar laws may be extended to embrace every public institution in which the public must more or less be interested in having its duties performed rightly. Steamboats, Banks, Insurance Companies, Public Hotels, should all be held responsible to the public on this point; they have no more right to employ men who drink or get drunk, than they have to employ lunatics or madmen, or men who carry with them disease, or false keys, or poison.

Once get these things right, and then the public may look into their Legislative Halls and Courts of Justice, and sweep and dust out wrong things if any there. Such a *Liquor Law* takes away no *natural right*, it lets every man drink as best pleases him, but it only says, if you drink any intoxicating liquor, you must not serve *the Public* in any way. That's all.—*Pennsylvania Inquirer.*

WASHINGTON TERRITORY—ITS CLIMATE, &C.

Extract of a letter from a subscriber, dated Olympia, Puget's Sound, Washington Ter., Feb. 16, 1855.

It is no doubt the received opinion in the Eastern States, that this portion of "Uncle Samuel's" domain, must be of very little value, from the fact that it is so far north, but I can assure you that no time during the whole winter has it been as cold here, as I have seen in New York early in November—and although we here are in latitude 47° 20′ North, yet during the whole season, cattle and all other stock have not been foddered at all, but have had fine pasture all winter. Vegetables have been grown every month during the year, and in my own garden I have onions growing since last November—and the cabbage stalks that were left standing last fall, have produced young shoots, and furnished very good greens all winter. The wild raspberry and rose bushes have put out leaves sometime since. I have had a team breaking prairie since the last of December, and have only stopped some few days on account of hard rains, and it may surprise you a little when I say that the team (five yokes of oxen) have kept in very good order from grazing alone, and are to day in much better condition, than half the cattle in the Northern States, that have been fed during the entire winter.

We have obtained from the Legislature during the present winter, a charter for a Territorial Agricultural Society, and shall soon organize. R. M. WALKER.—*Country Gentleman.*

THE TRANS-ATLANTIC SUBMARINE TELEGRAPH COMPANY, composed of English and French capitalists, have entered into a contract with the New York, Newfoundland and London Telegraph Company, whereby the former are bound to construct and lay down at their own expense and risk, a submarine cable extending from Ireland to St. John's, Newfoundland, and to have the same completed and in operation, on or before the 22d day of January, 1858. We have already mentioned that the New York, Newfoundland and London Company had contracted for a cable to connect Newfoundland

with Cape Breton or Prince Edward's Island, from whence lines are already in operation to New York. This work will be accomplished in the course of the present summer. We have seen a specimen of the cable to be made for this Company, which is to weigh five tons and two hundred pounds to the mile, and presents a much more finished and compact appearance than the cable now in use between England and the Continent, a short section of which has also been exhibited to us. This English line has already been worked four years without alteration or repair, and seems wholly unaffected by time or wear, or chemical action. The two Companies, European and American, each will own the line by it constructed; but their contract obliges them to operate in connection with each other, to the exclusion of all other lines, for the period of fifty years, which is the limit of the American Company's charter.—*N. Y. Jour. Com.*

SUMMARY OF NEWS.

Foreign Intelligence.—Liverpool dates to the 19th ult., have been received.

Affairs before Sebastopol continue much the same as at last advices. The works of the Allies were advancing gradually. The Russians were also strengthening their defences, and constructing ambuscades and rifle pits, from which to annoy the besiegers. Frequent sorties continued to be made by the garrison. On the night of the 1st ult., a large body of French infantry attacked the Russian ambuscade. The Russians came out to meet them, but, after a tremendous conflict, during which repeated bayonet charges were made by the French, were forced back into the works, whither the French followed them, stormed the works and carried off eight Russian cohorts. An expedition, composed of 8000 French and 5000 English, under the command of Gen. Sir George Brown, left Balaklava on the 4th ult., and, after landing some troops at Kamiesch Bay, returned to Balaklava. Many rumors exist in relation to the contemplated movements of the Allies, but nothing is definitely known. Large reinforcements are looked for. Eighty thousand French, 10,000 Sardinians and 16,000 Egyptians were expected shortly, and a Tartar force was organizing at Eupatoria, under Omar Pasha. Thus reinforced, their army, it is said, will amount to 300,000 men.

The Russians were fortifying the road from Eupatoria to Sebastopol. Gen. Canrobert has resigned the chief command, on the plea of ill health, but takes the command of the corps of Gen. Pelissier, who is appointed General-in-chief. It is stated that the arsenal, the magazines and all the important edifices in Sebastopol have been undermined by order of Gen. Osten Sacken, and than preparations have been made for destroying the fleet.

Accounts from the Baltic state that the English fleet was proceeding to Farosund, there to await the arrival of the French squadron, and that Bomarsund and the adjacent islands will be used as a rallying point and a depot for materials required by the Allies for carrying on the war. Most of the population of those islands have retired to Finland. Three English steamers had presented themselves before Revel, and given notice of the blockade of that port, allowing the vessels of neutral nations a delay of seven days to leave with their cargoes. After that time, they would only be permitted to leave in ballast.

England.—Rumors are prevalent of dissensions in the British Cabinet. On the 14th ult., a motion was introduced by Lord Ellenborough into the House of Lords, declaring a want of confidence in Ministers, followed by a speech denouncing the appointment of men to office from favor instead of from merit. The resolution was lost by a large majority. The bill to abolish Church rates had passed second reading in the House of Commons. It was rumored that the King of Sardinia was negotiating for a marriage with the eldest daughter of Queen Victoria.

France.—The execution of Pianori, for attempting to assassinate Louis Napoleon, took place on the 14th ult. The American clipper Great Republic, had arrived at Marseilles. She is to be employed by the French Government, to carry troops to the seat of was.

Spain.—The ecclesiastical authorities have been ordered by the government, to suspend the admission of novices into the convents, until the number and occupation of all the nuns of Spain shall have been ascertained.

Sweden.—The King of Sweden had been urged by the envoys of the English and French governments, to sign a treaty of alliance, offensive and defensive, with the Western Powers, offering, in that case, not only to guarantee the possession of his present dominions, but to pay a handsome annual subsidy for the assistance of his army and navy. The Swedish government had postponed its decision until the result of the Vienna conferences were known.

Turkey.—The capitation tax on Christians is finally abolished. They are to render military service and to form a separate corps.

California.—San Francisco dates to the 9th ult., have been received. The firm of Page, Bacon & Co., had again stopped payment, with no hope of being able to resume, and several other failures had taken place in consequence.

The Legislature adjourned on the 7th ult. Previous to adjournment, it passed bills to re-incorporate the city of San Francisco, to provide for funding its debt, and to submit the question of a prohibitory liquor law to a vote of the people. Large exports of wheat and flour continued to be made. Walker's expedition, consisting of seventy men, had sailed from San Francisco. Their destination was not known.

All the gambling houses at San Francisco are closed. Monetary affairs are slowly improving. Major Sutler's claim to thirty-three square leagues of land has been confirmed by the Land Commissioners.

Domestic.—The proposition so to amend the constitution of Connecticut, as to give the right of suffrage to persons of color, was lost in the House of Representatives, by a majority of twenty.

The National Intelligencer states that the U. S. Chargé at Madrid, has obtained from the government an entirely satisfactory settlement of the El Dorado difficulty. All difficulties between our government and Spain, appear to be at an end.

FRIENDS' REVIEW.

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MEMOIRS OF JOSEPH JOHN GURNEY.

Continued from page 613.

In the spring and summer of 1843, he was again engaged, in company with his wife and their friend Josiah Forster, in a lengthened visit to France and some other parts of the Continent of Europe. His sister Elizabeth Fry, accompanied by one of her daughters, was also associated with them during the earlier portions of this journey. In the prospect of this engagement, he writes in his Journal:—

3*d mo.* 11*th.* Deep searching of heart has been much my lot, in the earnest desire, that the prospect might close, if not truly of the Lord. I have, however, felt quiet at the root, and an abiding feeling of the rectitude of the movement somewhat increases from day to day. Happily I have no other pressure upon me; and, in quietness and confidence, find a renewal of strength.

4*th mo.* 15*th.* [At] the Morning Meeting of ministers and elders held in London, last second day, we were finally set at liberty for our mission. It was largely attended by Friends of London Quarterly Meeting, and several from the country, including Samuel Tuke, and Joseph and Junia Price, &c. A more solemn occasion, or a more weighty and deliberate consideration of a religious concern, I have seldom witnessed. A deep stream of religious feeling was permitted to flow amongst us; and through the tender loving-kindness of Him whom we desire to serve, it all flowed in the same direction. It appeared to be the unanimous judgment of the meeting, after a general expression of unity, that we should be set free for the work into which the Lord had condescended to call us. A certificate to this effect was well drawn up on the spot by our dear friend Josiah Forster, who, for the present, is the companion of our travels.

They left London on the tenth of the fourth month.

Clermont, 4th mo. 17th.

While we were examining the cathedral, at Amiens, our indefatigable friend, J. Forster, was engaged in preparing our way for the ensuing sabbath, by calling on the minister of the small Protestant church, who willingly agreed to summon his flock to the saloon where his people usually meet, for six o'clock the next evening. His agreeable daughter undertook to go round and give the notice. In the evening, the pious old man spent an hour or two with us. He was once in the navy, and a Papist. But when at Havana, in the course of his voyages, he attended one of the churches there, on the day of a great *fête* in honor of the Virgin, when he was suddenly struck by the extreme gaudiness and folly of the ceremony, and he cried out, "O for four walls to worship in without all this frippery!" Some time afterwards he was taken prisoner by the English, and stationed at Ashburton; where, being on his parole, he accidentally went into a dissenting meeting-house, and found his prayer fulfilled; four walls to worship in without ceremony, without finery. He was struck to the heart, though he could not understand the minister; learnt the English language; attended the meeting for a few months; and became a Protestant.

In the evening, at the appointed hour, we repaired to the humble dwelling of our friend the *pasteur*, who conducted us to the meeting. It was a congregation of about 80 people; perhaps at last some 10 or 20 more; and a very solemn, favored meeting it proved. Josiah Forster began by briefly explaining our mode of worship. Soon afterwards I rose, and was enabled to preach for about half an hour in French, with far greater facility than I could have ventured to expect. It was truly given to me of the Lord, and very thankful ought I to be for such a renewed token of his unmerited loving-kindness. My subject was, the internal hearing for ourselves of the life-giving voice of Jesus, beginning with the words of the Samaritans, "Now we believe, not because of thy saying, but we have heard him ourselves," &c.; the spiritual resurrection as a preparation for the last day; (John v.;) the new birth and living faith in the blood of Christ. Our beloved sister followed in a lively, fervent

exhortation, well interpreted by our friend Josiah Forster. Afterwards I was enabled to conclude the meeting in prayer, and we returned to our hotel with relieved and thankful minds. Such was our first French Public Meeting. May we be helped by this token for good, and may we give all the praise where alone it is due. About twenty of the people at the meeting were Roman Catholics.

Chantilly, 4th mo. 19th.

We spent a pleasant day, yesterday, in a very pleasant country. Clermont is beautifully situated on the brow of a hill; and the views of it which we enjoyed in a quiet stroll along a lovely lane, through orchards of apple trees, well cultivated in strips, and near a fine wood, where we heard a chorus of thrushes and a nightingale or two, were lovely indeed; the air being dry, clear and stimulant. We then ascended the hill on which the town is built, to the *Prison Centrale pour les Femmes*, a vast, good-looking building, which stands on the summit. It is for the whole of the north of France, and contains 900 prisoners. These prisoners are cared for by the *Sœurs de la Sagesse*, under a superior, 40 in number, who are allowed 800 francs per annum each, but support themselves. There is a school in the prison for the ignorant; and religious instruction, after the manner of the Roman Catholics, seems to be communicated by a chaplain and the nuns. The latter lodge in the prison, and serve the whole purpose of officers; no others being admitted except a few inferior servants. Perpetual silence reigns among the women; or, at least, this is the law. A more effective superintendence is required at night. My sister was greatly pleased with the order, cleanliness and comfort of this prison. The females are employed in lace-making and other kinds of needle-work, &c. One-third of the earnings go towards the expenses of the establishment; one-third for indulgences in the way of food, &c,; and one-third is reserved for them when they leave the prison; but this portion is sent for their use to the mayor of the place to which they belong, their travelling expenses being first paid out of it. An Englishwoman, who had been confined here, went out with a purse of about 200 francs. There is an institution called the *Bon Pasteur*, at Amiens, which affords a refuge for these females when they leave the prison. Many go thither of their own free will, and support themselves, when there, by their work, being again under the superintendence of a sisterhood of nuns. These *Bons Pasteurs* are established, we are told, in many other places besides Amiens. The system of the Romanists puts many instruments into their hands—large sisterhoods of nuns for example—which may be often used for good purposes. The *Sœurs de Charité*, who tend the prisons and the hospitals, paid though they be for their work, and incited by the false notion of merit in their own performances, must nevertheless be reckoned among the alleviators, both physically and morally, of the miseries and evils which oppress mankind. Thus God conducts his great designs, through a machinery of Providence, of which the intricacies are not to be unravelled by human wisdom; and often is he pleased to overrule erroneous systems for good and desirable purposes. We are not, on this account, to give up our principles, which rest on his own unchanging law and attributes. Yet we may well exclaim with Paul—"O the depth of the riches, both of the wisdom and of the knowledge of God! How unsearchable are his judgments, and his ways past finding out!"

Paris, 4th mo. 19th.

After driving through a succession of little towns, many vineyards, and a gay, fruitful country, we arrived here in safety about two o'clock. We felt the weight of our position and prospects; and fervent are our desires that we may be guided, from day to day, in the way of our duties, and be graciously qualified for the fulfilment of them.

4th mo. 21*st.* Yesterday we all went, at eleven o'clock, to our little week-day meeting, in the Faubourg du Roule; and were favored with a solemn, refreshing time, in which our hopes and strength were renewed, in the remembrance of that gracious promise, "I will lead the blind by a way that they know not," &c.

Paris, 4th mo. 25th.

I wish most sincerely that we may all be preserved from the feeling of dissipation, in the midst of the interesting and ever-shifting scenes which befal us in this place. It requires watchfulness and care, and I do not feel that we are without our difficulties; yet I humbly trust, indeed I fully believe, that the Lord is near to help.

Yesterday morning, (24th,) Josiah Forster and I made a few calls together.

In the evening our rooms were opened to the colored people, besides several of our own friends. It was a highly interesting occasion. There were perhaps forty of them, chiefly young men—lively, intelligent, polite; affording abundant proofs that "black blood" has no tendency to destroy the powers of the mind. I told them a little about the West Indies, in a French address; then Josiah Forster and I questioned them respecting the condition of the respective islands, &c. with which they were connected. We had representatives from Bourbon, Cayenne, Guadaloupe, Martinique and Hayti; and they gave us, in a truly vivacious way, much information. Slavery everywhere seems to wear the same characteristics of ignorance and brutality. The slaves appear to get no education in any of the French colonies, and are liable to much cruel treatment. In Hayti, too, education is at a low ebb. It appears that the late revolution there has been bloodless, and that President Boyer has made his escape to Jamaica. We ended with a

psalm and a solemn pause. I trust the impression made upon our guests was useful, and that the evening's service would not be in vain. Yet, had we been a little more watchful and faithful, the end might more completely have crowned all.

This morning Josiah Forster and I made agreeable calls on Vicomte de Tracy, and Passy, Anti-Slavery deputies, of great talent and influence.

We also visited a large school of boys, girls and infants, under the care of Pressensé and the Protestants; about 800 children. They were at play and at dinner in the yard. We asked the boys many questions from the New Testament, to which they gave ready answers, showing a considerable degree of knowledge. Nothing could exceed their pleasure and liveliness on the occasion. From thence to the Normal School under *La Société Evangélique*, where we found fifteen young men under careful Christian training for the office of schoolmasters. The establishment is intended to be much enlarged, and is likely to operate very favorably on the community.

4th mo. 27th. Yesterday morning, having obtained the authorization of the Prefect of Police, Gabriel Dellessère, a man of talent and energy, and very kind to us, Josiah Forster and I visited the new prison, *des jeunes détenus*, now complete; about 500 boys in the establishment, the number made up of all the little vagabonds and thieves, which France, and principally Paris, happen to furnish, who are shut up here by a kind of summary process, according to the will of the magistrates; not so much because deserving their terms of imprisonment, (some of which are for three, four, five or six years,) as under the consideration, that they will be themselves benefited by the system of care and discipline. Many are sent to the establishment by their own parents.

After dinner, several persons joined the company, the most interesting of whom were De Toqueville, the American traveller, a small, intelligent, benevolent, lively Frenchman, and his friend Beaumont, a fine-looking, energetic young man, much disposed to be useful to his fellowmen. They are both deputies, of high reputation, much interested in the cause of prison reform and anti-slavery. Beaumont informed me that the Parliamentary Commission had made much use of my Winter in the West Indies. The evening was an interesting one, and I hope was productive of some good. It seems to have left a good impression on our friends. Yet it would have been satisfactory, could we have arrived at somewhat more of quietness and solemnity. These blessings we have enjoyed, through mercy, rather richly, at our meeting this morning; some twenty or thirty persons present; many greatly affected. We were all three engaged in ministry.

4th mo. 30th. On fifth day (the 27th) we went to dine with Guizot, who received us with great politeness and kindness. His mother and children were of the party, also Rosine Chabaud, and our kind friend the Duc de Broglie.

We stayed rather more than two hours, during which we had a good deal of free conversation with him. Our main topics were—first, the Abolition of Slavery; second, the Preservation of Peace; and third, Religious Liberty.

Sixth day was one of great interest, and I think I may add, of some importance. A company of our friends, interested in prisons, assembled at nine o'clock in the morning to breakfast, some of them very interesting persons.

They were all present at our usual reading of the Scriptures. After breakfast we had a good open discussion on prisons, and on the new *projet de loi*, which proposes to enact the cellular or separate system for all the prisons in France. The idea is to isolate the criminals from each other, but not from those who can help and do them good; solitude with a variety of helps and alleviations, of which the youths in the prison of La Roquette already afford a specimen. I have digested our own views on the subject, specifying the various alleviations and accompaniments of the system which we deem necessary, in a paper addressed to our friend De Toqueville.

In the evening we had a large and highly interesting company at our hotel, including the Greek Ambassador Colletti, and about thirty young Greeks, students and others. It was a truly animating occasion. After the party was seated I made a short speech in French, with a view of stimulating them in the pursuit of literature, virtue and religion. My sister then addressed them by the help of the Duc de Broglie's kind interpretation; also Josiah Forster; and some of the Greeks themselves spoke in answer to our inquiries on the state of education, books, &c.; highly pleased and animated they seemed to be; many of them were from Greece proper; others from the Turkish dominions. We concluded by reading Acts xvii., the visit of Paul to Athens, &c.; after which, I had a little to express in ministry. Numerous little books were then distributed, and our intelligent, ardent and apparently high-minded guests, expressed their hearty pleasure and gratitude on leaving us. I trust this labor of love was not in vain.

5th mo. 8th. * * * * * The *pasteurs* from town and country assembled for the late meetings, came to a *déjeûner à la fourchette*, 32 or 33 in number. We had a very solemn reading before breakfast, in Ephesians iv. and vi. After which my sister spoke well; and, under a sweetly constraining influence, I was led to pour forth my prayers for them. The *déjeûner* [breakfast,] was orderly and agreeable. At the suggestion of our dear sister, loved and honored as she is amongst them all, the *pasteurs* from various parts gave us an account, in turn, of four points;

first the state of religion in their own flocks; second, the state of the Roman Catholics in the neighborhood; third, the condition of the schools; fourth, the state of the population both Protestant and Roman Catholic, as it regards the distribution of the Scriptures. The reports were in general, though with some decided exceptions, very favorable as to the revival and spread of vital religion among the Protestants. Some spirituality in the midst of forms was acknowledged as having been observed among the Romanists, but the general account, as it relates to them, confirmed the idea of the increasing influence and activity of the more objectionable parts of the system. As to schools, it was evident that the Roman Catholics have the better of the Protestants, making a great point of having able masters, and other advantages which superior wealth and power command. Yet education in many places is carefully attended to by the Protestants, and a pious minister from Orleans described a remarkable visitation of the Spirit with which his schools had lately been favored. A general testimony was given, that the Protestant population is well supplied with the Scriptures, and a door for the reception of them among the Roman Catholics is remarkably kept open by the colporteurs.

My sister made some excellent remarks on the necessity of unity amongst themselves, and charity towards all, making honorable mention of the Methodists. This exhortation to love and unity was well confirmed by Josiah Forster; who supplied the company abundantly with books, particularly my works on the West Indies, Love to God, and on the Principles of Friends. I made some observations on the danger and disgrace of neology, and the necessity of a firm holding of the fundamental doctrine of our Lord's divinity. All seemed pleased, satisfied and grateful. Indeed it was an eminently favored occasion, one I believe which will long be held in remembrance.

5th mo. 16*th.* Our intended departure for Fontainbleau was prevented by a note from Guizot, informing us of the King's (Louis Philippe,) intention to receive us the next morning.

Fontainbleau, 5th mo. 17th.

[This morning] we went in our carriage with post-horses to Neuilly, and arrived at the *chateau* at eleven o'clock. After a short waiting, we were ushered into the drawing-room, where we found the Queen and Princess Adelaide at work with their ladies; three gentlemen standing in attendance. The Queen looked a little thinned by grief* and age since I saw her before, but was very kind and interesting. Princess Adelaide very plain and simple in her appearance, with all the air of a truly good person. The King soon came in, and gave us a gentlemanlike welcome, desiring us to resume our seats, and sitting by us in a sociable way. My sister spoke to him a little on the state of his prisons, of the dangers of the proposed cellular system, and on the necessity of its alleviations. I added a little, describing the system as practised at Philadelphia. I then spoke of the West Indies; referred to the diminution of produce of late years, explained the cause, mentioned the favorable change in the practice of the planters, and the consequently improved state of things, and increasing production of sugar; also the good behaviour of the free blacks in Antigua, who had agreed not to ask higher wages, they being paid at a low figure, notwithstanding the increased demand for their labor arising from the late earthquake. I told the King, that, since I had seen him last, I had conversed with the Kings of Holland and of Denmark, who were looking to France for an example, and pressed on him the great duty of abolition as far as I could. He seemed to me to be devoid of prejudice against the measure, but pleaded the usual difficulty, "*C'est l'argent,*" [it is the money.] I hope, however, that some impression was made. My dear wife then asked for silence. This was readily granted, and she was enabled with great clearness and force to address them; expressing her desire, that the best of blessings might descend upon the King and Queen, and upon all the royal family; assuring them that her heart had been touched by the remembrance, that even Kings and Princes are not exempt from the common lot of humanity; and, adverting to the bitter draught of adversity, of which they had so largely partaken, she reminded them of the declaration of Scripture, that the Lord doth not willingly afflict, nor grieve the children of men, but that his mercy is "from everlasting to everlasting upon them that fear him, and his righteousness unto children's children, to such as keep his covenant, and to those that remember his commandments to do them."

The impression made was great; and all the three royal personages warmly expressed their gratitude for this "prayer," as the King called it. My sister Fry followed shortly in sweet expressions of her sympathy; and of her desire that these light afflictions, which are but for a moment, might be so received on their parts, as to work out for them a far more exceeding and eternal weight of glory. I then told them that in our last meeting in Paris I had been led to pray publicly for the King and Queen of the French, that they might be permitted, in due season to exchange their temporal crown for one eternal, unfading and full of glory. This seemed to touch them. "Ah! that is the only crown," said the Queen. Before we separated, I spoke to the King on the subject of peace, and told him how much he lived in the hearts of Englishmen, in his known character of the patron of

*It will be recollected that the death of her eldest son, the Duke of Orleans, had then but recently occurred.

peace. He cordially responded to this view, adding, that when he was resident in America, his favorite toast was "a speedy and general peace." He well remembered attending a Friends' meeting in Philadelphia, "some fifty years ago, before you were born," said he, addressing my wife. He shook hands warmly with us on our departure, and we returned to our hotel, with very pleasing impressions respecting those whom we had just visited, and in much peace.

Joseph John Gurney, with his wife and daughter, now pursued their journey towards the south of France and Switzerland, leaving Elizabeth Fry and her daughter still engaged in Paris.

(To be continued.)

Notice of ANN MINCHIN, *of Hook Norton, England, who died* 10*th mo.* 2*d*, 1854, *aged* 74 *years.*

This meek and lowly follower of a crucified Lord has left a testimony in many hearts, to the reality and power of that Divine grace which she proved to be all-sufficient to support under the varied circumstances of life, and through a long season of weakness and infirmity.

She appears to have been sensible, when quite a little girl, of the softening influences of Divine love, bringing her into tenderness and contrition, and constraining her to the love and fear of her God and Saviour.

The education she received while young was very limited, and her intellectual endowments were not large; but she sought and obtained those gifts of the Spirit which enabled her, by example, availingly to preach righteousness to those around her, and to testify to the value of true, vital religion, in its influence upon the daily walk and conversation.

Her disposition was truly kind, tender, and sympathizing; and, while in the prime and vigor of life, she was the affectionate attendant upon her aged father. After his removal she was often sought by those in trouble, her Christian sympathy and gentle kindness being much valued by her neighbors, and the little circle of friends to whom she was known.

During the last few years of her life, she was unable to attend meetings, which she spoke of as a great deprivation; but there is abundant cause for believing that her spirit was often exercised before God, on behalf of herself and his church and people, and for the advancement of his glory in the earth; and many are the seasons mentioned in her brief memoranda, in which she appears to have been favored with refreshment from the presence of the Lord, in the solitude of her little cottage.

Some years before her death, she was persuaded to take up her abode with two nieces, and she often thankfully acknowledged how kindly and tenderly she was thus cared for. She much enjoyed reading books of a serious character. The Annual Monitor, which she had taken almost from its commencement, was looked for year by year with much interest, and its perusal often appeared to cheer and animate her. She greatly valued the calls and visits of her friends in her secluded allotment, and makes thankful mention of the encouragement conveyed to her by the communications of friends in the ministry. On one of these occasions she says:—"11th of Eighth month. S. H. and her husband, from America, were here. S. H. was led to address me very encouragingly and sweetly indeed; but, my memory failing me so much, I forget the words, but the sense of them I hope to retain. And O, that I may be thankful to my Heavenly Father, for sending his devoted servants from a far distant land, to speak so comfortingly to one so unworthy of Divine regard as I feel myself to be."

On completing her seventieth year, she remarks: "What a serious consideration, that so many years of my life are past! I long that I had endeavored to be more guarded in my youthful days; but I trust all my sins will be forgiven, through the intercession of my dear Redeemer, who suffered on the cross for sinners, that we might be saved. O, this was love indeed!"

Very frequently, in her later memoranda, do we find her expressing her earnest longing for that promised rest in the presence of her God and Saviour, which she often spoke of as her "happy home." Yet did she earnestly crave for a continuance of patience. She seemed as one with her loins girded and her light burning, waiting for the Lord; and it was often felt a privilege to sit beside her. A look of meek and placid contentment, amidst much suffering, was the usual expression of her worn countenance.

A few days of increased weakness preceded her dismissal, during which she testified that peace was her portion—that hers was no dreary prospect—"No, far otherwise." Thus she peacefully departed, to receive, we reverently believe, the end of her faith, even the salvation of her soul.—*Annual Monitor.*

EXPENSES OF THE FEDERAL GOVERNMENT.

"Civil, Diplomatic and Miscellaneous,	$17,265,929
Army, Fortifications, Military Academy, &c.	12,571,496
Indian Department, Naval, Revolutionary, and other Pensions,	4,453,536
Naval Service,	15,012,091
Post Office Department,	10,946,844
Ocean Steam Mail Service,	3,574,458
Texas Debt,	7,756,000
Total,	$71,574,354

This sum is only the amount of *specified* appropriations. The great mass of contingent objects of expenditure, of which the sums were

unascertained, and could not be specified, the *Intelligencer* thinks may swell the grand total of the expenses of the year to perhaps *seventy-five* millions of dollars. John Quincy Adams was assailed by his opponents, on the score of extravagance, because his Administration required *twelve millions* a year."—*Nat. Era.*

From the Boston Evening Traveller.

EXTENSIVE QUARRY UNDER THE CITY OF JERUSALEM.

The letter from your Syrian correspondent published in last Thursday's Traveller, concerning the recent discoveries made in Sidon, reminds me that I have never seen any account of an extensive quarry under the city of Jerusalem, which, though not unknown, was, till last winter, unexplored. Perhaps a sketch of an excursion which I made to it last season, in company with some ten or twelve others, may not be uninteresting to your readers.

If they will examine a map of Jerusalem and vicinity, they will see a spot just within the walls, and near the Damascus Gate, called Jeremiah's Grotto. Whence it derives its name, or why it is appropriated to that prophet in particular, I know not, but to the most casual observer it presents the appearance of a deserted quarry. Between it and the walls of the city runs a road leading across the Valley of Jehosaphat, and skirting the Mount of Olives, till it falls in with the path from St. Stephen's Gate, when it crosses the mountain to Bethany and thence to Jericho.

It has long been more than suspected that a gallery of this quarry extended under the wall of the city itself, but nothing was positively known regarding it, as it has been kept carefully closed by the successive governors of Jerusalem. The mouth of the cavern was probably walled up, at least as early as the times of the Crusades, to prevent its falling into the hands of a besieging army; earth was then thrown up against this wall, so as effectually to conceal it from view, and it is only upon the closest scrutiny that the present entrance can be perceived.

Drs. Smith and Robertson, during their tour through Palestine, made an effort to effect an entrance, but in vain; and, so far as I know, all other attempts have been equally unsuccessful, until about a year ago, when the dog of an American gentlemen, a resident of Jerusalem, attracted by the smell of some animal, scratched a hole just at the surface of the ground and suddenly disappeared; he soon came back, and his master attempted an exploration, but owing to the want of candles he was obliged to give up the attempt. He returned, however, with his sons and a servant, just about sunset, and, allowing themselves to be locked out of the city, they succeeded, without attracting observation, in descending and making a survey of the whole extent. The report of this was soon bruited abroad, and before the authorities took any action in the matter it was visited by several parties, and by ours among the number.

The afternoon on which we proposed to explore the quarry, I returned to my hotel from a walk, and, changing my clothes, was soon equipped and ready for the rest of the party, when a waiter informed me that they had been gone some minutes. Fearful of missing the only opportunity I should have, I ran down into the street and hastened along in the direction of the gate, in perfect ignorance of the proper way, when fortunately I met the servant of the American Vice Consul, who had already served me as guide and showman, but always through the medium of an interpreter. Summoning to my aid almost the only Arabic words I knew, I shouted "Babel Shem," or "The Damascus Gate." He understood me, and turning, set off as fast as his dignity, his large trowsers and his crooked sword would permit him. As we turned out of the gate I saw the rest of the party standing at a little distance, preparing for the descent, and immediately joined them.

There was a good deal of dispute among us, as to which of the Franks should have the honor of leading the party; but as we found all were anxious to see Dr. M., a tall and very pompous man, humble himself, the question was soon decided. An Arab servant was the pioneer, and you can hardly imagine our astonishment when we saw him lie flat on his face, and *worm* himself feet foremost into a hole, into which a man with his arms by his sides could not possibly have inserted his shoulders. Next came the doctor, who was dressed in a drab overcoat, cut in the height of the present fashion; turning the long skirts up over his back, he prostrated himself amid the shouts and laughter of the lookers-on. First there was a digging of the toes into the ground, and a pulling, then a pushing with the elbows. Slowly and with difficulty was the feat performed, and the agonized look of the poor man, as he took the last look of earth, was indescribably ludicrous.

My turn soon came, and it was certainly the most awkward position in which I ever found myself; but after a few moment's struggling and kicking, I was seized by the ancle, and my foot guided downward to a crevice in the wall, along the top of which I had been crawling. The passage was some ten feet in length, and from the top of the wall to the loam upon which we stood, was some six feet. At first all was utter darkness, but my eyes soon became accustomed to the obscurity, and, lighting my candle, I was ready for a start by the time the last of the party had joined us.

For a few rods the descent was very rapid down a slope of rich loam, but soon we began to ascend over immense heaps of rubble and the chippings of hewn stone. The turnings were

frequent, but not abrupt, the main direction being southeast. We took the precaution to fasten a clue at the entrance, which an Arab unwound as we advanced, and at every turn we stopped to examine the bearings of our compasses, so that our progress was slow. We labored on, however, now running against some of the huge pillars left for the support of the roof, and again stumbling over some massive block, which we could not see in the obscurity. We followed up the different galleries, and examined them all thoroughly, in hope of finding some other outlet, but were stopped in every direction by the solid rock.

Suddenly there was a cry of "take care, here's a precipice!" We all pressed forward to the spot to examine it, and found ourselves on the edge of a pit some ten or fifteen feet deep, and about a hundred feet across. The floor was of rock, smooth, but extremely uneven, the inequalities being caused by breaking off the blocks at the bottom, instead of cutting them away; the roof, too, presented a similar appearance. Near this, at the end of a long gallery, was a fountain, supplied by water dropping from the roof. It was delightfully cool, but unpleasant to the taste, being strongly impregnated with lime.

Our advance was, in one or two places, obstructed by the heaps of broken stone, which reached so near the roof, that we were obliged to creep on our hands and knees. I could understand well what a grievous penance it must be, to walk with one's shoes full of peas, for crawling on cobble stones is near akin to it. At the end of the chambers was a crevice in the rock, through which one or two of us squeezed, and looking up, we thought we had discovered an old shaft, but on climbing thirty feet or more, we found that it was a natural fissure, and had no outlet above, as we hoped. Our disappointment was lessened, however, upon discovering that the sides of the fissure were covered with stalactites of a rose color, and we immediately availed ourselves of a hammer, produced by one of the party, to break off specimens, with which we filled our pockets.

But the most interesting portion was the extreme end of the last chamber. Here were blocks of stone but half quarried, and still attached by one side to the rock. The work of quarrying was apparently effected by an instrument resembling a pickaxe, with a broad chisel-shaped end, as the spaces between the blocks were not more than four inches wide, in which it would be impossible for a man to work with chisel and mallet. The spaces were many of them four feet deep and ten feet in height, and the distance between them was about four feet. After being cut away at each side, and at the bottom, a lever was probably inserted, and the combined force of three or four men could easily pry the block away from the rock behind; the stone was extremely soft and pliable, nearly white, and very easily worked, but like the stone of Malta and Paris, hardening by exposure. The marks of the cutting instrument were as plain and well defined as if the workman had but just ceased from his labor.

Having thoroughly examined every nook and corner, we turned back toward the entrance, examining the ground as we went. Near a pillar in about the centre we found a quantity of bones, brought in by the jackals, the smell of which had first attracted the dog. We then looked along the surface of the wall which closed the entrance, but though the light streamed in at one or two cracks, there was no other hole large enough to admit even a dog; and satisfied that we had come in at the only possible entrance, we one after another climbed up, and worked our way out.

The sun was just setting, and blazing full in our faces, nearly blinded us; as soon as we could see, there was a universal shout at the forlorn appearance each and all of us presented. It was impossible to tell the original color of hat, cap, clothes or hair, for we were covered from head to foot with lime dust, and looked like a company of millers. We dusted and brushed each other, but to no purpose; we were marked men, and our merry party was greeted with many a stare by the staid old Turks, as we marched through the streets and bazaars.

Upon comparing a subsequent measurement of our guiding line, and the time spent in returning from the extreme end, we judged the length of the quarry to be rather more than a quarter of a mile, and its greatest breadth less than half that distance.

There had been some doubt expressed by one or two of the party, who had made a previous visit, as to its being a quarry; but we all agreed that though it might originally have been a grotto, it had been worked, and then the question arose, "By whom?" The answer was, "King Solomon," and for this opinion there seemed to be many reasons. The stone is the same as that of the portions of the temple wall still remaining, and referred by Dr. Robinson to the period of the first building. The mouth of the quarry is but little below the level of the platform on which the temple stood, making the transportation of the immense blocks of stone a comparatively easy task.

The heaps of chippings which lie about show that the stone was dressed *on the spot*, which accords with the account of the building of the temple: "And the house, when it was in building, was built of stone, made ready before it was brought thither; so that there was neither hammer, nor axe, nor any tool of iron heard in the house while it was building." The extent of the quarry, the amount of stone which must have been worked out there, and the size of some of the blocks themselves. The extreme age of the

part which has been exposed to the action of the elements, and which dates back in legends and traditions to the time of Jeremiah. The fact that there are no other quarries of any great size near the city, and especially the fact that in the reign of Solomon this quarry, in its whole extent, was *without the limits of the city*.

Whether the hole through which we effected an entrance will be closed again, is hard to say; but it seems probable that it will, as the quarry lies directly under the Mohammedan quarter of the city, and in case of an insurrection of the Jews, it would be almost impregnable if taken possession of by insurgents, and at the same time they would have it in their power to blow up all that quarter of the city. I hope, however, that it may be thoroughly explored before the close of this season, and a better account given of it by some more able pen than that of a

TYRO.

FRIENDS' REVIEW.

PHILADELPHIA, SIXTH MONTH 16, 1855.

NEW YORK YEARLY MEETING.—In the absence of further information from the Editor, a correspondent furnishes the following brief notice of the proceedings of New York Yearly Meeting:

On Third day, Sixth month 5th, the afternoon session was principally occupied with the report of a committee appointed last year on the subject of a Boarding School, to be conducted under the care of the Yearly Meeting. Some progress has been made in obtaining contributions to the fund for this purpose, and some valuable statistics have been collected. The committee was continued, with an addition to their number, and with power to invite the aid of women Friends, should it be deemed advisable.

Meetings for Divine Worship were held on Fourth day morning, and were largely attended.

In the afternoon essays of epistles to London, Dublin, New England, Baltimore, North Carolina, Ohio, and Indiana Yearly Meetings were read and adopted. The Special Committee to prepare a communication to Philadelphia Yearly Meeting reported an essay, which was read and adopted.

After the reading of the closing minute our beloved and venerable friend Richard Mott addressed the meeting in a few pertinent and touching words of counsel and affectionate farewell. A solemn silence settled over the meeting, and Friends at length parted under the feeling that they had been favored to transact the important business which had come before them with much brotherly love, and with Christian courtesy and condescension to each other.

LONDON YEARLY MEETING.—Our advices from London are to the 25th ultimo. The Yearly Meeting convened on the 23d. Quietness and religious feeling were felt to prevail over the meeting on coming together. The two epistles from Ohio were referred to the Committee on Epistles, which generally consists of the Representatives, but such was the interest felt on this occasion that it was concluded that the Committee should be open to all Friends. One advantage from this course was, that it permitted the reading, for information, of the epistles and all other documents issued by both bodies in Ohio, without committing the Yearly Meeting to either. These papers, and also the minutes of the proceedings of Indiana, Baltimore and North Carolina Yearly Meetings, on this painful subject, were read, occupying about three hours of the first sitting. Two other sittings were held, and the subject fully and calmly examined. No one advocated the recognition of the meeting of which B. Hoyle was clerk. But a number of valuable Friends thought that an effort should be made, in Christian love, to effect a reconciliation between the parties. A very large number of Friends, however, were of the judgment that the recognition of the meeting of which J. Binns was clerk was the only safe course, and after full discussion it was the clear judgment of the Committee to recommend to the Yearly Meeting that the epistle from that body be at once received. The Friends who entertained a different view acknowledged that such was the sense of the Committee, and a minute was made accordingly.

The Yearly Meeting had not acted on the subject at our last date. The discussions in the Committee were conducted in great brotherly love and kindness; nothing like party spirit was manifested, nor did any Friend reflect upon another, or question the conscientiousness of those who differed from himself; and the result was that Friends parted with the same love in which they met.

MARRIED,—At Friends' Meeting at Centre, on the 21st of Third month last, JOHN, son of Irede and Elizabeth Rush, to KETURA, daughter of Denny and Mary Jay, members of Back Creek Monthly Meeting, Grant Co., Ind.

MARRIED. On Fifth day the 26th of Fourth month last, at Friends' Meeting at Back Creek, LEVI, son of Henry and Anna Winslow, to MARY E., daughter of John Henley of North Carolina, members of Back Creek Monthly Meeting, Grant Co., Ind.

——, On the 23d of last month, at Friends' Meeting at Centre, JOHN, son of Jesse and Hannah Thomas, of Mississinewa Monthly Meeting, to MARY ANN, daughter of Timothy and Avis Kelly—a member of Back Creek Monthly Meeting, Grant Co., Ind.

——, On the 23d of last month, at Friends' Meeting at Fairmount, ISAAC COOK to SUSANNA MOORMAN; and ABNER HOLAWAY to SARAH RICH, all of Back Creek Monthly Meeting, Grant Co., Ind.

——, At Friends' Meeting House, Harrisville, Ohio, on the 29th of Third month last, TILMAN, son of William and Hannah Hall, to MARY ELIZA, daughter of Charles and Sarah Kinsey, all members of Short Creek Monthly Meeting.

——, On the 23d ult., at Friends' Meeting House on Twelfth St., Philadelphia, CHARLES M. ALLEN, of Fairfield, Maine, to ELIZABETH H., daughter of Dr. William Pettit, late of this city, deceased.

——, At Friends' Meeting, Swansey, Bristol Co., Mass., on the 31st ult., JOSEPH SHOVE, of Somerset, to JOANNA, daughter of Rowse and Mary Potter, of the former place—both members of Swansey Monthly Meeting.

——, In New Bedford, Mass., on the 3d of last month, at Friends' Meeting, Spring St., GEORGE KEMPTON to MARIANNA M. SNOW, both of that city.

——, At Friends' Meeting House at Elk, Preble Co., Ohio, on the 29th of Third month last, HIRAM STUBBS, son of Elisha and Elizabeth Stubbs, to SUSAN, daughter of William Jones, deceased, and Tabitha his wife.

DIED,—In Grant Co., Ind., of asthma, on the 8th of Fourth month last, ABIGAIL, wife of Macy Mills, in the 44th year of her age, a member of Back Creek Monthly Meeting, Grant Co., Ind.

——, On the 17th of First month last, OTIS SMITH, a minister and member of Salem Monthly Meeting, Iowa, in the 71st year of his age. Of this dear friend it might be truly said, "Behold an Israelite indeed in whom is no guile."

——, On the 4th of Fourth month last, in the 71st year of his age, in Washington, Dutchess Co., N. Y., BERIAH SWIFT, a highly esteemed member of Nine Partners Monthly Meeting, after a protracted and at times very distressing illness, which he was enabled to bear with much patience and resignation. He closed his useful life in the full possession of his mental faculties and a humble reliance on the all-sufficiency of a gracious Saviour to save to the utmost those who put their trust in Him. His friends have the consoling belief that for him the victory of the grave and the sting of death were taken away.

——, At his residence in Raysville, Henry Co., Ind., of epilepsy, on the 23d of last month, WILLIAM A. WHITE, in the 27th year of his age, a member of Spiceland Monthly Meeting.

——, In Lee Co., Iowa, on the 28th ult., after a lingering illness, JOEL HASKIT, in the 22d year of his age, a member of Miami Monthly Meeting, Ohio. Those who witnessed his close, believe his end was peace.

DIED,—Near Waynesville, Warren Co., Ohio, on the 6th ult., after a lingering illness of several months, which he bore with Christian patience and resignation, JOHN BROWN, in the 45th year of his age, an esteemed member of Miami Monthly Meeting.

——, In Richmond, Wayne Co., Ind., on the 13th of Fourth month last, ABIGAIL R. HOAG, relict of Nathan C. Hoag, in the 67th year of her age. For many years she filled the station of a minister; and in that capacity acceptably visited a large part of the meetings of Friends in the United States and Canada. She bore a long and distressing illness with cheerfulness. In her sickness she gave much salutary counsel, and was favored to leave behind her the consoling evidence that there was a place reserved for her in the mansions of the blessed.

THE LARGEST CLOCK.

The largest clock, it is said, that was ever constructed, has recently been finished by Mr. Dent for the new Houses of the English Parliament. The dials are twenty-two feet in diameter; the point of the minute hand will therefore move nearly fourteen inches every minute; the pendulum is fifteen feet long. The hour bell is eight feet high, and weighs fifteen tons. The hammer weighs four hundred weight. The clock, as a whole, is eight times as large as a full-sized cathedral clock.

INDIAN TRIBES.

(Continued from page 623.)

Extract from a letter from ISAAC J. STEVENS, *Governor and Superintendent of Indian Affairs, in Washington Territory, dated Washington, D. C. Sept. 16th,* 1855.

A frequent subject of complaint with the Assinaboines, in their conversations with us, was the encroachment of the Red River Hunters, or half-breeds, who make annual hunting excursions from Pembina, on the Red river, to the Indian hunting ground. They range the country from east of the Red river to the Mouse River valley, and going in large parties, severely restrict the means of subsistence of the Assinaboines and the Sioux. On the 17th of July, a small party of Prairie Chippewas visited me for the purpose of having a talk; the name of the sub-chief, who was their leader, is Way-shaw-wush-ko-quen-abe—the Green Setting Feather. They expressed their desire to be taken under the protection of the Great Father, talked much of their poverty, and contrasted their condition with the power and wealth of the whites. They bitterly complained of the Red River half-breeds, whom they charged with exterminating the buffalo, and killing much more than supplied their necessities, merely for the tongues and robes. On breaking up the talk, the Green Setting Feather presented me a copy of a speech

delivered by him in the town of St. Joseph, September 14, 1852. It was as follows:

"In time past, whenever I looked over my hunting-grounds, I ever found a plenty with which to fill my dish, and plenty to give my children; but of late it is not so. I find that my provision-bag is fast emptying—my dish is now often empty; and what is the cause of this? Why was it not so in former times, when there were more Indians on the plains than there are now? The reason I find is this: it is none other but the children I once raised, that first proceeded from my own loins, that were once fed from my own hands, which child is the half-breed.

"The manner of his hunt is such as not only to kill, but to drive away the few he leaves, and waste even those he kills. I also find that same child, in the stead of being a help to me, his parent, is the very one to pillage from me the very dish out of which I fed and raised him when a little child; and now having gained strength and grown to manhood, has become master of my own dish, and leaves me with the wolves and little animals to follow in his trail and pick off the bones of his leaving; and if I wish to help myself out of my own food-bag, his hand and whip is raised on me, his parent. When I look at all this, my heart is pained within me. I now see my provisions all wasted. I am led to think that it is my Creator that puts it in my heart no more to allow this waste of the animals he has given me; therefore look to him as my Father to help me to remove those that are eating up and pillaging my food from me. I have no bad feeling, and do not wish to use my strength. Why should I make use of my strength? It is my food I am looking at; I only wish to be master, and do as I please with my own. I now say, I hold back, and love all of the Turtle Mountain.

"From it the half-breeds must keep, and stop on the place their father gave them at the Pembina. We now look at our lands and what our Great Father said to us—'Keep, my children, the lands of your hunt for your own selves, and let not your half-breeds take them. Keep them for your own selves—let them dwell among the timber of the Pembina.' Now whatever half-breed goes against this, our law, shall pay as a fine, a horse; and a half-breed having an Indian mother full-blooded, wishing to spend the winter with us, may come; but he shall not be allowed to hunt only where we shall tell him, and not to kill more animals than we shall tell him; and shall no more be master of my hunting-grounds. Also for our traders, we do not keep back those who may come; but they also must obey our law, not to kill animals or hunt furs, only as we shall tell them. The hunting-road which was first pointed out for the half-breeds, was from this place straight to Devil lake and southward, and we reserved and do still reserve all north of this line for our own use; but they have of late made another road for hunting towards the Turtle Mountain without our consent, which we cannot any longer allow. We now close by saying we wish it to be as our Father told us—for the half-breeds to go to get meat from the plains only once a summer, and for them to stay at Pembina to take care of the preacher, and we will take care of our own selves; as for me, I do not ever intend to give my hand to the swine, let me see him where I will. From us, your friends, the Chippewas of the Turtle Mountain and elsewhere, to all the half-breeds of Pembina."

This speech is given at length, not only as a specimen of Indian oratory, but because it contains the substance of the statement made to me this morning—the statement at length of one of the tribe's grievances.

To be continued.

Extract from an Address delivered by THEODORE PARKER *before the New York City Anti-Slavery Society in* 1854.

Compare the North with the South, and see what a difference in riches, comfort, education. See the superiority of the North. But the South started with every advantage of nature—soil, climate, everything. To make the case plainer, let me take two great States, Virginia and New York. Compare them together.

In geographical position, Virginia has every advantage over New York. Almost everything that will grow in the Union will grow somewhere in Virginia, save sugar. The largest ships can sail up the Potomac a hundred miles, as far as Alexandria. The Rappahannock, York, James, are all navigable rivers. The Ohio flanks Virginia more than three hundred miles. There is sixty miles of navigation on the Kanawha. New York has a single navigable stream with not a hundred and fifty miles of navigation, from Troy to the ocean. Virginia has the best harbor on the Atlantic coast, and several smaller ones. Your State has but a single maritime port. Virginia abounds in water-power for mills. I stood once on the steps of the Capitol at Washington and within six miles of me under my eyes there was a water-power greater than that which turns the mills of Lawrence, Lowell and Manchester, all put together. In 1836, it did not turn a wheel; now, I am told, it drives a grist-mill. No State is so rich in water-power. The Alleghanies are a great water-shed, and at the eaves the streams rush forward as if impatient to turn mills. New York has very little water-power of this sort. Virginia is full of minerals—coal, iron, lead, copper, salt. Her agricultural resources are immense. What timber clothes her mountains! what a soil for Indian corn, wheat, tobacco, rice! even cotton grows in the southern part. Washington said the central counties of Virginia

were the best land in the United States. Daniel Webster, reporting to Virginians of his European tour, said he saw no lands in Europe so good as the valley of the Shenandoah. Virginia is rich in mountain pastures favorable to sheep and horned cattle. Nature gives Virginia everything that can be asked of nature. What a position for agriculture, manufactures, mining, commerce! Norfolk is a hundred miles nearer Chicago than New York is, but she has no intercourse with Chicago. It is three hundred miles nearer the mouth of the Ohio; but if a Norfolk man wants to go to St. Louis, I believe his quickest way lies through New York. It is not a day's sail farther from Liverpool; it is nearer to the Mediterranean and South American points. But what is Norfolk, with her 23,000 tons of shipping and her fourteen thousand population? What is Richmond, with her twenty-seven thousand men—ten thousand of them slaves? Nay, what is Virginia itself, the very oldest State? Let me cypher out some numerical details.

In 1790, she had 748,000 inhabitants; now she has 1,421,000. She has not doubled in sixty years. In 1790, New York had 340,000; now she has 3,048,000. She has multiplied her population almost ten times. In Virginia, in 1850, there were only 452,000 more freemen than sixty years before; in New York, there were 2,724,000 *more freemen than there were in* 1790. There are only 165,000 dwellings in Virginia; 463,000 in New York. Then the Virginia farms were worth $216,000,000; yours, $554,000,000; Virginia is wholly agricultural, while you are also manufacturing and commercial. Her farm tools were worth $7,000,000; yours, $22,000,000. Her cattle, $33,000,000; yours, $73,000,000. The orchard products of Virginia were worth $177,000; of New York, $1,762,000. Virginia had 478 miles of railroad; you had 1,826 miles. She had 74,000 tons of shipping; you had 942,000. The value of her cotton factories was not two millions; the value of yours was four and a quarter millions. She produced $841,000 worth of woolen goods; you produced $7,030,000. Her furnaces produced two millions and a half; yours produced eight millions. Her tanneries $894,000; yours, $9,804,000. All of her manufactures together were not worth $9,000,000; those of the *city of New York* alone have an annual value of $105,000,000. Her attendance at school was 109,000; yours, 693,000.

But there is one thing in which Virginia is far in advance of you. Of native Virginians, over twenty years old, who could not read the name of "Christ" nor the word "God"—free white people who cannot spell *democrat*—there were 87,383. That is, out of every five hundred free white persons, there were *one hundred and five* that could not spell PIERCE. In New York there are 30,670—no more; so that out of five hundred persons, there are *six* that cannot read and write. Virginia is advancing rapidly upon you in this respect. In 1840 she had only 58,787 adults that could not read and write; now, 28,596 more. So you see she is advancing!

Virginia has 87 newspapers; New York, 428. The Virginia newspaper circulation is 89,000; New York newspaper circulation is 1,622,000. The *Tribune* has an aggregate circulation of 110,000; 20,000 more than all the newspapers of Virginia. Virginia prints every year 9,000,000 of copies of newspapers, all told. New York prints 115,000,000. The New York *Tribune* prints 15,000,000—more than the whole State of Virginia put together. Such is the state of things counted in the gross, but I think the New York *quality* is as much better as the quantity is more.

Virginia has 88,000 books in libraries not private; New York, 1,760,000—a little more than twenty times as much. Virginia exports $3,500,000; New York, $53,000,000; Virginia imports $426,000; New York, 111,000,000. But in one article of export she is in advance of you—she sends to the man-markets of the South about $10,000,000 or $12,000,000 worth of her children every year; *exports slaves!** The value of all the property real and personal in the State of Virginia, *including* slaves, is $430,701,882; of New York, $1,080,000,000, without estimating the value of the men who own it. Virginia has 472,528 slaves. I will estimate them at less than the market value—at $400 each; they come to $189,000,000. I subtract the value of the *working people of Virginia*, and she is worth not quite $242,000,000. Now, the State of New York might buy up all the property of Virginia, *including the slaves*, and still have $649,000,000 left; might buy up all the real and personal property of Virginia, except the working-men, and have $838,000,000 left. The North appropriates the rivers, the mines, the harbors, the forests, fire and water—the

* Some Virginians deny, with apparent indignation, that slaves are raised in that State, for sale; but, on this point, we have the testimony of President Dew, of William and Mary College, the champion of slavery, who, at page 49 of his remarks on the Abolition of Slavery, expresses himself in the following manner:

"We have made some efforts to obtain something like an accurate account of the number of negroes every year carried out of Virginia to the south and southwest. We have not been enabled to succeed completely; but from all the information we can obtain, we have no hesitation in saying that upwards of 6000 are yearly exported to other States. Virginia is, in fact, a *negro-raising* State for other States; she produces enough for her own supply and six thousand for sale." This, he afterwards declares, page 55, to be "one of their greatest sources of profit." These 6000 slaves, if sold at $400 a-piece, would amount to $2,400,000. According to this authority, it would appear that Theodore Parker's estimate is much too high. Thus, this principal source of Virginian wealth, odious as it is, constitutes a pitiful item when compared with the exports of New York.—ED.

South *kidnaps* men. Behold the *commercial* result.

UNDER THE PATENT OFFICE.

The following interesting sketch is from the *Albany Evening Journal:*

Every body knows that there are accumulated in the Patent Office, several thousand miniature models of all sorts of patented machines. But everybody does not know that in the Vaults, underneath, there are nearly double the number of models of *rejected* inventions. It is a huge mausoleum of departed ingenuity. Here lie the mortal remains of such machines as perished in their early infancy. There are little locks and pulley-blocks, silk-reels and water wheels, power looms and mill flumes, wind-mills and Jones' pills, sewing machines, and mowing machines, fanning machines and tanning machines, shingle splitters and stocking knitters, rocking chairs and winding stairs, cultivators, dumb-waiters and refrigerators, mouse traps and razor strops, life-preserving boats and india-rubber overcoats, iron doors and grain sowers, latches and lucifer matches, gas-burners, bedstead turners, spark arresters, liquor-testers, blacksmith's vices, moulds for water ices, cradles, ladles, lamps, clamps, nails, pails, scales, rails, and all sorts of apparatus for cotton winding, book binding, stove casting, rock blasting, cloth stitching, car hitching, flax breaking, grain raking, paper making and portrait taking, &c. &c. There are over fifteen thousand of them in all. Odd enough they look—such a maze of dusty little wheels and gearing and machinery, and all silent, and motionless and forgotten. There is something of the toy-shop about it, and something of the grave-yard. But each one was brought here by some exulting inventor, who foresaw for it a "manifest destiny," and for himself a glorious future. What sleepless nights have been passed over some of them? What a story of disappointment must be connected with every one of them! How many wasted days and unfulfilled hopes lie buried in those vaults, under the simple inscription—"Rejected." Bulwer saw in a dream a library composed of the great books that never had been written, but that was nothing compared with this grand repository of machines that never were invented.

The Use of Keeping Them.—What is the use of keeping them? It is intended when "Uncle Sam" gets rich, to bring them all up stairs, build cases and shelves for them, and arrange them systematically. Then when a man comes to the office with a repetition of some old invention, they will say to him, "Sir, your model is not patentable. It is not new. You will find one on exactly the same principle, in case B, on the sixth shelf, deposited by Peter Stokes, in 1843." The disappointed applicant goes to case B, reconnoitres shelf No. 6, beholds the Stokesian failure—and departs, feeling with Solomon, that there is indeed "nothing new under the sun."

Your inventor is a man of high hopes and unbounded expectations. It is doubtful whether anything ever was patented yet that its owner did not believe to be worth a quarter of a million. Offer him a thousand dollars to stay at home, when he is about starting for Washington, and see if he will take it. Not he. He looks farther. The gift of second sight is upon him. Visions of bank notes, contracts and licenses, float before his mental eye—visions of a stately mansion and equipage, and a whole street of busy, rattling, smoking factories, employing hundreds of hands, and turning out, annually, dozens and scores of the great Patent Self-Acting, Compound, Steam-Washing Machine. So sure is he of its novelty that he makes no scruple of explaining it publicly to every man he meets. So generous is he, in the flush of triumph, that he is ready to take you into partnership, this minute.

It is not easy for him to give up his dreams. It is hard for him to believe that the work he has been months or years elaborating, has been done before, and done better, by somebody else. When the Examiners tell him so, he does not believe them. When they argue with him, he sets them down as prejudiced—bribed, may be. The Commissioner himself cannot convince him,

> Or, if convinced against his will,
> He's of the same opinion still.

Nothing but ocular demonstration will satisfy him of the fact, and it is to supply that demonstration that these models are treasured up against his coming. No man knows, until he has tried it, what "ill-omened shapes" lurk privily in wait for him, in those vaults.

How Inventions and Misfortunes are alike.—Discoveries, like misfortunes, seldom come single. They are in pairs, or threes, or dozens. It is true of great ones especially. Half-a-dozen nations have disputed for centuries who worked the first Printing-Press, and the dispute is not settled yet. Half-a--dozen claim the honor of having ushered into the world the first Electric Machine. The origin of the Steam Engine is still shrouded in mist. Who can say with any certainty which of the rival claimants first put a Railroad Car on wheels? What man can affirm at this day, without fear of contradiction by the next man, that so and so discovered the Magnetic Telegraph? We even remember to have once heard a Lecture to prove that if Columbus had not found America, when he did, somebody else would have discovered it in a year or two.

When Commerce or Art meets an obstacle, various persons in various parts of the world set about studying how to get over it. It is not surprising, perhaps, that two or more of them, so often hit upon the same process, about the same time. Yet they need not. If every man

who thinks he is producing what has not been invented, should first visit the Patent Halls to see what *has* been invented in two cases out of three, he would save himself time, money and unprofitable labor, and have no cause to grudge his journey.

A VISIT TO WAKULLA SPRING IN FLORIDA.

After many months of weary wandering, my friend and I found ourselves, on a pleasant morning in March, in the little capital of Florida. While we were enjoying our coffee with a number of gentlemen, one of them asked, "Have you been to Wakulla?" We were obliged to confess that we had never even heard of such a place. With a look of astonishment, he proceeded to recount its wonders. We listened as incredulously as you, dear reader, are about to listen to my description. We resolved, however, to visit the spot; and presuming, with all due respect for your extensive geographical knowledge, that you know no more of them than we did, I make no apology for giving you an account of our visit to the wonderful fountain.

With a one legged negro as guide, *compagnon de voyage*, and driver of a pair of horses, whose legs collectively had not much more elasticity than his, we started on our journey. Our road, which presented the usual variety of sand and stumps, lay through an almost unbroken pine forest. All along our way we noticed great numbers of those depressions, or "sinks," as they are called, which are so common in limestone regions. Subterranean streams force their way through the fissures of this soft rock, and rapidly wear away the sides of their channels. Thus, as many suppose, were produced the great limestone caves, which are found in the Southern and Western States. Sometimes the channel is worn so nearly to the surface of the earth that the thin crust breaks through, and thus a valley or "sink" is formed. We saw scarcely a brook or a spring on the road to warn us of our approach to the great fountain of Wakulla. At length, after driving about fifteen miles, we entered the grounds of a planter. After a gentle descent of a quarter of a mile, we reached a beautiful grove, in which were the unmistakeable evidences of many a pic-nic party from Tallahassee. We knew that Wakulla was a favorite resort for such enjoyments, and were therefore confident that our wooden-legged Phœbus had guided his steeds aright.

Taking a narrow path, we passed through some dense underwood; and suddenly we were standing on the edge of a basin of water, about one hundred yards in diameter. It is almost circular. The thick bushes were growing to the water's edge, and bowing their heads beneath its surface. We stepped into a skiff, and pushed off from the shore. Some immense fishes attracted my attention, and I seized a spear to strike them. The boatman laughed, and asked how far I supposed they were beneath the surface. I answered, "about four feet." He assured me that they were at least twenty feet from me, and it was so. The water is of the most marvellous transparency. I dropped an ordinary pin in water forty feet deep, and saw its head with perfect distinctness as it lay on the bottom. As we approached the centre I noticed a jagged, grayish, limestone cliff beneath us. It was pierced with holes; through these openings we seemed to look into unfathomable depths. The boat moved slowly on. We hung trembling over the edge of the sunken precipice, and far, far below it lay a dark, yawning, unfathomed abyss. From its gorge comes pouring forth with immense velocity a living river.

> "Flood upon flood hurries on, never ending,
> And it never *will* rest, nor from travail be free,
> Like a sea that is laboring the birth of a sea."

Our little boat, floating on an element as transparent as the air above, seemed hovering midway between two worlds.

Pushing on just beyond this mouth, I dropped a ten-cent piece into the water, which is there one hundred and ninety feet in depth, and saw it clearly shining on the bottom. This seems indeed incredible. The water must possess a magnifying power, for if such a piece of money were lying at the foot of a tower one hundred and ninety feet in height, it could not be seen so plainly from the summit. We moved on towards the south side, and suddenly we perceived the water, the fishes, which were darting hither and thither, the long flexile roots, and the wide-bladed, luxuriant grasses upon the bottom, all arrayed in the most brilliant prismatic hues. The gentle swell, occasioned by the motion of our skiff, gave to the whole an undulating motion. Death-like stillness reigned around. All seemed magical and unreal. The boyish dreams, which I used to have after reading the Arabian Nights' Entertainment, were actualized. A more fairy-like scene I can scarcely conceive.

The water, which is here poured forth, forms, by itself, a river. The planter, who lives on the banks, brings his cotton to the spring, puts it on rafts, and thus transports it to St. Marks. We saw what were said to be the remains of a Mastodon, which had been taken from the fountain. The triangular bone below the knee measured six inches on each side. How the animal came to perish there, is a question open to discussion.

The Indian name for this spring is beautifully significant. Wakulla means "the Mystery." It is said that the Spanish discoverers of this fountain plunged into it with almost frantic joy. They supposed that they had found the long sought "Fons Juventutis," or Fountain of Youth, which should rejuvenate them after their exhausting marches and battles.—*Providence Journal.*

THE SLIGHTED SCHOLAR.

Cases like the one I am about to relate are much too frequent in our country, and they are such, too, as should be guarded against by all who have an interest in education. The incident was brought to mind by hearing a complaint made by the parent of a poor boy, who had been grossly neglected by the teacher of the village school, neglected simply because he was poor and comparatively friendless!

Many years ago, when I was a small boy, I attended a school in the town of ——. Among the scholars there was a boy named George Henry. His father was a poor drinking man, and the unfortunate boy had to suffer in consequence. George came to school habited in ragged garments—but they were the best he had; he was rough and uncouth in his manners, for he had been brought up in that way; he was very ignorant, for he had never had an opportunity for education.

Season after season, poor George Henry occupied the same seat in the school room—it was a back corner seat, away from the other scholars—and there he thumbed his tattered primer. The ragged condition of his garb gave a homely cast to his whole appearance, and what of intelligence there might have been in his countenance, was beclouded by the "outer covering" of the boy. He seldom played with the other children, for they seemed to shun him; but when he did, for a while, join with them in their sports, he was so rough that he was soon shoved off out of the way.

The teacher passed the poor boy coldly in the street, while other boys in better garbs, were kindly noticed. In the school, young Henry was coldly treated. The teacher neglected him, and then called him an "idle blockhead," because he did not learn. The boy received no incentive to study, and consequently he was the most of the time idle, and idleness begat a disposition to while away the time in mischief. For this he was whipped, and the more idle and careless he became. He knew that he was neglected by the teacher, and simply because he was poor and ragged, and with a sort of sullen indifference, sharpened at times by feelings of bitterness, he plodded on his dark, thankless way.

Thus matters went on for several years. Most of the scholars who were of George Henry's age had passed on to their higher branches of study, while he, poor fellow, still spelled out words of one and two syllables, and still kept his distant seat in the corner. His father had sunk lower in the pit of inebriation, and the unfortunate boy was more wretched than ever.

The look of clownish indifference which had marked his countenance, was now giving way to a shade of unhappy thought and feelings, and it was evident that the great turning point of his life was at hand. He stood now upon the step in life from which the fate of after years must take its cast.

At this time a man by the name of Kelley took charge of the school. He was an old teacher, a careful observer of human nature, and a really good man. Long years of guardianship over wild youths had given him a bluff authoritative way, and in his discipline he was strict and unwavering.

The first day he passed in the teacher's desk of our school was mostly devoted to watching the movements of the scholars, and studying the dispositions with which he had to deal. Upon George Henry his eyes rested with a keen, searching glance, but evidently made little of him during the first day; but on the second day he did more.

It was during the afternoon of the second day that Mr. Kelley observed young Henry engaged in impaling flies upon the point of a large pin. He went to the boy's seat, and after reprimanding him for his idleness, he took up the dirty, tattered primer from his desk.

"Have you never learned more than is in this book?"

"No, sir," drawled George.

"How long have you attended school!"

"I don't know, sir. It's ever since I can remember."

"Then you must be an idle, reckless boy," said the teacher, with much severity. "Do you realise how many years you have thrown away? Do you know how much you have lost? What sort of man do you think of making, in this way? One of these days you will be too old to go to school, and then, while your companions are seeking some honorable employment, you will be good for nothing. Have you parents?"

"Yes, sir," answered the boy, in a hoarse, subdued voice.

"And do they wish you to grow up to be an ignorant, worthless man?"

The boy hung down his head and was silent, but Mr. Kelley saw two great tears roll down his cheeks. In an instant, the teacher saw that he had something besides an idle, stubborn mind to deal with in the ragged scholar before him. He laid his hand on the boy's head, and in a kind tone he said:

"I wish you to stop after school is dismissed. Do not be afraid, for I wish to assist you if I can."

George looked wonderingly into the master's face, for there was something in the tone of the voice which fell upon his ear that sounded strangely to him, and he thought, too, as he looked around, that the rest of the scholars regarded him with kinder countenances than usual. A dim thought broke in upon his mind that, from some cause, he was going to be happier than before.

After the school was dismissed, George Henry remained in his seat till the teacher called him to the desk.

"Now," said Mr. Kelley, "I wish to know why it is that you have never learned any more. You look bright, and you look as though you might make a smart man. Why is it that I find you so ignorant?"

"Because nobody never helps me," replied the boy. "Nobody never cares for me, sir, for I am poor."

By degrees the kind-hearted teacher got the poor boy's whole history, and while generous tears bedewed his eyes, he said:

"You have been wrongly treated, George—very wrongly; but there is yet time for redemption. If I will try to teach you, will you try to learn?"

"Yes—O yes," quickly uttered the boy in earnest tones. "Yes—I should love to learn. I don't want to be a bad boy," he thrillingly added, while his countenance glowed with unwonted animation.

Mr. Kelley promised to purchase books for the boy as fast as he could learn to read them, and when George Henry left the school-room his face was wet with tears. We scholars, who had remained in the entry, saw him come out, and our hearts were warmed towards him. We spoke kindly to him, and walked with him to his house, and his heart was too full for utterance.

On the next day, George Henry commenced studying in good earnest, and the teacher helped him faithfully. Never did I see a change so radiant and sudden as that which took place in the habits of the poor boy.

As soon as the teacher treated him with kindness and respect, the scholars followed the example, and the result was, that they found in the unfortunate youth one of the most noble-hearted, generous, accommodating, and truthful playmates, in the world.

Long years have passed since those school-boy days. George Henry has become a man of middle age, and in all the country there is not a man more beloved and respected than he is. And all is the result of one teacher's having done his duty.

You who are school-teachers, remember the responsibility that devolves upon you. In this country of free schools, there should be no distinction between classes. All are alike entitled to your care and counsel, and the more weak the child, the more earnest should be your endeavor to lift him up and aid him.—*Country Gentleman.*

THE VICTORIOUS LITTLE BOY.

I had the following anecdote from a gentleman of veracity:—

"A little boy in Connecticut, of remarkably serious mind and habits, was ordinarily employed about a merchant's shop where nearly all hands were addicted to the common use of intoxicating liquors. The lad had imbibed temperance principles, and though often invited, could never be induced to partake with any of the shop's crew. Three or four of the hard drinkers in the shop determined to force a dram down his throat by some means. Seizing an opportunity when he was left alone in the shop with themselves, they invited him to drink. He refused. They told him they would compel him. He remained calm and unmoved. They threatened him with violence. Still he seemed neither angry nor attempted to escape; nor evinced the slightest disposition to yield, but insisted that it was wicked, and he could not do it. They then laid hold of him, a man at each arm, while the other held a bottle ready to force it into his mouth. Still their victim remained meek and firm, declaring he had never injured THEM, and never should, but that God would be his friend and protector, however they might abuse him. The man who held the bottle, up to that moment resolute in his evil purpose, was so struck with the non-resisting dignity and innocence of that lad, that, as he afterwards confessed, almost with tears, he actually felt unable to raise his hand. Twice he essayed to lift the bottle, as he placed the nose of it in the child's mouth; his arm refused to serve him. Not the least resistance was made in this stage of the proceeding, otherwise than by a meek, protesting look; yet the ringleader himself was overcome by his feelings, and gave over the attempt, declaring that he could not and would not injure such an innocent, conscientious, good hearted boy. Such is the moral power, such is the strength by which evil may, sometimes at least, be overcome with good."—*Life Illustrated.*

From Household Words.

ONE BY ONE.

One by one the sands are flowing,
One by one the moments fall;
Some are coming, some are going,
Do not strive to grasp them all.

One by one thy duties wait thee,
Let thy whole strength go to each;
Let no future dreams elate thee,
Learn thou first what these can teach.

One by one (bright gifts from Heaven)
Joys are sent thee here below;
Take them readily when given,
Ready, too, to let them go.

One by one thy griefs shall meet thee,
Do not fear an armed band;
One will fade as others greet thee,
Shadows passing through the land.

Do not look at life's long sorrow;
See how small each moment's pain;
God will help thee for to-morrow,
Every day begin again.

Every hour that fleets so slowly,
Has its task to do or bear;
Luminous the crown, and holy,
If thou set each gem with care.

Do not linger with regretting,
Or for passing hours despond;
Nor, the daily toil forgetting,
Look too eagerly beyond.

Hours are golden links, God's token,
Reaching Heaven; but one by one
Take them, lest the chain be broken
Ere the pilgrimage be done.

SUMMARY OF NEWS.

FOREIGN INTELLIGENCE.—The steamship Africa, from Liverpool, arrived at Boston on the 7th inst., bringing English dates to the 26th ult.

The state of the seige of Sebastopol remained unchanged, but it was believed that General Pelissier was preparing to make a bold movement, with the view to cut off the Russian army from Sebastopol, drive it into the interior of the country and establish himself on the ground now occupied by it. On the night of the 23d, the Russian entrenched camp near Quarantine Bastion, was attacked by the French, and carried by assault. In an engagement before the Flagstaff Battery, the French had destroyed some important Russian works.

The appointment of General Pelissier to the chief command had given general satisfaction, and operations on an extended scale were confidently expected. The forces of the Allies in the Crimea amount to 210,000 men.

The French fleet had left Kiel to join that of the English, which was at Nargen. Several prizes had been taken into Elsinore by the English cruizers. The Russian government had ordered all the ships of war at Cronstadt to be sunk, except eight ships of the line. All the fortified harbors in the Bay of Finland have been placed in a state of siege.

The Vienna Conference had been re-opened. A new Austrian note had been despatched to the German States, declaring that Austria remained faithful to the alliance of the Western Powers, but that she had not given up the hope of seeing peace re-established.

ENGLAND.—A motion in the House of Commons expressing a want of confidence in the government, after an animated debate was lost by a vote of 219 yeas to 319 nays.

It was expected that by the 20th inst., every available man in England belonging to the infantry regiments, would embark for the Crimea.

SPAIN.—A Carlist conspiracy has been discovered at Saragossa. Arragon, Burgos and Navarre are placed in a state of siege. Troops have been sent in pursuit of the insurgents.

DENMARK.—The ex-Ministers of Denmark had been impeached and were to be tried on the 6th inst. They are accused of having ordered various measures, causing expenses to be incurred without the authorization of the Diet; of having illegally solicited and obtained the Royal sanction for the same, and of having ordered the payment of other sums, without legal authority.

The British and French envoys had been instructed to inform the Danish Cabinet that their governments would no longer acknowledge the neutrality of Denmark, but would insist upon her declaring openly as a friend or foe. A similar demand has been made to the Swedish government.

RUSSIA.—An Imperial manifesto was published on the 10th ult., ordering a fresh levy, on a more extensive scale than usual. It is calculated that this addition will consist of about 250,000 men. Availing himself of the advantage given him by the insurrection in China, the Emperor of Russia has annexed to Siberia four districts of country belonging to Mongolian tribes heretofore subject to China.

EGYPT.—The Viceroy of Egypt is turning his attention to the formation of the railroad between Cairo and Suez, a distance of eighty-four miles. He will employ the French engineers now in his service, and will import the rails from England.

NEW ZEALAND.—A severe earthquake occurred at Wellington, on the 12th of the 2d mo. last. Every stone or brick building in the place was more or less injured, and scarcely a chimney was left standing.

VENEZUELA.—Advices from Laguira to the 25th ult. have been received. Congress had adjourned without adopting any important measures, except giving dictatorial powers to the President. Apprehensions of the invasion of Maracaibo by New Grenada, were entertained by the government, and troops were being pressed into service to protect that province.

MEXICO.—According to late advices, the whole of Northern Mexico was in arms, having been excited to revolt in consequence of the arrival of an emissary from Santa Anna, with orders for the arrest of some of the leading citizens. A pronunciamento had taken place at San Luis Potosi, and troops were leaving Matamoras to quell the insurrection. Chihuahua was also reported to be on the eve of a revolution. An attempt had been made to capture Monterey, and the Governor of New Leon had fled.

CHILI.—Advices from Valparaiso are to 4th mo. 29th. The election of members of Congress had resulted in large majorities for the government party. The present coinage was being called in by the government, and after the 1st prox. no money will be current in the country except that of the decimal system.

PERU.—The Ecuadorian Minister had demanded his passports and left Peru, in consequence of Gen. Flores being permitted to reside there. It was suspected that he was preparing for another campaign against Ecuador, and was endeavoring to obtain the aid of the Peruvian Government.

CALIFORNIA.—The U. S steamship Illinois, from Aspinwall, arrived at New York on the 8th inst., bringing California dates to the 16th ult. Affairs were slowly improving. The rains and the fine weather succeeding had enabled the miners to pursue their labors with advantage, and the returns therefrom were increasing. Two Russian privateers were in the harbor of San Francisco, but were effectually blockaded by a British frigate. An enterprise is about to be undertaken to bring the waters of the Truckee Lake to the rich placers of Sierra and Yuba Counties. The undertaking is pronounced of a gigantic character, but perfectly practicable. Large quantities of flour and grain had been shipped for New York, and more would probably be sent.

DOMESTIC.—Cholera has already commenced its ravages at New Orleans. During the week ending the 5th inst., the deaths in that city amounted to 500, of which 275 were from cholera.

The Arctic Expedition sailed from New York on the 4th inst. It consists of two ships, the Arctic and Release.

FRIENDS' REVIEW.

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MEMOIRS OF JOSEPH JOHN GURNEY.

Continued from page 629.

Nismes, 6th mo. 1st, 1843.

[Before leaving Avignon this morning] we had an opportunity of religious intercourse with our truly kind and pious host and hostess of the Hotel de l'Europe. They are full of tender recollections of my dear brother, whose grave we have now left, cleared of weeds and covered with turf, under the pleasant shade of the four young cypress trees. We parted from these kind friends in Christian love. Afterwards a little party of Protestants called upon us; Frossard, Gebhard and his wife, our friend Imer, and others; with whom we read Gal. v, and after the subsequent silence, we were both led into ministry. A real solemnity was over us; and love and peace seemed to flow sweetly at the close of this affecting and interesting visit to Avignon. On our way to Nismes, we visited that splendid relic of Roman architecture, the Pont du Gard, a ruined aqueduct. The ruin is striking and interesting, and the surrounding scenery very picturesque. It is quite a privilege to behold such things, and is far indeed from interrupting the flow of better and holier things. I love true Christian liberty in such matters.

Our kind friend Lydia, and afterwards Christine Majolier, called upon us; the latter, our dear and affectionate friend and helper, dined with us, and then accompanied us to their week-day meeting, which is held in the girls' school-room on a fifth day evening. The whole flock was assembled, including the children, about forty; and the dear aged widow of Louis Majolier, who now lives here with her daughters. It was a solemn, encouraging time, in which consolation was given to the mourners; prayer at the conclusion. My dear wife spoke sweetly on the benefit of silence. Tears flowed abundantly. After the meeting was concluded, the girls despoiled their pretty garden, in their zeal to load us with flowers; and we returned to our hotel, well satisfied with the first step in the visit to Friends of the south of France.

6*th mo.* 2*d.* A very interesting visit to the school in the morning. It was a gratification to give so much pleasure to the children, and to receive the tokens of their affection and gratitude. They are evidently well taught and trained. On our way home we visited La Fontaine; fine public walks, with old Roman baths; also the Amphitheatre, which presents a wonderful proof of the splendor, wealth and skill, as well as barbarity of ancient times. Seldom have I looked on a more imposing spectacle. In the afternoon we drove a few miles into the country, with Christine, to visit some friends of hers, named Sagnier, who amuse themselves with an establishment of silk-worms. It is just the height of the season; and we were much interested by the examination of those 300,000 worms; some feeding; some busily spinning; others already buried in their cocoons. About thirty of the principal Protestants met us in the evening, to whom I gave an account of our visit to Silesia, and of the two systems of prison discipline practised in America. Some serious remarks concluded the evening. I endeavored, in the best sense, to feel my way, and to go as far as circumstances admitted. Christine, who is a private teacher here, has no small place in the regard and affection of the people.

First day, (6 mo.) 4th, was one of peculiar favor. The meetings were held at the school; morning, ten o'clock; evening, six o'clock. Many, besides Friends, attended in the morning; it was a very weighty, anointed meeting, in which true solemnity was felt, and the freedom and spirituality of the gospel dispensation fully unfolded. Anna went afterwards to the Protestant first-day school. Otherwise we were quiet till the evening, when a large assembly were well accommodated in the three adjoining apartments at the school. I was enabled to preach at large, and with clearness, on Christ's being made unto us of God, wisdom, righteousness, sanctification and redemption. It was a great favor to be helped through this service.

After detailing various other religious engage-

ments at Nismes, and in its neighborhood, Joseph John Gurney continues:—

Fifth day. A most interesting morning. Our last meeting for worship with the Friends and the children of the school was truly memorable. I was led to unfold the nature and effects of our distinguishing principles, also the history of the first rise of the Society; and very solemn was the effusion of prayer at the close. This meeting leaves me without a burden as it regards this place. Since the meeting, we have been rambling over that astonishing relic of antiquity, the Roman Amphitheatre, with E. Frossard, who has been kindly explaining to us its several parts. What strange scenes have been enacted there! Sham sea-fights; gladiatorship; fights with wild beasts; cruel martyrdoms. What multitudes of the three classes, patricians, *equites*, plebians, whose respective "*loca*" are still marked, as well as those in front for the *familiæ insignes*, ladies and gentlemen, while the common people, both male and female, thronged the galleries, and crowded the seats of stone. Twenty-three thousand could be seated at once; and the building is so constructed as to allow of their dispersing in a few minutes.

During our drive to Congenies our driver lost the control of his horses, as we were going down a hill, and we were in considerable danger for a few minutes, but preservation was round about us, and no harm occurred, either to ourselves or our carriage. Surely we have abundant cause for thankfulness! We arrived at Congenies in the evening, in time for meeting. It was large, attended by the Friends generally, and many others, some of whom were disturbing enough; but we had, nevertheless, a good meeting, in which we were both engaged in ministry. I was led to unfold the teaching of the Lord; by the Scriptures; by afflictions; by his Spirit. The simple-hearted Friends crowded round us, and seemed delighted to see us, and we found ample, though humble, accommodation at the house of the Majolier family, where we are most kindly entertained. Much peace rested on our settlement here.

Sixth day. A day of quiet repose at Congenies, without an attempt at any exertion beyond reading, writing, drawing, walking, and talking with the Friends. The weather was delightful; and it is interesting to find ourselves in the midst of the vine, the olive, the fig, the pomegranate, and the almond tree. On the whole, it was a day of inward peace, not devoid of its twin sister on earth, deep inward poverty! To this, some of us are surely no strangers.

Seventh day. We have begun our family visit in good earnest. Seven sittings this morning. I believe they were not entered upon by either of us without some preparatory baptism of secret depression; but so far we can acknowledge that the Lord has been graciously with us, on each successive occasion, not withholding a measure of his own anointing. There are several simple-hearted Friends here; but it was in a family of Methodists, father, mother and six sons, (the aged grandmother, sister of the widow Majolier, being the only Friend of the party,) that there was the most remarkable flow of the heavenly oil. The eldest son was on his bed of sickness; once a soldier, now evidently a child of the Lord.

Whilst thus engaged at Congenies, Joseph John Gurney was attacked with fever, which, for a time, awakened considerable uneasiness. The symptoms, however, gradually subsided; and, after an interval of rest, he was enabled to conclude his labors in this part of France.

Second day, 6th mo. 26th. We are now at Nismes. The complaint gradually subsided on fifth and sixth days, and yesterday the way opened unexpectedly, for attending the meeting of Friends of Congenies, which was a time of much quiet and satisfactory feeling. Notwithstanding my weakness, I felt constrained to appoint a public meeting at Calvisson, a neighboring town, for the evening; a concern in which my wife was evidently a deeply-feeling partner; hundreds of people met; many of them rough and ungodly in a high degree. But strength was given me to deliver the gospel message, and my dear wife was afterwards memorably engaged, partly in the language of awful warning. Christine performed her part well as interpreter, and we returned to Congenies, unhurt, and in peace.

We came forward to Nismes, with little fatigue, yet I am but very feeble. Sweet and solemn was the stamp of divine love and peace which rested on our departure from Congenies, where we have been most kindly and generously treated, and where I feel that our work is done. The Lord keep our dear Friends of that meeting under the shadow of his wings. The Lord lift up the light of his countenance upon them, and give them peace!

Proceeding by easy stages, Joseph John Gurney pursued his journey by way of Savoy towards Switzerland.

Grenoble, 7th mo. 1st.

We have been travelling through a lovely country, and have enjoyed a sense of true peace. In the afternoon of fifth day, we drove about thirty miles through the valley of the Isere, a beautiful river, now very full from the late rains, to St. Marcellin; distributing on our way numerous tracts and little books. Our drive yesterday morning, of four stages, through a still more picturesque part of this lovely valley, was really charming. The richness of the valley, the occasional catches of the broad silver stream of the Isere, and the noble mountains on either side, not to mention the neat houses, and pleasant, prosperous-looking population, gave us real pleasure. We conversed at Tullins with Martinez, a flax-dresser, one of about thirty converts from Popery, who have lately been brought,

with little of human instrumentality, to the knowledge of the truth, and were pleased with his spirit and appearance. We arrived at this beautiful place in time for dinner. In the evening we walked out to the *quai*, where a splendid, and not-to-be-forgotten view of the snowy Alps, their tops illuminated by the sun, burst unexpectedly upon us. This morning my dear wife and I have been again feasting on these delicious views. This apparently thriving town on the Isere, of nearly 30,000 inhabitants, is environed with mountains. Some of these are always snow-capped; but after a wet and cold spring, this is more than usually the case at present; and glorious in the view of those who can say, "My Father made them all," is the aspect which they present.

Chamberry, 7th mo. 3d.

Soon after the last entry *Pasteur* Bonifas called; a man of somewhat advanced years; very kind and agreeable, and devoted to the cause of Christ. His wife is a cousin of Guizot's, and they have the care of nine young ladies, with the assistance of an English governess. It was finally agreed, that he should give notice at the close of his morning worship, of a meeting to be held by me, after the manner of Friends, in the afternoon. Yesterday morning, first day, we sat down to our little private meeting, which was a time of true refreshment. I was much engaged in prayer. About two o'clock we went to the "Temple." Somewhat more than one hundred persons present, including about twenty soldiers, perhaps more. The pulpit was delivered up to me; and I believe a meeting was truly held, after the manner of Friends. I explained our views of worship; and, after a solemn silence, rose with the words, the "Sceptre shall not depart from Judah," &c.; on which I was enabled to preach fully, declaring the glorious gospel at considerable length. Afterwards solemn prayer ensued. At the close I ventured to give notice of a meeting to be held in the evening, at our hotel; half-past seven. We returned home in a good degree of peace. To our comfort, a large and most desirable assembly met in the evening, a larger meeting in a private house than had ever before been known at Grenoble. We read part of Romans viii; explaining that Scripture reading was our constant practice on a First day evening. After a solemn silence, my dear wife addressed the assembly in a close, searching, but truly evangelical discourse. The lady who kindly undertook to interpret failed in her attempt, and the office devolved on me. There was a sweet and precious solemnity over us, and I was enabled to do it with ease to myself, and comfort to us both. After she had finished, I was much enlarged in ministry. It was a remarkably solid and satisfactory meeting. Thus after deep humiliation, poverty and weakness, the Lord was again pleased to open the way for service among many who are evidently hungering and thirsting after righteousness. The result was great peace.

Anneci, 7th mo. 4th.

After a day of considerable feebleness, and a drive of four stages through a very fertile country, without very much to interest, except the magnificent view of the valley of Chamberry on leaving it, we came to this lovely spot in time for an hour's rest before a five o'clock dinner. My wife and I enjoyed our quiet Scripture reading, &c., as we came along. It is, however, affecting to be passing through a country in which the people are wholly in the hands of a useless military force on the one hand, and of numberless ecclesiastics on the other. It is surely a land of darkness; and so strict is the Government of Savoy, that not a religious tract can be distributed by the Christian traveller with impunity. We have heard of an English gentleman being thrown into prison for some months for this offence! O that the light of the gospel may, in some unexpected manner, and in despite of all human or diabolical powers, break forth amongst them!

Geneva, 7th mo. 5th.

The Hôtel des Bergues, where we have taken up our quarters, promises to be a delightful temporary home. It is on the borders of the lake, which our apartments face; and before us, at the distance of 60 miles, the summit and shoulders of Mont Blanc, white with snow, are distinctly visible above the long slope of a dark mountain in front of them. The atmosphere is clear, and the town looks clean and bright. We are well pleased, I trust thankful, to be here; a place I have long thought about and looked towards. I have felt but feeble this evening, and we may probably pass a day or two in surveying the lake, before we attempt a beginning of service.

7th mo. 10th. Our excursion to the other end of the lake answered well. The weather continued delightful; and nothing could be more lovely than the lake and the surrounding scenery as we passed along, especially towards the upper end, where the mountains, overhanging the south coast, are truly sublime.

We spent First day quietly in our hotel. In the morning we received a very pleasant call from the Princess Mary of Wurtemburg, and her companion. Our little quiet meeting afterwards, was truly refreshing and settling, my dear wife being sweetly engaged in prayer.

At six o'clock in the evening, many assembled in our large apartment; so as pretty much to fill the room, notwithstanding the rough weather. It was, I trust, a favored meeting. After a long pause, I first explained our views of worship, and spoke a little of the true baptism. My dear wife followed in a flow of encouragement towards the true Christians then assembled. I had great comfort in interpreting for her. Afterwards it was given to me to enlarge on the true

nature of the Christian church; the mode of entrance into it; the faith of its living members in all the essential truths of Christianity; the nourishment and refreshment given to them on their journey, the body and blood of Christ, and the waters of life; the government and priesthood of Christ over this universal spiritual body; and the glorious termination, the day of judgment, and the final victory of the saints. The immediate influence and guidance of the Spirit were much enlarged upon; and I trust many hearts responded to the doctrine. Solemn prayer concluded the meeting.

Having been again joined at Geneva by their friend Josiah Forster, Joseph John Gurney writes:—

7th mo. 19*th.* Our sabbath was a peaceful and solemn one. *Pasteur* Cordes, from Lyons, came in the middle of our morning meeting. The evening meeting, at six o'clock, was respectably attended, and I was enabled to declare the truth to an attentive audience. It was, I believe, a good meeting, of which we received various testimonies afterwards. *Pasteur* Barde and his wife of the company. After the meeting a quiet and truly pleasant evening. Josiah Forster read to us the excellent epistle of the last Yearly Meeting, and other documents; the day closing with a sweet solemnity. Yesterday evening we repaired to the Casino, where 500 or 600 people collected, including nine pastors, many young men, but a majority of ladies. Much facility was afforded me in giving the account of the West Indies, and in arguing the whole case of emancipation, showing the working of Christian principle both in causing it, and in its results. When that subject was finished, I spoke shortly, but, I believe, strongly, on the slavery under which we all are by nature; of its miserable consequences; and of the only deliverance, through the great Emancipator of the human race. There was a very solemn feeling over the meeting at its close. Josiah Forster spoke at the beginning and the end shortly. A true friend and helper he is to me.

7th mo. 28*th.* At Neufchatel, Professor Petavel and his wife met us, invited us to tea, and informed us that a meeting was appointed for the evening at the Oratoire. They are pious and hearty people, much alive to the guidance of the Spirit, and attached to the principles of Friends, so far as they know them. They are great friends of our dear friends John and Martha Yeardley, who appear to have paid them a very timely visit, when a beloved son of the family was at the point of death. We drank tea with them, and after a time of silence and ministry, we all went together to the Oratoire. There a considerable assembly was collected—chiefly women. It was a solemn meeting. In connection with the 35th of Isaiah, I was led to unfold the spiritual reign of Christ, and its blessed effects in changing the hearts and regulating the conduct of men. We afterwards visited the professor's aged mother on her bed of sickness, and ministered to her, as our divine Master was pleased to give us ability. Thus the day ended in peace.

After breakfast the next morning, we received some interesting visits from several of the persons who had attended the evening meeting; among the rest, Perrot, formerly one of the most zealous pastors in the canton, but who found himself stayed in his course, called to silence, to solitude, to introversion of soul. He is now living a life of pious retirement. I reminded him of the cloud resting on the tabernacle. The Israelites were not permitted to journey forwards while it was so; whether for a day, a week, a month, or even a year. But no sooner did it rise and move onward, than they were bound to follow it in the obedience of faith. I believed it would be so with him, and that his present inaction was but a preparation for future service.

Yesterday we took our slow, but pleasant, journey to Berne, passing by the northern part of the lake Neufchatel, and in sight of the small lake Morat.

This morning, after some necessary arrangements for our meeting, we started for Hofwyl, about eight miles through a pleasant country, adorned with Bernese cottages, and well cultivated in corn, &c. Our visit to the pastor Fellenburg and his family, of about two hours, was highly interesting. He is an old man of seventy, but full of energy, talent and benevolence; a genius for the work which engages him, and in which he has been occupied more than forty years. He has a fine expressive countenance, and converses well. It is in vain to attempt the description of his system, but the chief points are to elucidate and embody all theoretical knowledge by facts, and so to subordinate all things to the moral nature of man, as to regenerate society by the mere force of education. It is a system which seems to take as its basis, a supposed native capacity in man to become and to be *good through culture!* Yet Christianity is by no means disregarded. It is said to be preached by a Protestant one Sabbath, and by a Roman Catholic the next, in a chapel of the institution; the New Testament is used in the schools, and a certain religious instruction given; and the whole moral system of Fellenburg passes under its name. Yet we could not think that Jesus Christ, *the crucified One*, the propitiation for the sins of the whole world, was the foundation on which our philanthropic and devoted friend was building. He said some things which sadly evinced the contrary. Yet we could not but admire and esteem him. By nature he is surely endowed in no common degree, and his conduct is, by all we hear, truly virtuous. It is for *virtue*, indeed, that he pleads, systematizes and acts, rather than for the doctrines of grace and sanctification.

The agriculture of Hofwyl surprised me. The whole territory reminded me of Holkham in Norfolk—once uncultivated, now well and productively farmed. Fellenburg's *élèves* are in four divisions. The young gentlemen in his own house; forty in number, or somewhat more. The children of the middle class, about sixty-five, in a second house; and those of the poor in a third house, about forty. The three schools united in worship. The boys of number one were just about to commence their vacation of four weeks, to be spent in a walk about Switzerland, under the care, of course, of suitable masters.

In a time of religious retirement with Fellenburg and his family, Josiah Forster and I plainly stated our Christian sentiments, and were answered by our aged friend, with great kindness. I trust we parted from them in Christian love, and that this love was mutual.

To be continued.

Notice of MARTHA LUCY PEASE, *of Bristol, England, who died 11th mo. 29th,* 1853, *aged* 29 *years.*

The object of these mementos of the departed, is to magnify the grace of our Lord, whereby they were redeemed from the earth, and prepared for the abode of the blessed. Their experience of the Lord's goodness and love is given, that they may serve as beacons to the tempest-tost voyager,—as warnings to the thoughtless passer through this world, or as encouragement to the pilgrim to the better one,—and *not* as encomiums on the virtues of the loved and cherished ones "gone before."

Considerations like these, naturally suggest themselves when about to write of one, who in so remarkable a degree attracted the admiration and esteem of all who knew her, and who diffused such a sunshine of love and happiness on all around her. The root and spring of all was the love of Christ dwelling in her. The real adornment was the meek and quiet spirit.

She had attained, by a series of vicissitudes and trials, almost from her childhood, a degree of self-control and a ripeness of Christian experience, but seldom enjoyed so early in the morning of life. In every relationship of daughter, sister, wife, and mother, the uniform tenor of her life, almost from her earliest years, testified that she had been with Jesus,—that she had learned of him who was meek and lowly of heart. But much as there was that was engaging in her as a child, she was not faultless; she partook of those unholy tendencies inherent to our unrenewed nature. She felt the evil root, she perceived its strength, and foresaw its results. Naturally of a high spirit, there was the conflict to pass through, in being brought entirely under the control of the power of Divine grace. At an early age, she gave evidence of having been visited by the convictions of the Holy Spirit; she yielded to His heavenly influences; she sought forgiveness, reconciliation, peace, through the blood of atonement. Thus she found Him of whom Moses in the law and prophets did write,—Jesus the Anointed one, the Saviour of sinners.

She was the daughter of Henry and Mary Aggs, and when about eight years of age, she was placed under the tuition of a governess, a person of deeply religious mind and cultivated intellect, but of delicate health; one who had adopted from conviction the principles of our Society, and had been received into membership. To this Friend she became much attached, and the letters she occasionally wrote to her shew the conscientiousness, and fear of God, in which she began, as a child, to walk. From one of these, written in 1836, when she was about twelve years old, the following is an extract:

"My dear ——, I have thought a great deal of dear papa and my poor cousins, especially ——. I do not at all know what state of mind she was in when she died, but I truly hope she now wears a crown of glory, and that all her sorrows are now passed. I believe her dear father went to that Paradise above, and O, what a happy meeting, to meet her Saviour and her God, and to sing with her beloved father praises to God and the Lamb for ever! I sometimes think I should like to die, but I know not the sting; and if I were to die now, O! what would be my portion? I hope to be spared to conquer my temper, and to be more kind and obedient to dear papa, mamma, and thee, my dear governess; I will pray for strength, and will try. Please to excuse my disobedience and unkindness to thee. But, dear A. G., the young must die as well as the old, and I ought to be ready: why should he spare me more than any of my neighbors? Many of them, ah! very many of them were more pious than I am. We call ourselves Christians, but are in reality, many of us, very wicked. We are prone to sin, and it is sometimes with very great difficulty, that I give up to dear little Harry; but when I remember that every time I give up it will be less difficult the next time, I think it quite worth while to do it, besides giving him pleasure; and these words come into my mind, 'Blessed are the peace makers, for they shall be called the children of God.' O, what an honor, to be called a child of God! who would not be eager to be called that? * * * * When I make my poor simple prayer to God at night, I do not forget thee. I pray for thee, that thy pain may be diminished; I would cheerfully bear one half of it for thee, if it should be His will. Indeed I do love thee, and though I am often very naughty, I am always sorry when I let the tempter have so much dominion over me. * * *"

As she grew up, her mind seems to have gradually matured in the Christian life—the life of God in the soul; she became very prayerful, spent portions of time daily in studiously read-

ing the Holy Scriptures, in seeking, and sometimes sweetly partaking of communion with her God and Saviour. It became easy to see by her increasingly watchful and self-denying conduct, her closely guarded conversation—so ready to promote every one's comfort without consideration of her own, so ready to protect the character of the absent, to put the kindest construction upon the motives and actions of others, so gentle and diffident, yet evincing so much Christian courage, that the seed of the kingdom was sown in good ground, and that giving all diligence, she was adding to faith, virtue—knowledge—patience—charity.

To be continued.

LIEUTENANT STRAIN'S EXPEDITION ACROSS THE ISTHMUS OF DARIEN.

A ship canal across the Isthmus uniting the two portions of the American Continent, has long been considered extremely desirable, and several attempts have been made, at different times, to discover a practicable route. Two accounts have been published, within a few years, by persons who professed to have explored that region, representing the obstacles to success as by no means insurmountable, and giving what purported to be maps of the route. These narratives have been discovered to be mere fictions, the pretended explorers having never actually crossed the Isthmus; but they had the effect of enlisting England, France, the United States, and New Granada, in efforts to verify the statements thus made. One expedition was sent from the Pacific, and three from the Atlantic side, in the course of a few months. None of these, however, accomplished the passage, except the American party, under Lieutenant Strain, and they only after enduring an amount of privation and suffering almost unparalleled.

This party, numbering twenty-seven men, including several American naval officers, and two commissioners appointed by the New Granadian Government, set out on the 19th of 1st month, 1854, from Caledonia Bay, on the northern shore of the Isthmus, lat. 8° 52′ N., long. 77° 35′ W., with the view of reaching Darien Harbor, on the Pacific. Misled by the statements before mentioned, in which both the distance and the difficulties to be surmounted were greatly underrated, they were furnished with only ten days provisions, and forty rounds of ammunition each, some of the officers having in addition, revolvers with fifty rounds to each pistol. The party does not appear to have been supplied with instruments for determining either elevations or distances.

The route led first up a small stream, sometimes in the bed, sometimes along the banks. Indian villages were occasionally met with, surrounded by plantations of cocoa and plantains, but the inhabitants deserted them on the approach of the strangers. Strain was careful to preserve from injury such property as had been left behind, in the haste of departure, as he apprehended hostility on the part of the natives, and was resolved to give them no pretext for attacking him. Great vigilance was used to guard against surprise, not only in their nightly camps, but on the march. On the third day, the party reached a "canon," where the water was too deep for fording, while the banks were very steep. Ascending with difficulty the western bank, they unexpectedly found a well beaten path, which Strain believed to be the usual Indian route to the Pacific, and which led them over a spur of the mountains to a stream running to the westward. Here five of the party were accidentally separated from the others, and did not succeed in rejoining them, but appear to have returned to the ship. The stream thus struck, united with a larger one, which was subsequently found to flow into the Pacific, and which proved to be exceedingly crooked, obstructed by rapids and boulders, and bordered by precipitous banks, making the way both toilsome and dangerous. Here they encountered five Indians, who appeared friendly, and one of whom undertook to guide them to the Savana, the stream which they wished to reach, and which he assured them might be attained in three days. The next day, however, they met some other Indians, who manifested much opposition to their proceeding, and from that time the conduct of their guide changed. He soon declined accompanying them further, though he provided them with substitutes, but the latter deserted the next day, leaving the party almost destitute of provisions, seven days' march from their ship, in an unknown and trackless wilderness. The difficulty of the route is shown by the fact that in a day's travel, which taxed their strength and speed to the utmost, but twelve miles were accomplished.

Being thus deserted by their guides, they decided to follow the stream on which they then were to its mouth, rather than attempt to reach the Savana, as the distance of the latter was unknown, and they might perish in the intervening wilderness, where they must cut their way through the dense thickets, and where water might not be found. This stream was subsequently ascertained to be the Chuquaqua, one of the most tortuous rivers known.

Their provisions being now consumed, they were obliged to depend upon such game and vegetable products as the forest might furnish; of both which but scanty supplies could be obtained. Turkeys and other birds were occasionally killed, but their principal food was the nuts and the unexpanded buds of the palm, the latter being called palmetto. Their only fish-hook being unfortunately broken, they were unable to procure any fish. An attempt was made to construct a raft, but wood of sufficient buoyancy was so scarce that the raft, when finished, would

support only seven or eight persons. The sick and foot-sore were placed upon it, but after proceeding a few miles, it was stopped by trees fallen across the stream, in a place where the nature of the bank made it impossible to carry the timbers around, and it was therefore abandoned. Their only axe having been broken, they were unable to make a boat.

Some of the party being quite ill, and the strength of all failing daily from scanty and unwholesome food, it became evident that all must perish unless succor could be obtained, and this was only to be hoped for by sending forward some of the strongest to the settlements near the Pacific, to bring back canoes and provisions. After an unsuccessful effort to construct a small raft for conveying three persons, Strain determined to push on himself, with three companions, as he had found that he could endure more, and on less food, than any other of the party. The distance and the character of the route were equally unknown, but no other hope remained. Accordingly, placing the remainder of the party under the command of Midshipman Truxton, and leaving them to follow as they were able, he set out on the 13th of 2d month, accompanied by three of the strongest men.

The main party continued their painful journey, by short marches, for four days longer, when owing to the lameness of one of the men, whose foot had been injured by a thorn, they were obliged to remain in camp. Here they spent sixteen days, removing once about half a mile, till the poor man's sufferings were ended by death. Their food was chiefly palm-nuts and palmetto, with occasionally a little game.

Having now waited twenty days without tidings from Strain, they believed that he had perished; and being convinced that it would be impossible for their debilitated party to reach the Pacific, the officers decided to attempt a return to the plantain and banana fields, where they might recruit their exhausted strength sufficiently to enable them to reach the ship. Accordingly, on the 6th of 3d month, they began to retrace their steps. Their extreme weakness made their progress very slow; yet both officers and men manifested the noblest spirit; the former, especially, taking more than an equal share of labor, while giving the men the larger portion of food. On the seventh day, one of the Granadian commissioners died, and the next day, his comrade utterly failing, at a point where neither food nor water could be obtained, he was reluctantly left behind, as it was clear he could not survive many hours, and delay might sacrifice the lives of all, without saving him. Two days later, one of the seamen declared his inability to proceed, and desired to be left to his fate, which was unwillingly done. Thus, with diminishing numbers, and still failing strength, they slowly and painfully proceeded until the 23d. Their sufferings now appeared to have reached the utmost limit of human endurance. Their gallant young leader, Truxton, who had hitherto taken upon himself the most fatiguing duties, was utterly unable to proceed, and it became evident that he and three or four others must be left behind when the party should resume its march on the following day, while little hope remained that more than two or three of the company, if any, would be able to reach the banana plantations. Exhausted and despairing, they had encamped for the night, when suddenly the report of a gun was heard; presently boats appeared in view, and in a few minutes more the cry of "Strain" thrilled like an electric touch through the frames of the poor sufferers, recalling them from the very jaws of death to life and hope once more.

Strain and his companions had experienced sufferings and privations almost equal to those of the main party. After struggling for two days through the dense undergrowth of the river bank, they constructed a raft, but the frequent snags and shoals compelled them to abandon it two days afterwards. Only scanty supplies of palm-nuts could be procured, and as their carbines had become almost useless, even the little game they met with could not always be obtained. The river would have afforded fish, but they had no means of taking them. As their clothing was nearly worn out, exposure to the sun, while on the raft, blistered the skin on their limbs, while the vines and bushes scratched and irritated them, so as to produce fever, and all were afflicted with painful boils. One of the party, an athletic young seaman of twenty-two, was so enfeebled in mind and broken in spirit, by famine and suffering, that he wept bitterly when required to do the least work, and was with difficulty induced to march. They pursued their painful way till the 1st of 3d month, without perceiving any indications of an approach to the Pacific, when Strain resolved to construct another raft, as the river was now deeper, and more free from snags. Finding two of the party very averse to this, he made the raft only large enough to carry two, allowing the others to follow the shore, taking care to keep within hail of each other.

On the 4th of 3d month, they reached tide water, and on the 9th, met some friendly Indians, who conducted them to the little village of Yavisa. Here they learned that a British vessel was in Darien Harbor, and though so prostrated on arriving at Yavisa as to be unable to walk without assistance, Strain took immediate measures to obtain aid for his comrades left behind. Engaging canoes and provisions, he despatched them up the river, while he proceeded to Darien Harbor. Finding that the British vessel had gone to Panama, but would soon return, he visited a depot of English engineers on the Savana river, where he was liberally furnished with all he required; but on again reaching Yavisa, he found, to his mortification,

that the company he had sent up the river, had been forced to return, the Indians refusing to proceed. A party from the English vessel, however, was sent to his assistance, and provided with all needful supplies, and accompanied by both Englishmen and natives, he set off on the the 18th, and on the 23d, as has been stated, overtook the retreating party. Taking them on board, the boats returned to the mouth of the river, but two of them were too far reduced to rally, and died shortly after. Strain proceeded to Panama, and thence to Aspinwall, where the American vessel lay, and obtaining the necessary means for transporting his party, the survivors all reached that place on the 25th of 4th month.

Thus ended this disastrous expedition, in which seven of the party lost their lives, and which demonstrated only that no canal is practicable on the route which they traversed. This sketch gives but an inadequate idea of the difficulties and dangers of the journey. The full and graphic account of which this is an abstract, may be found in Harper's Magazine, for the 3d, 4th and 5th months of the present year, and will well repay perusal. A.

FRIENDS' REVIEW.

PHILADELPHIA, SIXTH MONTH 23, 1855.

New England Yearly Meeting.—The Yearly Meeting for discipline convened as usual at Newport on the 11th inst., when a number of Friends from other Yearly Meetings, with certificates or minutes, were present. These documents were severally read, and cordially received, and at a subsequent sitting, returning minutes were issued, expressive of satisfaction with the company and services of the Friends to whom they related. Epistles from all the acknowledged Yearly Meetings in the world, Philadelphia excepted, were received and read; the epistle from Ohio being signed by Jonathan Binns as Clerk. In regard to the reception of the last-named epistle, no diversity of sentiment appeared; and the resumption of the correspondence with Friends in Ohio, which, on the part of the men's meeting had been for several years suspended, was attended with unmistakeable evidences of satisfaction. The preparation of replies to these fraternal communications, was, as usual, referred to a committee, by whom essays were produced, towards the conclusion of the meeting, which were severally read and adopted.

During the several sittings of the meeting, a number of important subjects were brought under consideration, and resulted with remarkable unanimity of feeling and judgment. Indeed, the editor of this paper, who enjoyed the privilege of attending all the sittings of this Yearly Meeting, can freely and safely testify, that the proceedings, from beginning to end, were marked with the harmony and union which characterize a community of brethren; the love which constitutes the badge of discipleship being evidently prevalent.

As this Yearly Meeting, as well as that of New York, has directed an edition of its minutes to be printed, it is judged most prudent to defer the recital of particulars until those minutes come to hand.

London Yearly Meeting.—In our last week's number, an account was given of the proceedings of the Committee, constituted in reality of the whole of the Yearly Meeting, or at least of all such as chose to attend it, in relation to the two Epistles received from Ohio; from which it appears, that after three protracted sittings, extending, as we are since informed, collectively to about ten hours, the Committee came to the conclusion to recommend the reception of the Epistle signed by Jonathan Binns. By subsequent letters we learn, that when this report was laid before the Yearly Meeting, some of those Friends who in the Committee had advocated delay, renewed the effort to procure a suspension of the final judgment of the Yearly Meeting on this painful subject. This proposed suspension does not appear to have originated in any wish to recognize the Meeting of which Benjamin Hoyle acted as Clerk, but in a desire to employ the influence of London Yearly Meeting in promoting a reconciliation between the parties composing the two bodies which claim the character of Ohio Yearly Meeting.

A lengthened discussion ensued, which was conducted with the utmost decorum, and under the evident influence of love and Christian regard for each other. An unusual number of voices were heard on this interesting occasion, in which, whatever diversity of *opinions* appeared, no one impeached the *motives* of others. The issue of these deliberations was, that the report of the Committee was adopted by the decided and unquestionable judgment of the meeting.

As we shall probably, in a few days, be put in possession of authentic information respecting

the final proceedings of the meeting, on this and other subjects which have engaged their attention, we must defer to a future number the conclusion of our narrative.

MARRIED,—On the 9th ult., at Friends' Meeting, Sugar Plain, Ind., JAMES WOODY to CYNTHIA ANN MOFFITT, both members of Sugar Plain Monthly Meeting.

——, On the 30th ult., at Friends' Meeting House, Twelfth St, in this city, NATHAN PENNELL, of Upper Chichester, Delaware Co., Pa., to MARY G., daughter of Samuel and Elizabeth Fogg, of this city.

DIED,—On the 28th ult., at his residence near Oskaloosa, Iowa, WILLIAM DRAPER, a member of Spring Creek Monthly Meeting, in the 61st year of his age.

——, On the 24th ult., ELIZABETH WALN, a member of the Southern District Monthly Meeting, and daughter of the late Jacob S. Waln, of this city.

The following resolutions, passed at a meeting of citizens of Johnson county, Missouri, furnish a specimen of the reckless spirit by which some of the advocates of slavery extension in that region are actuated. Should attempts be made to carry such resolutions into practical effect, it can scarcely fail to excite hostilities in return. These declarations, however, may, perhaps, be justly regarded rather as a bravado than as indications of what may be actually attempted. The more sober class of slaveholders themselves do not give countenance to mob violence, in opposition to the regular administration of the law.

Whereas, We, the citizens of Johnson county, believing that the object in view of the Abolition Emigrant Aid Society of the North is to revolutionize the Southern States on the subject of Slavery, and that the settlement and admission of Kansas Territory as a free State will serve their purpose as an entering wedge for the accomplishment of that object; therefore, be it resolved,

1. That we are Southern in feeling, principle and interest, and that he who evinces by his acts or words his opposition to the institution of slavery, should not reside where said institution exists.

2. We, as citizens of a slaveholding State, deprecate the settlement of those in our midst who are opposed to our institutions; and should any man be found in this County tampering or meddling with our slaves, we promise him such treatment as the exigency of the case may demand.

3. Believing that resident free negroes amongst us are detrimental to the well being of the community in general, and the slave population in particular, we therefore request all free negroes residing in our County to leave it immediately.

4. That all free negroes who may be found residing in this County after the first day of August next, may expect to be ejected therefrom by force.

5. That we will not permit, from and after this date, any free negro to settle and reside in this County, and that our Senator and Representatives in the Legislature be and they are hereby requested to move so to amend the emancipation laws of this State that no slave can be emancipated, and remain or be permitted to reside therein after his or her obtaining their freedom.

6. That we will co-operate with others in upper Missouri for our self-defence against Northern encroachment, and recommend a general meeting at Independence, Jackson County, Missouri, at some suitable time, and that all the Counties be requested to send delegates to the same.

THE CRYSTAL PALACE OF WIELICZKA.

When Russia, Austria and Prussia were dividing Poland among them, there was one plum in the share that fell to Austria which the others could not behold without envy, and part of which they therefore secured to themselves. This plum was the Crystal Palace of Wieliczka; for Poland had her Crystal Palace hundreds of years before London dreamt of hers, and which, although the industry of the world was never represented within its precincts, is nevertheless a noble trophy of Polish industry, and presents many points of interest to the historian, the philosopher, and the statistician. Several of the crowned heads of Europe have honored it with their presence, and one of the most famous generals of modern times has dated dispatches from within its walls. Grand as were the dimensions of our Crystal Palace in Hyde Park, and grander still as are those of its more beautiful sister on Sydenham Hill, they dwindle into utter insignificance when compared with the extent of the Crystal Palace of Wieliczka, with its suites of vast and lofty halls, its vaulted chapels, its long range of spacious galleries, the quiet lakes spread like mirrors within its walls, and its deep, dark, mysterious museums of natural wonders.

But some of our readers who happen never before to have heard of this Crystal Palace, are perhaps already indulging in suspicions of a poetic fiction; and we may therefore as well convince them at once that we are speaking of a reality, by mentioning, that we are alluding to the salt-mines which nature has deposited at the foot of the Carpathian Mountains, and in which the hand of man has scooped out a palace such as we have described.

Not in a tub, or a basket, or clinging to a

rope, like one of a huge swarm of bees—as is the usual mode of ingress into mines—is the favored traveller admitted into this subterranean fairy palace. To make the descent easy, broad flights of steps have been cut through the superincumbent strata of marl, clay, sand, far into the depths of that mineral that gives its savour to the earth. It seems, indeed, like desecration to enter in any less dignified way this wonderful labyrinth of crystal halls, one hundred of which measure from 100 to 150 feet in height, and from 80 to 100 feet in length and breadth, each having its peculiar name, derived from some event connected with the mines, or from some Polish king or Austrian emperor who may have honored the place with his presence, or from some Catholic saint who may have been an especial favorite with the miners. Some of these chambers of the deep have, indeed, been especially devoted to religious worship; others to the worship of the muses of dancing and of music, being set aside as ball-rooms and concert-rooms; and others, again, are used as stables for horses, the inequalities of the upper world having thus found their way down into this subterranean world also. The largest of these salt-chapels is dedicated to St. Anthony, to whose kind intercession, tradition says, the country is indebted for the discovery of the salt-mines. A sister of St. Casimir—so goes the story—lost a precious ring, and in her dismay, prayed to St. Anthony to help her to find it. The complaisant saint, though refusing to help to restore to the lady a mere token of earthly vanity, appeared to her in a dream, and designating to her the spot where the mines were discovered, told her that by digging there, she would find a treasure greater than the one she had lost. The chapel of St. Anthony, however, was not built, or rather excavated, until 1698, from which period, until the reign of Joseph II., a mass was said here every morning for the miners. At present, divine worship is celebrated in the chapel only once a year, on the 3d of July—a great festival among the miners, who, clad in holiday attire, attend the mass, and then dine together at long tables spread in some of the adjoining halls. In this Gothic chapel, as well as in the smaller ones in the mines, not only the walls, the doors, the niches, are hewn out in salt, but so likewise are the altar and the crucifix in front of it, the statues of the saints, as large as life, that grace the niches and kneel around the altar, and even the little lamps, of antique form, that burn before their shrines.

The grandest of these crystal halls is, however, the ball-room, adorned with slender columns with ornamented capitals, with friezes of sculptured foliage, and with a chandelier formed of salt-crystals, sixty feet in circumference. In this hall are given the fêtes which, on occasion of the presence of emperor or king, have made these subterranean regions resound with the music and the mirth of the children of the earth—no doubt much to the disgust of the elfin sprites who reigned as sole masters here, until busy bustling man ferreted out the secret riches of their realm. The effect produced when the hundreds of lights in the chandeliers are reflected from the myriads of saline gems which form the walls, ceiling and floor of these halls, is wondrously beautiful; and the fête given here to King Augustus II. of Poland, in particular, is described as surpassing in splendor and magnificence anything ever witnessed in the richest stone-built palaces on the surface of the earth. Among the sculptured works of salt that adorn the various chambers, a trophy formed of all the tools and instruments used in the mine, is particularly interesting; but the work of most artistic value is a statue of King John Sigismund of Poland, cut out of a single block of crystal. In the stables for the horses, that spend their lives in this glittering palace, the boxes, mangers and troughs are all cut out of salt; and the very air you breathe is impregnated with the mineral. But however monotonous this realm of salt may seem to some, to others it has strange attractions; and the eccentric Suwarrow, for instance, on one occasion established his head-quarters here during three days, dictating dispatches to secretaries, writing on blocks of salt, and directing the movements of troops in the world above by means of adjutants hoisted up and down through darksome shafts.

Like the colonists in Australia, who for years wandered over gold-fields without noticing the glittering treasures at their feet, the various tribes who by turns inhabited the Carpathians, for centuries drew from distant sources scanty supplies of that salt which is as essential to barbarous as to refined nature, while, 100 feet beneath the soil they were treading, lay supplies of this wholesome mineral, sufficient for the world's consumption; for although it is only in Bochnia and Wieliczka, in the immediate neighborhood of Cracow, that extensive mines have been opened, there is every reason to believe that the salt-fields, of which these form part, extend in one continuous bed below the whole range of the Carpathians, and through Transylvania and Moldavia, because, wherever mines have been worked in these regions, it has been found that not only are the crystals of exactly the same structure, and the salt of the same qualities, but that the superincumbent strata of rock and earth follow each other in the same order. The precise date of the discovery of the Wieliczka Mines is not known; the first mention of them in the annals of Poland occurs as early as the year 1237; but even then they are not alluded to as a new discovery, but as an established enterprise. The first working of the veins was in accordance with the rudeness of the times; and the yield, no doubt, remained

insignificant, until the establishment of regular mining enterprise, in the middle of the fifteenth century; but even after this period, the amount of salt extracted bore no proportion to the inexhaustible richness of the mines; for these were farmed out to ignorant Jews, who worked them by means of unskilled Polish laborers, and who, being merely intent upon enriching themselves, took no heed as to whether or not the excavations were carried on so as to impede the labors of their successors. At the period of the partition of Poland in 1772, the mines were, however, considered of sufficient importance to induce Russia and Prussia to introduce an article into the treaty of partition, stipulating for a certain share in the produce; and of the 900,000 hundredweights of salt at present produced annually in Bochnia and Wieliczka, Austria, in compliance with this article, cedes 200,000 hundredweights to Prussia, and 150,000 hundredweights to Russia. However, even the 900,000 hundredweights extracted annually, by no means give the measure of the productive power of the Wieliczka Mines, which are at present worked upon the highest scientific principles, under the superintendence of mining-engineers educated for the purpose, at the Academy of Chemnitz, in Hungary; but the Austrian government has reserved to itself the monopoly of the salt-trade, and consequently takes care to regulate the production according to what it considers its own interests. On an average, the salt is sold by the government at five gulden the hundredweight, but the expenses of production are kept strictly secret; however, the general opinion at the mines is, that the government realises no less than 400 per cent. profit, and thus derives from these mines an annual net revenue of 2,200,000 gulden; an amount considerably exceeding the revenues of the whole kingdom of Lodomeria. So anxious is the Austrian government that none but itself shall enjoy the advantages to be derived from these rich mines, that the miners are searched every evening before leaving the works, lest they should carry away with them some of the precious mineral, beyond the fifteen pounds a year allowed them in addition to their wages; and the water pumped up from the mine is conveyed through a subterranean pipe into the Vistula, 600 pails of rich brine being daily wasted in this way.

(To be continued.)

COURTESY OF THE BEAR.

It was stated in the Salem Register that a living bear was left on board the ship Favorite, wrecked near Baker's Island, when the crew abandoned her. The bear during the passage had exhibited those unamiable traits of character which have become proverbial; but his instinct soon discovered that the pounding of the ship upon the rocks, which caused such a lively commotion among the ship's company, threatened danger, or total destruction to himself, although a passenger, and heretofore presumptuous of that distinction. He immediately began to coax and fondle the seamen, in the hope of inducing them to suffer him to join them in any mode of extricating themselves from the appalling danger. But they were forced to leave him to his uncomfortable reflections on board the wrecked ship.

When Capt. Morris, of the Steamer R. B. Forbes, boarded the ship late in the afternoon, Bruin was disposed to be very civil, and in a wheedling way laid his paw upon his shoulder, as gently as was consistent with a cordial welcome. His docility led to his being kindly treated, and he was brought to the city yesterday by Capt. Morris.

THE SHEEP OF AUSTRALIA.

In 1786, the House of Commons declared in favor of making New Holland a receptacle for convicts; in 1787, the first expedition departed, and landed in Botany Bay, the 20th of January, 1788. On close inspection the locality was found entirely unsuitable, and the colony pitched their tents in the magnificent harbor of Port Jackson. The flag of England was raised, and the government of New South Wales proclaimed. The inhabitants then numbered 1020; 565 male and 192 female convicts, 233 seamen, marines and officers, and 30 other women and children. Such, sixty-seven years ago, were the insignificant beginnings of a group of states, which now hold a million of inhabitants, and carry on a greater trade with the mother country than any other country of the world. Reinforcements followed, speedily and regularly. Under the penal regulations of 1790, which are still in force, and by which the term of punishment is either seven or fourteen years, or the life of the culprit, the annual shipments were about one thousand till 1813, two thousand from 1813 to 1830, three thousand five hundred from 1830 to 1840, and from that year to the present, about four thousand; so that about a hundred thousand criminals, in the aggregate, have been conveyed to this vast natural penitentiary.

The constitution of the new country was necessarily adapted to the character of the population, and never, in occidental Europe, was such an array of powers vested in the hands of a single man, as in those of the Governor of New South Wales. Of his own mere motion, he could inflict five hundred lashes. All magazines and stores, titles of honor, offices, the trade and industry of the country, were at his entire disposal. The right of the soil was subject to his good pleasure, as far as the foot of the European penetrated. He alone commanded the labor of the country, granted monopolies, fixed the prices of the provisions, of labor, or articles

of trade. There was neither law nor public opinion to restrain him. Nevertheless, even in a population so habituated to robbery, murder, execution, mismanagement, mutiny and rebellion, in a population so depraved that for twenty years rum took the place of coin as the medium of exchange, even here a chosen few were gradually found who were too debased for New South Wales, in exact proportion as Botany Bay itself was too debased for England. This forlorn hope of infamy was expatriated, in 1803, to Van Dieman's Land, there to found an *intensified* Botany Bay, the first outlier of the sprig of European life transferred to the South Sea. In 1823, this settlement rose to the dignity of another colony.

It will always remain a matter of doubt whether any other community than one of desperadoes, would have survived the difficulties interposed by nature to human existence on these shores. A narrow strip of coast was hemmed in by the almost inaccessible chain of the "Blue Mountains." Twenty years after the building of Sydney, it was impossible to penetrate twenty miles inland. In 1810, however, under Governor McQuary, a new era opens. In 1813, the summit of the mountains was scaled; and the year 1814 witnessed the completion of a road, which, in respect to the disproportion of the means at command to the ends accomplished, is said to bear comparison with the greatest achievements of road building. This avenue opened to immigration the immense undulating meadows of Bathurst, which give rise to a chain of rivers flowing westward into the flats of the interior; for in Australia, such is the formation of the country, that rivers empty not into the sea, but into the land. This conquest of territory was the more important, as the grazing industry of the country had already become far too extensive for the narrow belt of coast land. In 1793, a few sheep had been saved from a wreck at Sydney. They fell into the hands of a hard working colonist, McArthur, who nursed the little tribe with astonishing success. The entire attention of the people was soon directed to these animals, and they spread throughout the country with inconceivable rapidity. In 1810, New South Wales had 26,000 sheep; eleven years after the crossing of the Blue Mountains, in 1824, they had increased to 170,000; in 1848 they numbered 536,000, and in 1854 the Australian colonies together contained sixteen millions! Sir George Grey gives it as the result of his personal observations, that a well-managed flock of sheep in Australia must double itself in two years.

The effect of this new order of things on the community of convicts, may be imagined. Shepherds were greatly needed; none but convicts were to be had. So the convicts were sent to the interior in shoals; a strange modern Arcadia arose, in which Chloris and Phyllis, wandering over the ungoverned meads, scoffed at the wisdom of the English Solons who had sent them for punishment to this Paradise, where the mere watching of the beast which, according to the Spanish proverb, "turns to gold, with its feet, the ground on which it treads," promised them speedy comfort, and even wealth. A people of criminals thus became a people of shepherds. This made it necessary to alter the despotic features of the constitution; an executive council was introduced in 1822; courts of law and juries were formally instituted.—*Bulletin.*

HISTORY OF SOME OF OUR VEGETABLES.

The history of some of our fruits and vegetables is, in many respects, extremely curious. The artichoke, we find, was so highly esteemed in Rome, that an arbitrary law was enacted to prevent commoners from eating it. Basil, which now stands so high that a London alderman would spurn a basin of turtle made without it, was, 200 years before Christ, condemned by Chrysyppus as an enemy to the sight, and a robber of the wits. Pliny says they sowed the seeds with maledictions and ill-words—believing that the more it was cursed the better it would prosper, as is said of pigs in Ireland in the present day. So highly was the cabbage esteemed by the ancients, that two of their leading physicians each wrote a book upon it; and Phillips says that the ancient Romans, having banished doctors out of their territories, preserved their health for six hundred years, and soothed their infirmities by the use of this vegetable alone! From an anecdote related by Herodotus, it is evident that lettuces were served at the royal tables of the Persian kings, five or six hundred years before the Christian era; but they only knew one sort, which was a black variety. According to Ovid, mint was used by the ancients to perfume their tables, by rubbing the leaves upon them before serving the supper; and Pliny says, at a consultation of physicians in his chamber, it was decided that a chaplet of pennyroyal was better for giddiness and swimming in the head than one of roses. Mushrooms were a great dainty with the voluptuous Romans; and one of the poisonous sorts was used by Agrippina to destroy her husband Tiberius Claudius. Mustard must have been cultivated upon the earth, in Syria, at the time of our Saviour—as it is mentioned in one of his beautiful parables as being the least seed that was sown in the field.

Garlic was in use as early as the onion, and the want of both was lamented by the Israelites in the wilderness. The Egyptians worshipped garlic, and were said to wish that they might enjoy it in Paradise; while the Greeks held it in such abhorrence that they regarded those who ate it as profane. The Romans gave it to their laborers and soldiers to strengthen them, and to their gamecocks previously to fighting them. Parsley was

in great repute in the time of Pliny, and the Emperor Tiberius held parsnips in such high esteem, that he had them annually brought from Germany, near the Rhine, to Rome. So highly did the Greeks esteem radishes, that they, in offering oblations to Apollo, presented turnips in wood, beet root in silver, and radishes in beaten gold. At that period, they far exceeded in size the radishes of the present day, and some weighed as much as 40 to 80 lbs. Thyme was imported to Rome from Athens for the sake of the bees, and water-cress was eaten with salad, to counteract the cold effects of the latter vegetable. The large drum headed cabbage is used extensively throughout Germany and the north of Europe for making *saur-kraut*. As we have introduced and naturalized the German Christmas-tree, we know not how soon the *saur-kraut* may follow, and here, therefore, is the receipt. The cabbage-heads are cut into small shreds, and are packed in barrels or tubs, along with vinegar, to which salt and cloves are added; in this state they are preserved in excellent condition till late in the spring. When used, it is stewed over a slow fire, and served up with most kinds of meat. Asparagus comes from the salt water steppes of the north of Russia, and was said to attain an extraordinary size on the banks of the Euphrates. The first time we hear of this vegetable, is in the time of Cato the Elder, 200 years before Christ. The Emperor Augustus was very partial to it; and at Ravenna it grew to such a size that three heads weighed a pound. Mr. Grayson, of Mortlake, near London, has produced 100 heads that weighed 42 lbs.—perhaps the largest ever grown in Great Britain; and hundreds of acres around the metropolis are devoted to its cultivation. The small heads are sometimes cut into pieces and boiled, as a substitute for green peas. Medicinally it is considered antiscorbutic, and very good in dropsical cases; but is avoided by those having the gout. The most extraordinary virtue is that ascribed to it by Antone Mizold, who says, if the root is put upon a tooth that aches violently, it causes it to come out without pain. Our modern dentists will, we are sure, thank us for this information.

In no country are the salads more cultivated than in France. The rich eat them as a luxury, the poor as a necessity. The artisans in our large manufacturing towns are every year becoming greater consumers of lettuces, radishes, and celery; and find benefit from their use; but in England we never meet such excellent salads as are to be had at the tables d'hote in Holland, Belgium and France. Water-cress, we learn, is one of the most wholesome of our salad-herbs, and one of the oldest in use. Its qualities are warm and stimulating—the reverse of nearly all other raw vegetables. Xenophon recommended it to the Persians, and the Romans gave it to those whose minds were deranged. Hence the Greek proverb, "Eat cress, and have more wit." It is an excellent antiscorbutic; and a salad so easily produced, and so important to the health of towns-people cannot be too highly recommended. The daily supply at Covent-garden is about 6,000 bunches; but it is said if twice as many more bunches were brought in, they would be all sold. Carrots come from Holland; and, in the time of Queen Elizabeth, the leaves were used in the head-dresses of the ladies of her court. Excellent bread can be made of the white carrots. The potato belongs to a class of poisonous roots; and the extract of the leaves and stems is a powerful narcotic, while the tubers afford a wholesome and nutritive food. The potato, when distilled, makes an agreeable brandy; the starch or feculæ is palmed off as a substitute for sago, arrowroot, tapioca—which is, after all, a very harmless composition. A lady accidentally discovered that the potato-liquor, in making starch, would clean silk, woolen, or cotton-goods, without injury to the texture or color. A size made from the potato is very superior to the common size; and yeast, fit for the baker or brewer, is made from the roots. Cobbett called it the accursed root; and, doubtless, much of the misery that took place in Ireland and the Highlands of Scotland, may be traced to too implicit a reliance on this single article of food.

Parsnips contain a large portion of sugar; beer is made from them in the north of Ireland, and wine, closely approaching the Malmsey of Madeira, is made from the roots. Marmalade, made with parsnips and a small quantity of sugar, is said to excite appetite, and to be a very good food for convalescents. The vine is of the highest antiquity, and always stood well in the world's opinion; that it was cultivated extensively in the antediluvian world, we have pretty good evidence; for Noah had no sooner escaped from the general deluge, than he set about planting a vineyard and made wine—showing that he was not ignorant of the plant, its culture, and its use. The vine was at one time as much cultivated in Great Britain, for the purpose of wine-making, as it is in France. The Duke of Norfolk had, at Arundel Castle, a vineyard from which an immense quantity of Burgundy was made; and the celebrated vineyard at Paines Aill, in Surrey, was noted for the excellence of its champagne. At Waltham Green, Rotherhithe, and by the Duke of Rutland, at Belvoir Castle, grapes were grown, from which excellent wine was made; and this is a proof that the climate was more mild and favorable for vine growing than it now is. The extent to which the vine might be trained, in a favorable climate, is unknown. The two largest ever seen in England were the vine grown against a house in the public street of Northallerton, long since dead, which covered a space of 137 square yards, and that at Valentine's in Essex, about 147 square yards. The celebrated Hampton Court vine covers the roof of a glass house about 116

square yards in area; that at Cumberland Lodge, near Windsor, something more; and yet these latter vines are impatient of restraint, and would extend much further if allowed. They are computed to produce, annually, 2,200 bunches each —averaging one pound weight, or a ton weight of grapes. The vine at Northallerton, when cut down, had a trunk of no less than four feet in circumference near the ground. But these dimensions are nothing when compared to the vine-trees of antiquity. A statue of Jupiter was made from a vine-trunk, and the great doors of the cathedral of Ravenna were made of vine planks, 12 feet long, and 15 inches broad. Strabo speaks of a vine 15 feet in circumference; and Pliny mentions one six hundred years old; the branches were equally enormous. Strabo, who lived in the reign of Augustus, states that two men could not compass some of them with their arms—that the bunches were three feet long. In some of the islands of the Archipelago, the bunches weighed 36 lbs. to 40 lbs. weight. Travellers in Asia Minor speak of grapes as large as a pigeon's egg, and of an exquisite flavor.—*McIntosh's Book of the Garden.*

EARLY CHARACTER.

"*There is nothing I despise so much as to see a boy with a segar in his mouth.*" Thus remarked one of the wealthy and most respected business men of East Boston, standing at the door of the Post Office waiting for a distribution of letters, as a boy walked in, puffing a segar. Sympathising somewhat with the gentleman, we fell into the following reflections.

We imagined that in the course of human events, this boy might be induced to apply at the gentleman's counting-room for employment. The merchant's remembrance of his act of youthful dissipation would probably not be to the benefit of the applicant. The merchant would be likely to judge unfavorably of the young man's character as to temperance and sobriety, and would think himself justified in doubting the independence and stamina of one who, evidently for no better reason than because others do, and probably because he thought it would give him a manly air, contracted the offensive and unnatural habit of smoking in boyhood. The very act would seem to argue mental or moral deficiency, and perhaps both. Little things are sometimes attended with great results. The merchant, (like a majority of well-bred people,) is exceedingly annoyed with the smell of segar smoke. He despises the practice of smoking, and cannot help noticing the boy who exhibits it, or thinking, in such case, what the mental manifestation is. With the boy, the act was a trifle, nothing. To the man it was a revelation which told him something of a youth of whom he knew nothing before, and that something was to his discredit.

How different would have been the result, if the first act of this boy noticed by the merchant had been one that as plainly spoke of integrity and good sense, as the act of smoking did of weakness and frivolity of character. The man would have remarked that boy; and if it should ever have come in his way to render him a service, no testimonials would be needed to secure his favor.

We would fain impress upon the young, the great importance of forming good habits. One *may* forsake his boyhood's errors when he becomes a man; but the chance is that, instead of being forsaken they will be aggravated, and take on a rigidity which is like second nature to the individual, as he advances into manhood. Knowing this, people judge of young men by what they knew of them when boys,—unless a subsequent acquaintance gives them better ground for the formation of an opinion.—*East Boston Ledger.*

THE SLIDE OF ALPNACH.*

The following interesting account of a remarkable work of art was originally published in Gilbert's "Annalen" in 1819; and a translation appeared in "Brewster's Journal."

For many centuries, the rugged flanks and deep gorges of Mount Pilatus were covered with impenetrable forests. Lofty precipices encircled them on all sides. Even the daring hunters were scarcely able to reach them; and the inhabitants of the valley had never conceived the idea of disturbing them with the axe. These immense forests were therefore permitted to grow and to perish, without being of the least utility to man, till a foreigner, conducted into their wild recesses in the pursuit of the chamois, was struck with wonder at the sight, and directed the attention of several Swiss gentlemen to the extent and superiority of the timber. The most intelligent and skilful individuals, however, considered it quite impracticable to avail themselves of such inaccessible stores. It was not till November, 1816, that M. Rupp, and three Swiss gentlemen, entertaining more sanguine hopes, drew up a plan of a slide, founded on trigonometrical measurements. Having purchased a certain extent of the forests from the commune of Alpnach, for 6000 crowns, they began the construction of the slide, and completed it in the spring of 1818.

The Slide of Alpnach, is formed entirely of about 25,000 large pine trees, deprived of their bark, and united together in a very ingenious manner, without the aid of iron. It occupied about 160 workmen during eighteen months, and cost nearly 100,000 francs, or £4,250. It is about three leagues, or 44,000 English feet long, and terminates in the Lake of Lucerne. It has the form of a trough, about six feet broad,

*This slide has long since gone out of use.

nd from three to six feet deep. Its bottom is ormed of three trees, the middle one of which as a groove cut out in the direction of its ength, for receiving small rills of water, which re conducted into it from various places, for the urpose of diminishing the friction. The whole f the slide is sustained by about 2,000 supports; nd in many places attached, in a very ingenious anner, to the rugged precipices of granite.

The direction of the slide is sometimes straight, nd sometimes zig-zag, with an inclination of om 10° to 18°. It is often carried along the des of hills and the flanks of precipitous rocks, nd sometimes passes over their summits. ccasionally it goes under ground, and at other mes it is conducted over the deep gorges by affoldings 120 feet in height.

The boldness which characterizes this work, ne sagacity displayed in all its arrangements, nd the skill of the engineer, have excited the onder of every person who has seen it. Before ny step could be taken in its erection, it was ecessary to cut several thousand trees to obtain passage through the impenetrable thickets; nd, as the workmen advanced, men were posted t certain distances, to point out the road for neir return, and to discover, in the gorges, the laces where the piles of wood had been establish-d. M. Rupp was himself obliged, more than nce, to be suspended by cords, in order to de-cend precipices many hundred feet high; and n the first months of the undertaking he was ttacked with a violent fever, which deprived im of the power of superintending his workmen. othing, however, could diminish his invinci-le perseverance. He was carried every day to ne mountain in a barrow, to direct the labors f the workmen, which was absolutely necessary, s he had scarcely two good carpenters among nem all; the rest having been hired by accident, ithout any knowledge which such an undertak-ng required. M. Rupp had also to contend gainst the prejudices of the peasantry. He as supposed to have communion with the devil. Ie was charged with heresy, and every obstacle as thrown in the way of an enterprise which were ney regarded as absurd and impracticable. All nese difficulties, however, were surmounted, and e had at last the satisfaction of observing the rees descend from the mountain with the apidity of lightning. The large pines, which were bout a hundred feet long, and ten inches thick t their smaller extremity, ran through the space f *three leagues*, or nearly *nine miles, in two minutes and a half*, and during their descent ney appeared to be only a few feet in length. he arrangements for this part of the operation, ere extremely simple. From the lower end of ne slide to the upper end, where the trees were ntroduced, workmen were posted at regular dis-nces, and as soon as everything was ready, the orkmen at the lower end of the slide cried out o the one above him, "*Lachez,*" (Let go.) The cry was repeated from one to another, and reached the top of the slide in *three minutes.* The workman at the top of the slide then cried out to the one below him, "*Il vient,*" (It comes,) and the tree was immediately launched down the slide, preceded by the cry, which was repeated from post to post. As soon as the tree had reached the bottom, and plunged into the lake, the cry of "*Lachez*" was repeated as before, and a new tree was launched in a similar manner. By these means a tree descended every five or six minutes, provided no accident happened to the slide, which sometimes took place, but was instantly repaired when it did.

In order to show the enormous force which the trees acquired from the great velocity of their descent, M. Rupp made arrangements for causing some of the trees to spring from the slide. They penetrated, by their thickest extremities, no less than from eighteen to twenty-four feet into the earth; and one of the trees having by accident struck against the other, it instantly cleft it through its whole length, as if it had been struck by lightning.

After the trees had descended the slide, they were collected into rafts upon the lake, and conducted to Lucerne. From thence they descended the Reuss, then the Aar, to near Brugg, afterwards to Waldshut by the Rhine, then to Basle, and to the sea, when it was necessary.

In order that none of the small wood might be lost, M. Rupp established in the forest large manufactories of charcoal. He erected magazines for preserving it when manufactured, and made arrangements for the construction of barrels for the purpose of carrying it to the market. In winter, when the slide was covered with snow, the barrels were made to descend on a kind of sledge. The wood which was not fit for being carbonized was heaped up and burnt, and the ashes packed up and carried away during the winter.

A few days before the author of the preceding account visited the slide, an inspector of the navy had come for the purpose of examining the quality of the timber. He declared that he had never seen any timber that was so strong, so fine, and of such a size; and he concluded an advantageous bargain for one thousand trees.

SUMMARY OF NEWS.

FOREIGN INTELLIGENCE.—The steamship Atlantic, with news from Liverpool to the 2d inst., arrived at New York on the 13th.

Important advantages had been gained by the Allies. During the nights of the 22d and 23d ult., the Place d'Armée, a strong position of defence before Sebastopol, was taken and retained by the French, after a series of sanguinary conflicts, the position being defended by almost the entire garrison. The loss on both sides, in killed and wounded, is estimated at 8000. On the 25th, the Allies seized and occupied the Russian lines on the Tchernaya, the Russians making but slight resist-

ance, and retreating rapidly into the hills. The works at Kamiesch were progressing.

The success of the expedition against Kertch had been complete. Upon the arrival of the Allies, the Russians fled, blowing up their fortifications on both sides of the Straits, and destroying four steamers, a number of transports and considerable stores of corn. The Allies afterwards bombarded the forts of Arabat, blew up the powder magazines, destroyed one hundred and six merchantmen and captured 90 guns.

The Allies have now entire command of the sea of Azof, where only one small Russian steamer remains opposed to twenty-four of those of the Allied fleet. The supplies of the Russian army in the Crimea being chiefly obtained by the sea of Azof, the advantages gained by the Allies are evidently of the most important character. Cholera had re-appeared in the English army. Two deserters from Sebastopol reported that sickness prevailed in the city to an alarming extent.

There was no news of importance from the Baltic. Letters from Archangel state that the White Sea and its numerous gulfs and bays were free from ice this season at a much earlier period than usual. The inhabitants of the towns and villages along the coasts have removed their goods and stores into the interior of the country. All the points liable to attack have been rendered by the Russians as secure as possible. Great masses of rock and stone have been sunk in the channel, at Riga, so as to render the approach to that place exceedingly difficult, if not impossible; and the entrance to Revel is defended by large iron spikes driven firmly into the ground so closely that no gunboat can pass between them without striking upon them.

Russia.—A despatch from Konigsberg states that a supplementary ukase has been issued by the Russian government, commanding that all the peasants in the State dominions, from 30 to 35 years of age, be included in the levy lately ordered in the seventeen Western governments. All the disposable troops in the capital have been sent to Finland and the shores of the Gulf towards Revel and Riga.

Orders have been given for embodying some of the nomadic Tartars of Asia into military companies. St. Petersburg is placed under military jurisdiction, and no one is allowed to visit Cronstadt under any pretext.

France.—The great Exhibition had opened and the arrangements were advancing towards completion. The English department is greatly superior to any other except the French. The parts allotted to America, Spain, Sweden and Denmark were almost empty. Considerable numbers of workmen at Lyons and other manufacturing towns had struck for higher wages.

Spain.—A part of the insurgents of Saragossa have been put to the rout by the inhabitants of Semden. The other insurgents, to the number of 130 infantry and 40 calvary, who had marched on Calatayud are pursued by 11 columns of the Queen's troops. Maeztrazzo has been declared in a state of siege.

The Carlist band of the Hierros still keeps the field and sets the authorities at defiance. It is represented as composed of very daring men, well mounted and expert in the use of their weapons.

Sardinia.—The Convents' Suppression Bill, with the amendments of the Senate, has been adopted by the Chamber of Deputies.

India and China.—The dates are Hong-Kong, 4th mo. 16th; Bombay, 5th mo. 1st. Sixteen miles more of the Bombay railroad, making fifty in all, have been completed. The latest intelligence from Birmah is unfavorable to the preservation of peace. Another revolution is reported to have taken place, resulting in unseating the King and placing the heir-apparent on the throne. The former was of a pacific disposition and anxious to maintain friendly relations with his British neighbors, but the latter has been at the head of the war party, and is represented as anxious to regain the provinces conquered by the British, and thirsting for revenge against those who had wrested them from them.

At Shanghai, all was quiet, the troops had been withdrawn towards Nankin, and the country around was becoming tranquil. In the interior, however, matters had an unfavorable aspect. The Nankin insurgents had made an inroad into the green tea districts, the capital of which, Kwei-chow-foo, had fallen into their hands. It is feared that they will continue their course to Hang-chow-foo, the possession of which would enable them to stop the export trade of Shanghai.

The river traffic is clear to Canton, but Chinese craft dare not venture outside. The west coast trade is stopped, as the junks, even when in large numbers, cannot cope with the heavily armed pirate boats.

Famine also has made its appearance. The supply of rice is totally inadequate to the demand; prices have risen to an unprecedented height, great distress is felt among the poorer classes, and food riots are apprehended.

Mexico.—Santa Anna had taken possession of Zamora, which was deserted by the insurgents on his approach. The fugitives were pursued and completely routed, two thousand surrendering themselves as prisoners of war. The city of Guanaxuato has fallen into the hands of the insurgents, and those of Victoria and Saltillo have joined in the insurrection. On the 27th ult. Monterey was captured by the revolutionists, Gen. Cardona and 67 officers made prisoners and 26 cannon taken, together with a large quantity of munitions of war.

Domestic.—John P. Hale has been elected member of the United States Senate from New Hampshire. His term extends to 3d mo. 4th, 1859.

☞Since our paper went to press, news from Liverpool to the 6th inst. have been received by the steamer St. Louis, announcing further successes of the Allies. The squadron in the sea of Azof had landed a body of seamen and marines at Gevitchi, driven the Russian force from the place and destroyed all the depots and vessels laden with supplies for the Russian army. Since entering the sea of Azof, the Allies have destroyed four war steamers and 240 vessels, employed in conveying supplies to the Russian army in the Crimea.

Prince Gortschakoff states that he has taken measures which will prevent the Allies from cutting off the communications of the Russian army.

A council of war had been held by the Allied Generals, at which the final arrangements were made.

FRIENDS' REVIEW.

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MEMOIRS OF JOSEPH JOHN GURNEY.

Continued from page 645.

Berne, first day afternoon, 7th mo. 30th, 1843.

We have found an agreeable resting-place here. Our dear friend Sophia Wurstemburger joined us yesterday morning, and after some close consideration, we were favored to arrange our plans satisfactorily for the week. The latter part of the morning was pleasantly spent in a visit to an institution in the country, for the reformation of naughty boys, who are divided into families after the example of the *Rauhe haus*, near Hamburg. The children, nineteen in number, were industriously at work, and cheerfully gathered round us, listening attentively to a few sentences of Christian counsel. Christian care and instruction, cleanliness and industry, appear to prevail in this institution. May it be productive of real good, as we believe it is! On our way home, we called at a boarding-school for poor orphan girls, under thorough Christian care. We all fell into silence under a feeling of good, and the children were addressed by each of us.

The evening we spent at the sequestered abode of Sophia Wurstemburger's parents. There we enjoyed a memorable view of the Bernese Alps covered with snow. Who can describe their magnificence? It is but seldom that the clouds have lately allowed any view of them. We gazed, and gazed, and gazed for about an hour; receiving abundant information, geographical and historical, from our host.

The picture left on the mind by this mountain range, (like that of Mont Blanc and his companions, and of the lower Alps from Grenoble,) is a treasure for life. Surely we may read of the Creator, for some good purpose, in the book of these "everlasting hills." We parted from our kind friends after satisfactory religious communication.

This morning, our little private meeting was, to my feelings, a time of fervent exercise of soul, and some sweet solemnity. I have since visited the prison, and was kindly favored with an opportunity of addressing about 480 prisoners, all assembled in their chapel, under the interpretation into German of pastor Fellenberg. They seemed attentive and serious; but alas! I fear it is a hard soil to work upon. Four hundred and eighty criminals for a Canton containing 400,000 inhabitants, (1 in 800,) is too large a proportion; and all this in spite of schools, pastors and a catechetical, formal knowledge of religion, which is general, even among the mountaineers. The secret which explains the phenomenon, is the prevalence of drunkenness. So much for even the light wines of the continent! Re-commitments, one quarter. The prisoners work together in companies, and are well employed.

Basle, 8th mo. 14th, 1843. We have great cause for thankfulness in the prospect, this morning, of leaving Basle for Strasburg, and in the retrospect of the labors of yesterday. These were considerable in amount, as it regards myself. At five o'clock, accompanied by one of the young missionaries, who speaks English, Josiah Forster and I went to the prison; Dr. Pinkerton and another gentleman followed. It was a touching visit, seventy or eighty men and boys; good order; but chains about the necks of many. I read part of Luke xv, in German, and addressed them at some length. Josiah Forster also spoke, and there was great attention and some feeling. We sat with the women separately. Dr. Pinkerton addressed them well; and abundant was their weeping. At six o'clock to the Mission House, where we found a very respectable assembly, much larger than before. Sweet and solemn was our meeting. I spoke in French for about an hour, on baptism into the name of the Father, and of the Son, and of the Holy Ghost. I trust the subject was clearly unfolded; and a spiritual view of the baptism here spoken of seemed to be well received. The main scope of my address, however, was the virtue and excellence of the whole truth, the folly of attempting to sever its essential parts, and the importance of holding them in just and even balances. Practical exhortation followed, and earnest prayer for Basle, for Switzerland and for the world.

Afterwards we partook of the truly simple supper of this large family; W. Hoffman and his wife, a few of their friends, and thirty-eight young missionaries; eleven more expected. After supper I addressed the young men, under Hoffman's interpretation; exhorting them to faithfulness, diligence, watchfulness, devotion: reminding them also that nothing but the true unction can rightly direct into, and qualify for, the Lord's work on the earth. Josiah Forster addressed them in German, and this truly interesting occasion ended with solemn prayer. The young men were delighted to receive my sister Fry's Text Book before we separated. There is much of genuine seriousness and great simplicity apparent in these young Christians. They mostly come from Wurtemburg; and it is my belief that they are and will be blessed in their work, and will be found as a dew from the Lord among many nations. Western Africa, (the Danish Gold Coast,) and parts of Hindostan, are the principal sphere of the missions of this institution. Hoffman is a first-rate man, learned, talented and pious. He is professor of theology at the little university here. Josiah Forster has been visiting a good orphan asylum this morning. It is surprising how many Christian institutions are maintained in this country. A simple desire to spend and be spent for Christ, and for the advancement of his kingdom, seems to animate many. I have desired to take a lesson out of such a book, and to be more divested of self-indulgence. I find that the Essays in German, translated by the late Professor Blumhardt, have been pretty largely circulated. There is still, however, a stock in hand, and our friend Hoffman has undertaken to make some arrangement for their further distribution.

Carlsruhe, 8th mo. 16th.

I trust we are rightly here on our way to Stutgard, though it has been somewhat painful to me to leave the Rhine this afternoon, which would so easily have borne us so far and so rapidly homewards. Left it, however, we have, for a week's *détour*, in the belief that a visit to Stutgard forms part of our duty; though we are more than usually ignorant what service may await us there, or whether any. We have endeavored, not without fervent prayer, to commit our way to the Lord, so that we may humbly confide that He is still condescending to guide us. We may reverently acknowledge that He has remarkably opened our way since I last wrote.

Stutgard, 8th mo. 22d. The time hitherto spent here has been interesting, and we humbly hope not in vain. First day was a good Sabbath, though feelings of poverty and weakness mentally, and some bodily indisposition, were not wanting. My mind was a good deal occupied during the day by the subject of Christ dwelling in his people. In the evening we repaired to the place appointed for our meeting, the house of a respectable citizen, where three contiguous rooms were pretty well filled, and we were favored with a solemn, good meeting. I had several texts before me in reference to that vital subject, which seemed to arise in the meeting with power, and which I believed it right to quote in German, with a few remarks, that the foundation of the subject might be clearly laid. Who is He who thus dwells in us, who are they in whom He dwells, how does He dwell in them, and what is the effect? I was afterwards very fairly interpreted for by a kind elderly Christian friend who had formerly been a missionary in Africa. Josiah Forster further explained our views and principles, I thought, with much life and propriety. The silence which prevailed in the meeting was great; and love seemed to flow.

Yesterday morning, although no news had arrived of the king's approach, and the meeting was well over, there was to be felt flatness and lowness in the prospect of quitting Stutgard. After breakfast a friend called with a message from a pious lady, (Reilen,) begging us to hold another meeting at her house in the evening, to which we thought it right to assent. She afterwards called herself; she is one of the thirsters and seekers, longing for the true settlement. We had some ministry for her in private, as well as for our pious interpreter, who told us much of the dying hours of his late wife, who appears to have enjoyed, on her departure, an almost cloudless view of glory. In the afternoon, one of the servants of the palace called to inform us that the king was arrived. Josiah Forster and I thereupon went to our minister's, and were attended to the palace by his kind *attaché*. We laid our wishes before one of the *aides-de-camp*, and have, with Koster, seen General Spitzenburg, the other *aide-de-camp* this morning. We have now nothing to do but to await the answer quietly.

At half-past seven to our friend Reilen's, where a much larger assembly was awaiting us than before; the rooms crowded. It was indeed a solemn, refreshing meeting. After a few preparatory sentences, first from Josiah Forster, and then from me, in German, we settled into comfortable silence. I afterwards rose, with the conversation between our Saviour and Martha before me; and, under the same interpretation as before, unfolded at some length those views of the life-giving influence of the Spirit of Christ, which have always been held by Friends. There was, I trust, much of true waiting upon the Lord in this meeting.

* * * * * * *

This afternoon our friend Koster called to inform us that we were to visit the King and Queen [of Wurtemberg,] at the country palace of Rosenstein at six o'clock; a remarkable opening after all our delays and doubts.

A pleasant drive through the beautiful pleasure-grounds brought us to the palace of Rosenstein, at six o'clock; and we were soon introduced

into the drawing-room, where a glittering company of courtiers rather puzzled us, for we knew not which was the King. At last we were ushered into a balcony overlooking the garden, river, &c., where we soon found that we were with the King, the Queen, the Crown Prince, the two unmarried Princesses, &c. We spoke to them in French and English, on the slave trade, the abolition of slavery in our colonies, and prison discipline; Ludwigsburg; the cellular system; the Eastern Penitentiary at Philadelphia; and above all, the importance of promoting Christian instruction at the University of Tubingen and in the schools. The King spoke of the late change for the better in Tubingen, by the introduction of orthodox professors, and seemed much interested in the subject. My dear wife then proposed to the Queen our sitting down in silence with the family, which was immediately assented to. I was led to address them in French, explaining the object of our journey, and our lively interest in their family, as well as in the people over whom the King reigned; dwelling on Christianity as the only true means of making man happy, and expressing our desire that divine grace, even the good Spirit of the Lord, might be bestowed upon them all, to qualify them for the fulfilment of their great responsibilities, and to prepare them for a blessed eternity. My dear wife afterwards knelt down in fervent supplication. At the conclusion the King rose, and shook hands warmly with us, expressing his thanks for the visit. We also exchanged kind greetings with the Queen and her son and daughters. I left my book on the West Indies with the King, and the Essay on Love to God with the Queen. Thus ended our long-felt concern towards this royal family; the interview was short, but we humbly trust that the impression left is a good one, and that He who led into the service will bless it.

Calais, 8th mo. 29th.

The lowness and flatness which I felt last First day afternoon at Brussels, proved to be the preparation for a favored meeting. In the evening, at half past seven, or nearly eight o'clock, the large *salle* of the hotel became completely filled with a very respectable company. After a time of silence, and a few introductory sentences from Josiah Forster, I preached the gospel, I trust, in its fulness, from Isaiah lxi, "The Spirit of the Lord is upon me," &c.—adverting to the anointing of Christ after his baptism in Jordan; his divine and prophetical character, and his gracious offices as unfolded in this passage; the binding up of the broken heart; the liberation of the captives, &c. I dwelt particularly on liberation from the yoke of ceremonies; from the condemnation of the law; from the power and influence of sin; then the consolation which is not to be anticipated before a thorough cleansing, but which follows it; beauty for ashes, the oil of joy for mourning, &c. I spoke in French for the last time, I trust for the present, and the gift of clearness and fluency was graciously bestowed. Prayer also flowed, to my own comfort, towards the close of the meeting, which Josiah Forster ended with a Christian farewell.

The feeling of relief after this meeting was great, and the next morning, yesterday, I felt quite at ease; happy and peaceful; ready to go home—an experience which was, I believe, shared by all our little party.

Here, in quietness and seclusion from the world, we can rest for a few hours; take a calm and thoughtful retrospect of the deeply interesting journey which is now brought so near to its close; and hopefully commit ourselves for the future, to that gracious and holy Being, who has hitherto helped us, and who will, as we humbly trust, help us to the end.

Once more settled at Earlham, Joseph John Gurney writes:

9*th* mo. 5*th*. Great peace, and even joy, are our portion on returning to our beloved home; and I cannot describe the quiet happiness which has been permitted us this morning, as we have roamed about the pleasure-grounds. Bless the Lord, O my soul! may, indeed, be the language of each heart amongst us! How can we forget his benefits, which are renewed every morning? Health of body and peace of mind are the precious gifts now graciously bestowed, and bestowed on those who deserve them not; at least, I am sure that this is the case with myself.

9*th mo.* 9*th*. On fifth day evening, my dear wife and I attended the Great "Teetotal" Meeting, held at Norwich, on the arrival of "Father" Matthew; and, at the bishop's earnest request, I took the chair, in the declared character of a *pledged teetotaller*.* I spoke fully, but carefully, on the subject; and the bishop afterwards, extremely well. "Father" Matthew is a very pleasing, and, as I fully believe, a very upright man; winning his way by his kindness and sincerity. I cannot doubt his being an instrument, in the divine hand, for extensive usefulness.

I look back on my own part in this matter, with calmness and content; and for the true freedom of total abstinence, for the comfortable health and good animal spirits which go along with it, I am truly and increasingly thankful.

The approaching marriage of his beloved daughter was an event to which he now looked forward with deep interest.

10*th mo.* 16*th*. [After one of his frequent affectionate allusions to his wife.]—My other nearest earthly dependencies appear much in the way of being dislocated. Such a term seems to apply to dearest Anna's approaching removal to

*Joseph John Gurney signed the total abstinence pledge at the house of his friend Richard Dykes Alexander, at Ipswich, on the 8th of the 4th month, 1843.

a distance, although under such happy and desirable circumstances; and my sister Fry's prolonged and deep illness is to me a truly affecting dispensation. She calls for our tenderest sympathy. Yet can we rejoice in the support and quietness of soul so graciously bestowed upon her.

10*th mo.* 25*th.* After our comfortable family reading this morning, I expressed my desire that, in the view of the approaching event so deeply interesting to us all, we might be enabled to dwell near to the Fountain of light and life; and to move and live under the influence of that grace which can alone qualify for every duty, sanctify all the pleasures of life, and enable us rightly to bear its pains. We are favored with the feeling of much quietness in the prospect; somewhat of a satisfying sense, that all is right. * * *

Dear Anna's school children have just been crowding the hall to receive new bonnets, on the occasion of her marriage. Her labors of love for their benefit have been great and persevering; and I think it evident, from their demeanor, that she has not labored in vain. Truly she will carry the blessing of many along with her.

On the 8th of the 11th mo. his daughter was married to John Church Backhouse, of Blackwell, near Darlington.

He afterwards writes:—

11*th mo.* 13*th.* Surely we cannot review the past week without a feeling of reverent gratitude, adoration and praise; for the God of all grace has dealt mercifully with us.

The marriage took place on fourth day the 8th; the meeting house in Goat lane thronged. After our large company was seated, a good silence spread over us, and supplication fell to my lot under feelings of great solemnity; after which the pair spoke well; dear H. C. Backhouse prayed for a blessing on their covenant; then William Forster, who has been our sympathizing and able helper throughout, was excellently engaged on the fear of God. We returned home in peace, and sat down to the marriage-feast, about fifty-five in number. Before leaving the table, we were favored with a memorable opportunity. It was, indeed, a most happy day; but I shed some tears of heartfelt grief, when I had fairly lost my child.

11*th mo.* 20*th.* Should the way open for my retiring entirely from the cares of business, I should be truly thankful. The prospect of such a possibility brings great tranquillity over me. I do wish with all simplicity to devote myself to the service of my Lord; and to quiet, heart-searching preparation for an awful and unseen, yet I humbly trust, happy futurity. "Gather up thy wares out of the land, O thou inhabitant of the fortress!" We have truly gratifying and satisfying accounts of our darling married child. This is another call for humble gratitude.

1844. In the spring of this year, was published the last, but not the least useful, of Joseph John Gurney's more extended writings—Thoughts on Habit and Discipline. The subject had been long before his mind. For many years his life had been a continued endeavor after the subjection of his own mind and heart to the highest moral and religious discipline; and if, especially on such a subject, example and experience must ever give weight to precept, the reader who now turns to this little volume, will not peruse it with the less interest or instruction, as he marks the course through which Joseph John Gurney became, by grace, what he was. To write a useful, rather than a profound or learned work, was his principal aim.

"Amidst many more serious avocations," to use his own words in the preface, "the composition of the present work has been the pleasant occupation of occasional leisure hours. Little as it is labored, and capable as it is of much improvement, I am induced to publish it, in the hope that it may be of *some* use to the lately risen, and now rising generation.

"It consists of three divisions. The FIRST contains general remarks on the nature and operation of Habit and Discipline. It is the philosophy of the subject, though in a low sense of the term, and in a very familiar guise. The SECOND relates to BAD HABIT, that grand instrument in the hand of Satan, for enslaving, enchaining, and finally destroying mankind. The THIRD to GOOD HABIT, which is the appointed means, under the natural and moral government of God, and in connection with a providential scheme of DISCIPLINE, for our improvement in ability, knowledge, wisdom and virtue.

"GOOD HABIT is considered in its application, FIRST, to the movements and uses of the body; SECONDLY, to art, that useful result of the joint exercise of body and mind; THIRDLY, to intellectual capacities and pursuits; FOURTHLY, to morals; and FIFTHLY, to religion.

"Heartily do I desire that those who are now in the early vigor of their bodily and mental powers, may become subject in all things, to the salutary power of GOOD HABIT. Under the influence of the Holy Spirit, which can alone change and sanctify the heart of man, they will find in the friendly sway of this 'magistrate of man's life,' this genial nurse and mistress of our faculties, a preparation for all that is useful and honorable in time, and for all that is pure and joyous in eternity."

The work has been frequently reprinted and widely circulated, and has been introduced, as it deserves, into several important educational establishments. May its circulation and perusal be blessed more and more!

Being now desirous of completing his labors on the Continent, Joseph John Gurney, in the third month of this year, again left England, in company with his wife and their valued friend, Josiah Forster. Their journey southward extended as far as Bordeaux, Toulouse and Pau. They

returned to England in the fifth month to attend the Yearly Meeting, and afterwards concluded their engagement by a visit to the Channel Islands. The particulars of this journey are detailed in a series of letters to his daughter, from which the following extracts are taken :—

Abbeville, 5th day evening, 3d mo. 21st, 1844.

My Dearest Anna,

Blustering was the wind, and snow-capped the waves, when we got on board the "Ramsgate" steamer, at Folkstone, yesterday morning, for our voyage to Boulogne; and finely tossed were we on the passage. The sea was what the sailors call lumpy, the waves being at times prodigious, and our boat seemed to labor very hard to get along.

After four hours and nearly a half, we all felt it a favor, as well as a relief, to make the quiet harbor of Boulogne in safety. In the evening we met forty or fifty pious people in the Wesleyan chapel; and the deep stillness of the meeting afforded a salutary and agreeable contrast to the bellowing and dashing of the ocean, which had half overpowered us in the morning. Josiah Forster said a few words to explain our views; and, after a period of profound quietness, I was enabled to preach from Col. i.—"Giving thanks unto the Father, who hath made us meet to be partakers of the inheritance of the saints in light," &c. The view arose vividly before me of the nature and character of that inheritance, and of that radical change of heart, and sanctifying work of the Spirit, in which alone our meetness for it can consist. The meeting ended in much solemnity, after vocal prayer. Lyon, the pious, agreeable Minister, afterwards told me, that he was engaged in a course of lectures on the same Epistle, and that he had intended on that evening to address the people on *the very text* which I had preached from—having come just so far in the Epistle. He seemed delighted at the coincidence, which I thought was best explained by our good old view of the guidance of the Spirit. He breakfasted with us this morning, and we parted from him in the feeling of Christian love.

To be continued.

Notice of Martha Lucy Pease, *of Bristol, England, who died 11th mo. 29th, 1853, aged 29 years.*

(Continued from page 646.)

A few extracts from her memoranda and letters, will instructively illustrate her spiritual exercises, and the character of her Christian experience, from her early youth to maturer years.

Twelfth month, 31st, 1841. "I have endeavored during this month to rise early, and employ my time usefully. In reflecting on the events of this year, I feel my own short-comings. How little spiritual growth has kept pace with the advantages I enjoy; yet, through the assistance of my Heavenly Father, I have often endeavored after watchfulness, and that I may truly be prepared, whenever the summons may come, to hear with joy the call of my Lord. And now, on entering a fresh year, O, assist thy handmaiden more humbly and diligently to follow in every good work, to the promotion of Thy own glory!"

Fourth month 1st, 1843. "A letter mentions that —— has spoken in meetings for the first time. She is only twenty, very young for such a service, but I believe the Lord will be with her and support her; and while I have dwelt much on her being called so early, I have thought that the still small voice whispered to me, 'Go thou and do likewise.' O, my Heavenly Father! if it be thy blessed will, may I humbly obey."

Fifth month 15th, (her birth-day). "What improvement has, this year, been made? O, how far short do I fall. I cannot think the day's work has kept pace with the day, but yet I trust that through divine grace, the time has not been spent idly. Several little givings up have been accomplished, and I trust a more even temper attained. O, my Heavenly Father! work in me, and mould me for thy service,—for thy glory; and O, crush any hypocrisy in me."

Sixth month 2d. "The Yearly Meeting ended,—a nice time. If I am never again permitted to attend one, *this* leaves a sweet savour. I trust I am resigned to thy will, O my Heavenly Father, for I feel assured of thy love, and that thou wilt never leave nor forsake me, though so unworthy of thy love, thy long suffering, and thy mercy."

Tenth month 9th. "My Saviour has been very near; he soothes me when I am bowed down with weakness.

> "Thou that art love, O pity and forgive,
> And let Thy breath
> Touch and make pure the flame
> That knows not death,
> Bearing it up to Heaven, love's own abode."

Yes, to Thy care let me commit what is most precious, and say, 'Thy will be done.'"

Sixth month 5th. "To-day called on ——, and felt a desire to hand a little encouragement to dear E., but felt so weak, and fearful it should be in my own strength, that I did not. O, my Father, yet bear with thy unprofitable servant, and graciously be yet near to assist me."

Eighth month 1st. "I have felt very low, yet 'He who has helped thee is still near,' seem the consoling words whispered in my ear: then, O my soul,

> "With quickened steps, thy heavenward race pursue,
> And nought of danger, nought of trial fear."

Tenth month 11th, 1846. "I have to-day felt the renewed love of my Heavenly Father, calling me and requiring me to be more entirely His. O help and keep Thy servant amid the

snares laid on all sides, for thy youthful followers especially. Let me daily have recourse to that Fountain opened for sin. Thou great Physician of souls, heal my wounded spirit, and pour in the balm of thy love. Strengthen me to give up all for Thee, and to follow in the path in which Thou wouldst guide me. Be thou with me, for the struggle is sometimes almost too much for me."

Third month 23d, 1847. "The spirit truly is willing, but the flesh is weak. Father, I feel my need of thy hourly assistance; leave me not, neither forsake me, thou God of my salvation, for in thee I do trust. I desire to cast all my cares upon Thee, and for thee to guide me in the path to thy own glory; and O ever let me remember I have nothing to boast of, but to Thee be all the honor and all the praise. Lead me into a sphere of usefulness, while here, in accordance with Thy will, whether to do or to suffer, as it may best please thee. And O thou God of Love, in thy mercy forgive, and yet forgive again, the transgressions of thy handmaid. Set a watch upon my mouth that I sin not with my lips. Give me wisdom and understanding, and enable me to keep thy law, and finally, through the merits of a crucified and risen Saviour, admit me into the realms of bliss for ever to dwell with Him

"Whom though absent, I love,
Whom not having seen, I adore."

And O Father, hear the cries of thy people on behalf of the poor inhabitants, who are falling under thy hand in Ireland. Stretch forth Thy holy arm, and say, 'it is enough,' and bless the efforts used to save their poor perishing bodies, and their immortal souls. Shed abroad Thy grace amongst them, and let the song of praise be raised to thee, by the poor suffering Hibernian."

Eleventh month 7th. "Thanks be unto Thee for all thy mercy? In thee do I trust. Fulfil the petitions of my heart, for the sake of thy beloved Son, for 'Thou God seest me;' and thou knowest there are seasons, when I could lay down every thing at thy feet, and adopt the language, 'Though He slay me yet will I trust in Him.' O there is nothing I desire here in comparison of Thee; and to do thy will, to run in the way of thy commandments, is my chiefest pleasure. And yet the deep baptisms permitted to thy servants! Sometimes I am ready to think the valley is particularly my place. O keep me there, dearest Father, if there I most experience the riches of thy grace."

Third month 1848. "How little things distract my attention. How needful to be on the watch. O that I might never be a stumbling block to others, but by a lowly and consistent walk, glorify God, and be a useful member of his militant Church."

Fifth month 7th. "This month has set in with beautiful weather. The country looks beautiful; how lovely the prospect! But in my solitude conflicting thoughts have almost distracted my mind, and none have witnessed my tears. How fervently I desire to do that which is right in the Divine sight, He only who knows every thought can tell. I sometimes believe the deep baptisms have tended to my advancement heavenward, and O then! I have not had one trial too much."

Ninth month 23d. "This has been a stormy day, my poor mind beaten and tossed. Arise for my help, O Lord! let me never lose my trust in thee, but do thou steer the tempest-tossed bark to the haven of peace, there for ever to anchor safe on the Heavenly shore."

(To be continued.)

The Operation of Macauley's System of Examination for the East India Service—Success of a Hindoo.

The result of the examination for thirty appointments to the office of Assistant-Surgeon in the service of the East India Company has lately been announced. The competition was open to all natural born subjects of her Majesty, who had taken the degree of surgeon, and passed through a competent course of medical instruction.

This first attempt to administer patronage according to merit, instead of favor, has been illustrated by a very singular episode. Second in the list of successful competitors is found the name of Dr. Chuckerbutty, by birth a Brahmin of the highest caste, a native of the district of Dacca, in the Presidency of Bengal.

The history of this remarkable man presents a memorable instance of what may be achieved by industry and energy, and the success which has ultimately crowned his efforts would alone lead us to rejoice that we have introduced a system under which merit can conquer all the difficulties of race, of poverty and of friendlessness. He was born in 1827, and at six years old was left an orphan by very poor parents. Nevertheless, he contrived to make himself master, at the village school, of Sanscrit, Persian and the Bengalee vernacular.

He was thirteen years of age before he even heard of the English language or saw an English face, but at that time the visit of an official to the neighborhood excited his attention. He watched his proceedings with breathless interest, and determined to make himself master of the language in which they were conducted. With a few clothes in a bundle and a little parched rice for food, he set off on a journey of sixty miles to the nearest English school.

He had neither money, friends nor introductions, but concluded a bargain with the schoolmaster to perform the duties of cook, for which his caste as a Brahmin gave him peculiar advantages, on condition of being taught English; and this enterprise, though interrupted at one

time by sickness, and at another time by family affairs, he steadily carried out. His merits soon attracted notice, and he received a stipend from the managing committee of the school to enable him to pursue his studies.

In 1843 the late Mr. Alexander, of the Bengal Civil Service, offered to pay his expenses as a student of the Medical College in Calcutta, and, though at first the new pupil was rejected, he renewed the attempt in 1844 with complete success. At this period of his life he evinced a remarkable instance of moral courage, by cutting off and casting aside, in the presence of a large assemblage of his countrymen, the sacred thread, the distinction of the Brahminical caste, and renounced Hindooism forever. Many have since followed his example, but Dr. Chuckerbutty was the first to set it.

In the autumn of 1844, it was announced to the students of the Medical College that an opportunity would be afforded to some of them to proceed to England, there to complete their medical education. It was a bold step for a Hindoo, implying as it did loss of caste, patrimony and social advantages, but Chuckerbutty did not hesitate for an instant. Notwithstanding the dissuasion of his friends, notwithstanding attempts by his relatives to remove him by force from Calcutta, he baffled all opposition, and in March, 1845, sailed for England, to commence a new career.

At University College, where he entered in the ensuing April, he obtained the gold medal for comparative anatomy and geology, besides many certificates of honor, and a competent knowledge of Latin, Greek, French and German. In 1848 he became a surgeon, and in 1849 a physician; in 1847 he publicly embraced Christianity. He returned to India in 1850, was appointed assistant-physician and lecturer in the College Hospital, and in 1854 professor of materia medica and clinical medicine. His ambition had always been to become a member of the covenanted service of the East India Company, and thus to remove from his race the stigma of a proscription which denied them a career of honorable ambition in their own land.

Two directors and the then president of the Board of Control were willing to nominate him to the situation of assistant-surgeon, but suffered themselves to be intimidated by the opposition of the Court of Directors, and ultimately give up the idea. The time, however, came when free and open competition was to give into his hands the prize which a narrow and selfish policy had withheld from him. As soon as he learnt that the appointment of assistant-surgeon was to be obtained by public competition, he gave up at once all the advantages he enjoyed at Calcutta, and, at great expense, and contrary to the advice of his more timid native and European friends, he set out for England.

"If I fail," he writes to a friend in this country, "it will be a satisfaction to me that I have used my best efforts in the service of my country, and that it is only physical difficulties thrown in my way by the legislature which have been the cause of my disappointment and loss." But he has not failed, and will, we rejoice to think, carry back to his native land the proud satisfaction of having broken through those barriers which the jealousy of a foreign and conquering race had reared against native industry and talent.

It is impossible to over-estimate the effect of such a success upon the native mind. It will raise the natives of India greatly in their own estimation; will teach them that they are no longer a race excluded and proscribed, and, by opening the highest rewards to talent and industry, will give a stimulus to education and an impulse to intelligence more powerful and more pervading than has ever been applied to the Oriental mind. Sound and liberal principles are fruitful of unforeseen good, and, while we have only been thinking of improving the quality of our service, we have almost inadvertently set in motion a civilizing agency in India of unforeseen and incalculable efficacy.—*London Times.*

CURIOUS EXPERIMENT IN BOTANY.

In Sicily there grows a wild grass, which, when ripe, at the end of summer, is gathered by the peasantry, tied in bundles, and set on fire; not, however, to be consumed, but for a mere scorching. The flame flies rapidly through the light husks and beard of the plant, and leaves the seeds slightly roasted, in which state they are eaten with considerable relish by numbers of the rural population. What the Sicilians do with their grass might be done with other grasses, and in other countries, were it not that the seeds generally are too small to repay the trouble of producing them for food. If all were but as large as those of the maize, or even wheat and barley, we should hear but few complaints of dear bread. Instances, indeed, are on record of grass-seeds having been largely eaten in times of scarcity, and with the desired effect of sustaining life, for all are more or less floury.

The botanical name of the Sicilian grass above mentioned is *Ægilops*, or goat's-eye—the Greeks having believed it to be a remedy for a disease that appears in one corner of the eye. There are three or four species growing all round the Mediterranean, as well as in the islands, chiefly on the hot, dry, sandy plains near the sea. They flourish even on the scorched volcanic soils, in strange contrast to the prevalent aridity, shewing the vital principle to be in them unusually energetic, and proof against extremes of heat. Moreover, the *Ægilops ovata*, as though sporting with its powers, shoots out

another species, the *Triticoides*, or wheat-like, from one and the same root; not by artificial cultivation, be it understood, but spontaneously. Clearly, these goats-eyes are remarkable plants, and, as we shall see presently, they have been experimented on with remarkable results.

M. Fabre, an enlightened agriculturist of Agde, in the south of France, considering these grasses to belong to the cerealia, began a series of careful experiments on the *Ægilops ovata*, with a view to ascertain what effect would be produced upon it by cultivation. A plot of ground, sheltered by high walls, and sufficiently distant from fields of grass and other gramina, was prepared, and in this he sowed a few seeds in 1838. The plants grew from twenty to twenty-four inches high, and ripened by the middle of July in the following year; and though with but few fertile spikelets, the yield was in the proportion of *five* to *one*. Here was already a difference, best understood when we remember that in its wild state the *Ægilops* seldom grows higher than from six to nine inches, with curved stalks, bearing a small flat rudimentary ear containing one or two grains. The stalks are extremely brittle, and when fully ripe the ears turn black and fall off, like the leaves from a tree. In these latter respects, M. Fabre's crop of 1839 retained its original habit, for the ears were deciduous, and the stalks broke easily; but we see a marked difference in height, and in amount of produce. The seeds were again sown; and in 1840, the spikelets were more numerous, scarcely an ear without two seeds, and these more floury than before, approaching the character of wheat. In 1841, the resemblance to wheat was still more observable; the ears, which were less flat, had from two to three grains, and the awns or beard had almost disappeared. In the next year, the plants stood still, being slightly attacked by rust; the number of grains, however, was not diminished. But in 1843, the delay was made up: the stalks grew three feet high, and stronger than in any previous season; the ears could not be easily broken off; the grains were plumper; and one of the plants yielded 380 for 1; another, 450 for 1. In 1844, every ear was full, and the grains not so densely coated as before; and in 1845, M. Fabre considered the transformation into wheat (*triticum*) complete: all the plants were true representatives of cultivated wheat.

Here, then, in seven years, we have a change effected by artificial means, which may be regarded as one of the most extraordinary phenomena of cultivation. The brief account we have given of the history of the experiments, shows by what a gradual progress a wild and comparatively useless grass was converted into one of our most valuable cereals; and more than this, the question as to the origin of wheat may now be considered as settled. Botanists have long repeated the statements, that our cultivated wheat once grew wild in Sicily, Babylonia and Persia; and here we have the explanation. No need now to assume the existence of a distinct variety; and already the first scientific agriculturists of France have come to the conclusion, that cultivated wheat, *tritica*, are only races of *Ægilops*.

Since 1845, M. Fabre has sown the seed, obtained with so much care, in an open field among vineyards by the roadside, and with a return from six to eight fold. The stems are straight and strong; the ears are round and beardless; the grains very floury; and in no single instance has there been any return to the form of the original *Ægilops ovata*. After this, who shall say what may or may not be effected by cultivation? The bearded wheat of Egypt is known to lose its beard when cultivated in England; and in some places the country people have a notion that our own wheat is changed into rye-grass in wet summers. This may be an error; but one thing is certain, that the more wheat is treated as a biennial, the better is the result.—*Chambers' Journal.*

FRIENDS' REVIEW.

PHILADELPHIA, SIXTH MONTH 30, 1855.

Since the publication of our last week's number, the London and British Friends have been received, each of which contains an extended account of the late Yearly Meeting of London. As the Editor is desirous of giving to his readers, at an early day, information in regard to the late painful separation in Ohio, he has extracted from the London Friend, with very considerable abridgments, its account of the action of that Yearly Meeting on this subject. It may, however, be observed that the statements in the British Friend substantially agree with those which we have extracted, though somewhat differently colored, as might have been expected, from the different prepossessions of the editors. In regard to the spirit and manner in which the discussion was conducted, the testimony of these two periodicals may be regarded as strictly coincident.

The Yearly Meeting convened as usual on Fourth day morning, the 23d of last month, when, after some preliminary proceedings, the Clerk said that there were two Epistles on the table, both purporting to be from Ohio Yearly Meeting. They had been received by the Meeting for Sufferings, a minute from which body on the subject he proceeded to read. This minute said little more than that such Epistles had been received, and were authenticated, by the respective correspondents through whose hands they came, but gave no opinion or judgment as

to which was the Epistle from the Yearly Meeting of Ohio.

After a pause, Joseph Davis remarked that it appeared to him that the Yearly Meeting itself was too large a body to discuss and dispose of such a subject satisfactorily, and he would venture to propose that it should be referred, with all the documents relating to it, to a select committee (perhaps a pretty large one) for consideration and report.

Josiah Forster was of opinion that it would be better to refer it to the committee on Epistles rather than to any smaller body. Several Friends united with this view, and it was decided to adopt it. The two Epistles with other documents were referred to the Committee on Epistles, consisting of *all* the Representatives, and it was intimated that the committee would be open to any Friends inclined to attend. It was concluded that the committee should meet this afternoon in the large Meeting-house, and the Yearly Meeting adjourned to ten o'clock tomorrow morning.

When this was decided, John Pease expressed, in a few words, his earnest desire that the discussions should be conducted in a large measure of brotherly condescension and *patience*. That there should be a willingness to hear with patience the views of every brother until all had arrived as nearly at a *unanimous* feeling and judgment as could reasonably be looked for.

The Meeting here adjourned.

Fourth-day Afternoon.—On the gathering of the large Committee, it was evident that, except in name, it was the Yearly Meeting itself, for we think the assembly was rather larger than in the morning. John Hodgkin was appointed Clerk to the Committee. The minute from our Meeting for Sufferings was then read, and afterwards,

Josiah Forster read a list of the various papers that had been issued touching this separation question. After which it was concluded to have all the evidence that could be produced read in the Committee.

Accordingly, the following documents were read from the table:—

A statement from North Carolina Yearly Meeting.

An epistle purporting to be from the Meeting for Sufferings of Ohio, signed by James B. Bruff.

Another Epistle purporting *also* to be from the Meeting for Sufferings of Ohio, signed by Joseph Edgerton, and a pamphlet—which occupied a long time in reading—being a statement from the "*Binns' party*," and signed by the aforesaid J. B. Bruff.

Soon after these papers were read,

Charles L. Braithwaite said that he thought after what had been heard, and finding that three of the American Yearly Meetings had concluded to accept the Epistles addressed to them, signed by Jonathan Binns as Clerk, that it would be proper for our Yearly Meeting to adopt the same course.

Josiah Forster then stated that perhaps no subject that had been brought before the Yearly Meeting of late years, had so much affected him as that which was now before the Committee. That for some time it had rested on his mind as to which body it might be right to recognize; but that of late it had presented itself to his mind in a different aspect. He rejoiced that from the evidence brought forward, there had been nothing adduced to show that there was any difference as to points of doctrine, and referring to the efforts made by Friends in extending the olive branch and in advocating the principles of peace, he would suggest that something might issue from the Yearly Meeting in shape of an Epistle which might endeavor to unite and restore to unity; and although the appearance was discouraging, it might be well to be of a hopeful mind, and if the Committee thought right to separate a few Friends to essay such an Epistle, that was rather what presented to his mind.

Several Friends expressed the opinion, that as we had travelled so far, it would be better to look further at the matter before disposing of it, and it was agreed to adjourn for this purpose to such time as the Yearly Meeting might direct; Friends being advised, in the mean time, to avoid making the subject a matter of conversation, the Clerk especially pointing out the need of circumspection and watchfulness.

Fifth-day Morning.—Shortly after the gathering of the Meeting, John Hodgkin reported from the large Committee, that the subject referred to them had received serious attention, and the Committee had concluded to ask the Yearly Meeting to adjourn, and allow the Committee to proceed with the said reference. It was agreed to adopt the suggestion, and a minute of adjournment was read; Friends retained their seats, and, as before, the Committee *was* the Yearly Meeting, with the simple change of clerks. In fact, it was throughout this interesting discussion what, in Parliamentary parlance, would be called "a Committee of the whole house."

John Allen, in a lengthened address, alluded to the occurrences of bygone years, in connexion with the present division of Friends in Ohio, of the former division in New England, and of the circumstances which, in his judgment, had led to those divisions. He alluded to the writings and the ministry of our late beloved friend Joseph John Gurney; to the circumstances of his religious visit to America, of the difficulties which he met with there, of the proceedings of John Wilbur and his friends, and their disownment by their Monthly Meeting, confirmed by the Yearly Meeting of New England; to the course pursued by Philadelphia Yearly Meeting in refusing to acknowledge the Yearly Meeting of New England; to the decisions of Indiana, Baltimore, and North Carolina Yearly Meetings,

in the matter now under consideration, and concluded by expressing his judgment, that it would be right for the Yearly Meeting to accept the Epistle signed "Jonathan Binns," and acknowledge the Yearly Meeting of which he was the Clerk. A long and interesting discussion followed, which extended over this sitting, and a long afternoon's sitting also. There was no proposition to acknowledge the Meeting represented by Benjamin Hoyle as Clerk. The difference of opinion was, whether in accordance with Josiah Forster's proposition, subsequently somewhat modified by the views of John Hodgkin, an Epistle should go to both bodies claiming to be Ohio Yearly Meeting, and all decisions on the subject of which was the Meeting most in unity with ourselves be left for another year, or, whether we should at once accept or recommend the Yearly Meeting to accept the Epistle signed by Jonathan Binns.

The former view was taken by Joseph Rowntree, Josiah Forster, Robert Forster, Samuel Gurney, Peter Bedford, John Hodgkin, Joseph Sturge, and others.

The grounds especially urged were, first, that Friends were not in possession of sufficient information to form a correct judgment or to justify the Meeting in taking a step that could not be recalled; secondly, that it was possible way might open by epistle or deputation for labor on the part of this Meeting to promote a restoration of unity in the Yearly Meeting, where it had been so unhappily interrupted, and that no such opening could be looked for after a decision which had virtually disowned one body of Friends and acknowledged another; thirdly, that there was not sufficient unity of sentiment and feeling on the subject to justify any decision upon so important a matter; that when the "cloud was upon the tabernacle it was safest to stand still;" and, fourthly, that the question as regarded Ohio Yearly Meeting was, principally, if not entirely, one of discipline, in which it was clear, that the body represented by Jonathan Binns were, in fact, the seceders.

To these views it was replied, that the question under consideration could not be narrowed down to a mere question of discipline; that something more than mere discipline was involved; that principles were involved in which that section of Ohio Yearly Meeting which was represented by Jonathan Binns were in unity with Friends in this country; that in fact, the question of *principle* was settled some years ago in the case of the New England division, the present being a similar case, and, as to principle, bearing close analogy with that division; that those Friends who advocated delay seemed to forget that virtually a decision had been given on the main question, for while there was an almost unanimous opinion, that if any judgment were given at this time, it must be in favor of the meeting represented by Jonathan Binns, there was scarcely a single Friend desired the Meeting to recognise that of which Benjamin Hoyle was Clerk; that, consequently, the success of any labors with this body was very problematical, while the evil resulting from an evidence of want of judgment and decision on our parts was certain, &c., &c. These and similar views were advanced by John Allen, Thomas Chalk, John Pease, Joseph Davis, Jacob Sturge, Benjamin Seebohm, Isaac Braithwaite, Jonathan Bristow, William Ball, John Candler, and others.

Amidst such a diversity of sentiment, there was a remarkable prevalence of brotherly love and condescension throughout the whole discussion. And when, at the close of the third sitting on this subject, the Clerk said it was evident to him that the prevailing judgment of the Meeting was in favor of recommending the Yearly Meeting to accept and reply to those Epistles, signed respectively by Jonathan Binns and Jane M. Plummer, and read a minute to that effect—he accompanied it with an expression of his earnest thankfulness at the spirit of love and condescension which had prevailed—and that he had never known a subject in which so widely differing opinions had been advocated with so little of undue warmth and with such Christian feeling. These views were supported by John Pease, who said that he had come into that Meeting with an impression on his spirit that the conclusion of the Committee might be other than that which had been arrived at, and which he believed to be a right and sound judgment, and that he could appeal to his Lord, "thou knowest that I desire, and only desire the prosperity of thy cause;" and that he felt a confidence that whatever decision was arrived at, it would be a right one, and now that a decision had been arrived at, which he approved, but from which many beloved brethren dissented, he could but desire that all their fears might prove to be groundless, and the hopes of those who agreed with the conclusion of the Meeting be realised.

The Committee then adjourned.

Sixth-day Morning.—The meetings for worship were open as usual.

Sixth-day Afternoon.—The Yearly Meeting met at four o'clock, and the Clerk proceeded to read twice the minute from the large Committee, and he intimated that though that Committee might be called the Yearly Meeting, as constituted almost entirely of the same Friends, it perhaps would be well that some expression of opinion should take place before the minute was formally recorded and adopted by the Meeting. It soon became evident that many Friends, who were not satisfied with the decision arrived at last evening, would take this opportunity of endeavoring to change that decision, and to a great extent the same friends advanced the same views as they advanced yesterday, and the subject occupied another lengthened sitting.

The conclusion was at last to *receive* and *adopt* the report of the Committee.

On making the minute, the Clerk, who had not before expressed his opinion, gave his reasons for his decided judgment that the Meeting had arrived at a right conclusion.

On this subject, the following remarks, under the editorial head, appear in the paper from which the above quotations are made.

"It is a wise and good practice of our Society, that when there is brought forward in our meetings for discipline any important subject on which the views of Friends are not only various, but on which there is almost an equal amount of weight of opinion on either side—to refrain from taking any step which may, in such a state of feeling, compromise a Meeting, and from making a decision which it is difficult or impossible to recall. We have felt these views in all their weight in reference to the subject of the Ohio secession. We have felt the weight of the often repeated remonstrance, that while a cloud is upon the tabernacle, the people should stand still; but we, nevertheless, believe that the decision arrived at is a right decision, and calculated to promote the good of the body and the cause of Truth.

Had there been any considerable diversity of opinion as to which of the bodies claiming to be the Yearly Meeting of Ohio was really the one in unity with our Yearly Meeting—if in that large assembly there had been Friends found to advocate the acknowledgment of that body represented by Benjamin Hoyle, as Clerk—if, in short, the question had been, practically, which of the two Meetings should be acknowledged by the Society in this country—a much less diversity of sentiment would have inclined us to the opinion that the only safe course was to wait.

But this has not been the question. From the first it was evident there was no question as to which of the Yearly Meetings of Ohio was in unity with our Yearly Meeting. Most of those Friends who advocated the adjournment of any decision on the subject, acknowledged that if we were then obliged to decide, they should certainly decide in favor of the body of which Jonathan Binns was Clerk. So that the question was not whether one or other Yearly Meeting of Ohio should be acknowledged, but simply whether the decision of the Meeting which *had unquestionably been arrived at* on this subject, should be recorded and acted upon at once, or should be postponed, *as to the record* and subsequent action, for another year. Now, we could not see in the Committee or in the Meeting, nor can we now, the wisdom of such a course. With such Friends as John Hodgkin, Josiah and Robert Forster, Peter Bedford, Samuel Gurney, Thomas Pumphrey, Joseph Rowntree and others, of a different view, we have weighed and reweighed the arguments adduced; but our conclusion is confirmed, that the decision was a right one."

Further particulars of this Yearly Meeting are postponed till next week.

Accounts from Robert Lindsay, dated in First month last, state that he was then about leaving Australia; and he is supposed to be now in South Africa.

By the last English mail we are informed of the decease on the 5th inst. of ANNA FORSTER, widow of our late beloved friend William Forster. She had long been a valued minister of the gospel, and was greatly beloved and esteemed in her private relations. Her health had for some years been much impaired, and, though favored to bear with quiet resignation the severe affliction which befel her in the early part of last year by the death, in a distant land, of her honored husband, yet it may well be supposed that so great a sorrow weakened her slender hold on life. She was a sister of the late Christian philanthropist, Sir Thomas Fowell Buxton.

The announcement of her departure will recall to many hearts in this land the grief with which they were oppressed when the unexpected decease of that meek, faithful and laborious servant of the Most High, William Forster, became known amongst us.

MARRIED,—At Wabash Meeting, Indiana, on the 15th of Second month last, JOHN EVANS to POLLY JONES, daughter of Richard Jones.

DIED,—On the 14th inst., at her residence in the City of New York, of pulmonary consumption, HANNAH H., widow of the late Robert I. Walker. This dear friend witnessed "Patience to have her perfect work." Sweetly relying on the mercy and goodness of her Heavenly Father, she was enabled to bear a protracted illness with remarkable cheerfulness and submission to His will, leaving to her friends the consoling assurance that her emancipated spirit has been permitted an entrance into one of those blessed mansions which our Saviour said "I go to prepare for you, that where I am, there ye may be also."

——, At Union Springs, Cayuga Co., N. Y., at the residence of her son-in-law Robert B. Howland, on the 22d of Fifth month last, ISABELLA B. P. ROBINSON, wife of Daniel A. Robinson, M.D., aged sixty-four years—a member of Farmington Monthly Meeting.

This dear friend bore with much patience and Christian resignation a protracted and painful illness, leaving a consoling evidence that through the merits of her Redeemer a mansion had been prepared for her in His kingdom.

——, On the 15th inst, at the residence of his mother Anna Nicholson, in Perquimans Co., N.C.,

in the 20th year of his age, GEORGE W. NICHOLSON, a member of Piney Woods Monthly Meeting of Friends.

Henry Longstreth, Bookseller and Publisher, 347 Market St., Philada., has nearly ready, "Christian Instruction in the History, Types and Prophecies of the Old Testament; by Susanna Corder. From the Second London Edition." Price Fifty cents per copy, or Five dollars per dozen. They will be sent *by mail*, prepaid, to any one who may send the price and number desired.

For Friends' Review.

LONDON YEARLY MEETING—THE LARGE COMMITTEE.

The Religious Society of Friends is, and must be, so long as it exists, one body.—Yearly Meetings, at present nine in number, each acting within its own geographical limits, establish their own constitutions or discipline, and administer, without appeal, that discipline so far as their own members are concerned. Yet the Society is bound together by a common faith, by essential uniformity in the conduct of its affairs, and by the common rights of its members. The Friend who is in unity with his own Monthly Meeting, however small or however obscurely situated, has unquestionable and inviolable rights within all the other meetings of our religious Society wherever existing; and nothing but his own act can deprive him of this privilege or separate him from Friends; while, on the other hand, nothing but indisputable evidence that he is so united to the Society can give him a claim to the exercise of such rights. The unity of the Society is thus an absolute necessity of its existence. But while thus truly united, different Yearly Meetings, acting under organizations of earlier or more recent date, and under circumstances varying with their location and the habits of those who constitute them, differ somewhat in the provisions of their discipline. These peculiar arrangements must be of interest to every member of the Society, both because they may some day affect the exercise of his rights, and because of the common concern which we all have in the working of our institutions. Recent articles in the Review have alluded to the "Large Committee" of the London Yearly Meeting, and as this expression refers to a usage in that body, of which we have no example within the Yearly Meetings on this continent, it may interest some of its readers to know how that Committee is constituted.

It has long been the practice of London Yearly Meeting to refer the preparation of Epistles to other Yearly Meetings, and such other business as it may see fit, to a committee composed of those who constitute *the Yearly Meeting, strictly so called.* To explain this we must refer to the constitution of that Meeting. Although a general meeting for the business of the Society was held in London in 1669, it was not until 1672 that the Yearly Meeting was fully organized, when it was agreed that "for the better managing, ordering and regulating the public affairs of Friends, relating to truth and the service thereof," a general meeting should be held in London annually. In 1728 it was concluded that the Yearly Meeting "consist of representatives from every Quarterly Meeting in Great Britain and from the Yearly Meeting in Ireland, likewise of acknowledged ministers, and appointed elders, and of the correspondents," each Quarterly Meeting sending at least four and not more than eight representatives, except that three of them, from the greater number of their members, are allowed twelve representatives each. To define the *Correspondents*, we must refer to the constitution of the Meeting for Sufferings.

This meeting originated in the year 1675, when it was determined "that certain Friends of this city be nominated to keep a constant meeting about sufferings four times in a year," and "that at least one Friend of each county be appointed by the Quarterly Meeting thereof to be in readiness to repair to any of the said meetings at this city at such times as their urgent occasions or sufferings shall require." Subsequently it was agreed that the Meeting for Sufferings should "consist of *Correspondents* nominated by the several Quarterly Meetings and approved by this, (the Yearly Meeting,) and of those appointed by meetings in foreign parts corresponding with this meeting, and of foreign correspondents appointed by this meeting; and likewise of men Friends in the stations of approved ministers and appointed elders."

From this it appears that London Yearly Meeting, in its strict sense, was originally constituted by the Representatives of the Quarterly Meetings, the members of the Meeting for Sufferings, who are called correspondents, and the members of the Select Meeting. Usage, however, has long since changed this organization, so far as to permit all the members of the Society in unity with their Friends to participate in the proceedings of the Yearly Meeting. The Committee on Epistles, or, as it is often called, "The *Large Committee*," is composed of the classes above enumerated. But even this limitation is sometimes overruled by the Yearly Meeting, as in the recent case. The examination of the claims of the two meetings in Ohio was referred to "the Large Committee," which on this occasion was directed to consist of all such Friends as desired to attend. It was properly "a Committee of the Whole House," and thus the opportunity was afforded to all to hear the statements of both the claimants, as well as the discussion of those claims. The able, calm and Christian manner in which that discussion was conducted, the unity which was manifest so far as principles were concerned, the tenderness for each other's feelings, and the cheerful sub-

mission of those whose views differed from the clearly expressed sense of the meeting, may perhaps have been promoted by the fulness of the previous examination, and certainly conveyed most instructive lessons to the younger members who were privileged to witness them.

C.

CURIOUS ELECTRICAL PHENOMENA.

What would be thought of a lady who, when saluting her dearest friends, gave at the same time an electric shock from her lips?—who, presenting a hand to her acquaintances, made *their* hands tingle again with electric sparks? What would you think if the knob of your friend's parlor door sent a mortal twinge up your arm? or if a similar twinge paralysed your legs on passing from the front to the back drawing-room? No matter what you would think: such things are, and the marvels of fiction fade to insignificance before them.

New York, as every one knows, is an extraordinary city, famous for many things, but of which we concern ourselves at present only with some of the newest private dwelling-houses—edifices of almost palatial architecture. Great pains are bestowed on the workmanship of the interior, the doors and windows being made to fit with the utmost accuracy, to keep out the fierce winter cold; and the arrangements for heating the apartments with hot air are such, that the houses are as dry and warm as an oven during the cold season. Too warm, indeed, for health.

Well, within the past few years, the occupants of some of these houses have been the subjects and witnesses of unusual phenomena, something more than they bargained for in their lease. They have had to endure the visitation, if not domiciliation, of what may be called domestic electricity, exhibiting itself in vivid sparks, without apparent cause or warning. As described by Professor Loomis of New York University, the shocks were at times of considerable intensity. "A stranger," he says, "on entering one of these electrical houses, in attempting to shake hands with the inmates, receives a shock, which is quite noticeable and somewhat unpleasant. Ladies in attempting to kiss each other are saluted by a spark. A spark is perceived whenever the hand is brought near to the knob of a door, the gilded frame of a mirror, the gas-pipes, or any metallic body, especially when this body communicates freely with the earth. In one house, which I have had an opportunity to examine, a child, in taking hold of the knob of a door, received so severe a shock that he ran off in great fright. The lady of the house in approaching the speaking-tube to give orders to the servants, felt a very unpleasant shock in the mouth, and was much annoyed by the electricity, until she learned first to touch the tube with her finger. In passing from one parlor to the other, if she chanced to step upon the brass plate which served as a slide for the folding-doors, she caught an unpleasant shock in the foot. When her finger approached the chandelier, or gaselier rather, suspended from the ceiling, there appeared a brilliant spark and a snap, as in the discharge of a Leyden jar of good size. In many houses the phenomena have been so remarkable as to occasion general surprise and almost alarm."

Strange as these facts appear, they are not difficult of explanation. They are most conspicuous in the coldest weather, and in the best finished and most highly-heated houses. Here are presented materials for the development of electricity; in addition to which, the floors of the rooms are covered with velvet-pile carpets; and it admits of proof that electricity may be excited in a close thick worsted carpet by the leather of the shoe in walking over it. Two plies of ordinary carpet, or of drugget, exhibit the same effect, but with less intensity. Dryness is essential to the phenomenon, and the American winters, as is well known, are remarkably dry; at any rate, the anthracite coal-furnace, pouring its stream of hot air into every room of a house, effectually checks any approach to moisture. For this reason, to shuffle across the carpet in such a house, or even to walk slowly, would so charge a person with electricity, that sparks would be given off by touching another person or any metallic substance. And although the cause may seem scarcely adequate to the effect, we ought to remember that the friction is accompanied by the whole weight of the body. Let any one rub a piece of carpet with a piece of leather, and apply the electrometer; the effect will be surprising. These electrical houses give feebler signs of electricity as warm weather comes on; and during the summer, with its damp oppressive heat, they almost entirely disappear.

There is nothing mysterious in this. The phenomenon is easily understood; but it has the peculiarity—reversing social usages—of staying most at home in dry weather, and going abroad when damp and rainy. We have read of a natural philosopher, who, persecuted by an obstinate dun, charged his knocker with a strong shock to punish his tormentor: the hapless savant should have lived in an electrical house. We have heard of other houses where a spark could always be drawn from the looking-glass frame above the mantel-piece, a fire burning at the time in an open grate beneath. And in many parts of America, and on board steamboats, persons sitting round the fire have drawn electric sparks by presenting their knuckles to the stove. It is known, too, that a sheet of paper laid on a warm stove and rubbed will give out a spark.

In 1837, the scientific journals published a

few remarkable particulars concerning an "electrical lady" at Orford, in New Hampshire. This lady, one day towards the end of January, during an appearance of the aurora, happening to pass her hand near her brother's face, saw sparks fly from each finger; the pricking sensation being felt by both, to their mutual astonishment. A professor from Dartmouth College, who came in shortly afterwards, expressed his incredulity, when, the lady presenting her knuckle to his nose, he was convinced of the fact by a spark three-fourths of an inch long. This electrical condition remained in full vigor up to the end of February, after which it decreased, and was lost in May; but during this time, the lady observed the effect to be greatest when her mind was tranquil and cheerful, and least when she was agitated or cold. She had no inward consciousness of the presence or absence of the electric power; when it existed in intensity, while sitting at her needle-work, she was tormented by the sparks every time she touched her scissors, knitting-needles, the poker, or anything metallic; and when quietly reading near the stove, three or four sparks a minute would pass from her to the mass of iron. Her health was delicate; and she continued subject to similar manifestations till her death, which happened a few years after.—*Chambers' Journal.*

THE CRYSTAL PALACE OF WIELICZKA.

[Concluded from page 651.]

The works at present extend over an area of 35,000 square fathoms, the length of the galleries and passages making together seven and a half German miles (about thirty-seven English miles). They consist of three divisions, or "fields," as they are termed in the technical language, corresponding to the three epochs in the history of the mining enterprise The "Old Field" comprises the first irregular pits sunk; the "Janina Field," called after King John of Poland, comprises the improved works, dating from the fifteenth century; the "New Field" comprises the works commenced under Austrian superintendence, and carried on according to the most advanced principles of mining science. These fields consist of five stories, or "contignations," as they are called in Galicia, the one below the other, and each comprising vast ranges of chambers, communicating with each other by numerous horizontal galleries or "levels;" while the various contignations communicate by means of perpendicular and oblique shafts, besides the stair cases already mentioned. The first contignation is 34 fathoms below the surface, the lowest 145 fathoms, intervals of 10 or 15 fathoms being left between each story; and the lowest level of the mines is thus 300 feet below that of the sea, and 580 feet below the bed of the Vistula. Lower, it is considered dangerous to proceed, on account of the salt-springs that gush forth when the salt is excavated at a greater depth. The first traces of salt are discovered at a depth of about fifteen fathoms below the surface, where it appears in "bunches" of various dimensions imbedded in the clay. Here and there, also, it appears already at this depth in very thin veins, which are not, however, worked. The deeper one descends into the bed of clay impregnated with the salt, the larger become the masses of the latter. At first, they measure from 5, 10, to 15 feet in diameter, and subsequently reach as much as 50 and 100 feet; but not until a depth of 500 feet below the surface is reached does the salt appear in regular beds; the masses already alluded to above forming, on the contrary, immense cubes, lying heaped up in all directions and in all positions. The lowest beds do not occupy a horizontal position, but incline at an angle of 35 degrees southwards, towards the Carpathians. Some of the beds are indeed quite perpendicular, forming, as it were, great walls of salt. In some places, the beds are only 20 to 30 feet thick; in others, from 70 to 100 feet. The quality of the salt varies with its place of deposit. That nearest the surface, and sparingly intermixed with the clay, is called *blotnik*, or "dirt-salt," and is used only for building purposes in the mines, or when sold for cattle; that forming the large cubiform masses, is called green salt, and is the most important, from the commercial point of view; that occupying the lowest position, and found in regular beds, is called *szybikowa* salt, and is the finest in quality. Intermixed with the other salts, are also found blocks of crystal-salt, or *sal gemmæ*, as it is termed in science, which is so precious, that it was formerly reserved exclusively for the kings of Poland, who used to make presents of it to persons on whom they wished to bestow a favor. Even at this day, it is deemed a rarity fit "to set before a king;" and two hundredweights are yearly set aside for the king of Prussia; two and a half hundredweights for the emperor of Russia, as such, and two hundredweights as king of Poland; while the emperor of Austria, as such, receives three hundredweights, and as king of Hungary, one hundredweight yearly. The statue of King John Sigismund, before alluded to, is hewn out of the largest block of this crystal ever extracted from the mines. In general, the blocks are not much above one cubic foot in size; and various little articles and toys are carved out of them, and sold at the mines. Sometimes, also, this crystal is found in plates of such faultless purity, that they equal the finest plate-glass, and attempts have been made to convert them into mirrors. The green salt consists of many small salt crystals, so firmly incorporated with each other, as to present to the eye a substance as clear and transparent as common green bottle-glass. It varies much in quality, according to the composition of the crystals; but to enumerate and describe its various subdivisions, would

occupy too much of our space. The finest quality, as before said, is called szybikowa salt. This is not so dark in color as the common green salt, and is even more compact.

Where the salt occurs in large masses, the miners prepare, with chisel and pick, a perpendicular surface or wall, in the chamber in which they are working, rendering it smooth and uniform to a height of about twenty feet. Such a surface is called a *mirror*, and along the whole face of this mirror are then cut narrow grooves or furrows of 20 or 30 inches in depth, and at intervals of three feet from each other. By means of these grooves, a number of small iron wedges are then introduced on each side of the strips marked off; and the wedges being all raised at once, the huge mass of salt is thus loosened from the wall, but remains standing until thrown down by main force. In the fall, the salt-pillars of course break into fragments, and these are subsequently cut on the spot into different forms, according to their size. It is calculated that 400 cubic fathoms of rock give 100,000 hundredweights of salt; and the annual yield in Wieliczka being on an average 700,000 hundredweights, an additional space of 2,800 cubic fathoms, or a chamber measuring 80 feet in height, length, and breadth, is added every year to the mines. By means of these numbers, it has further been calculated that, supposing the mines to have been worked to this extent for 400 years, they have furnished a sufficient quantity of salt for the consumption of 300,000,000 of human beings, allowing 10 pounds of salt for each person; and if each hundredweight be rated at three gulden, according to the present value of money, they have caused a circulation of 300,000,000 of gulden. Such, indeed, is the number of pits, chambers, galleries, passages, cross-cuts, shafts, &c., opened during the 600 years that the mines are supposed to have been worked, and such the carelessness with which the works were conducted for a length of time, that no clue at present exists to part of the older fields; and the mining officials of Wieliczka are acquainted only with certain divisions of the great subterranean labyrinth.

Among the peculiarities of the Wieliczka Mines is, that although they hold in their depths about twenty small lakes, each several hundred feet long, and from eighteen to twenty-four feet deep, there is a total absence of that moisture and slushiness which render mines in general so disagreeable. No water here trickles from the walls, gathering in pools around the workmen's feet; the greatest cleanliness and neatness reign throughout the subterranean chambers; and although pools of water are sometimes discovered in some little cavity, they are speedily and quietly drained off, so as to create no discomfort. Fresh water from the upper regions, however, flows in pipes through the various chambers and passages for the use of the miners as well as the horses, which do not, like the former, return to the regions of fresh air and water when the labors of the day are over. The air in these mines is exceedingly dry, as is proved to demonstration by the sculptured works of salt which have stood there for centuries without having suffered any sensible deterioration; but although dry, the air is by no means stagnant, for rapid currents circulate through all the galleries and passages, and at some points, from causes unknown, increase to quite a tempestuous wind. In the year 1745, a most extraordinary whirlwind, caused by the falling in of the roof of a great cavern, created the utmost consternation in the mines. The condensed air escaping from this veritable cave of Æolus, shot through the galleries, upset the laborers found on its passage, carried away their tools, broke down pillars and doorways, and finally rushed up one of the perpendicular shafts, destroying in its exit the building that covered the mouth of the shaft. The deleterious gases that often prove so fatal in coal, copper, silver, and other mines, are, however, unknown in the Wieliczka Mines; and, indeed, as a general rule, the masses of salt are so closely packed, as to leave no room for their development. At long intervals, a species of combustible hydrogen gas, denominated *saleter* by the Poles, makes its appearance; but it generally burns out without causing any explosion. The miners of Wieliczka are not, therefore, exposed to the dreadful accidents which so often spread desolation through our colliery districts; but their health suffers, in some measure, from the inspiration of the fine particles of salt that float upon the air, and which act injuriously on the lungs. Upon the whole, however, they attain a fair average age, and among them are many who have worked as long as forty years in the mines. Upon dead bodies, the air of the salt-mines acts as a natural preserver; so much so, indeed, that had the Egyptians possessed such mines, they need not have gone to the expense and trouble of making mummies of their dead; at least, the carcasses of horses that have died in the works at Wieliczka have been found, after the lapse of many years, in a state of perfect preservation.

At a future period, many a still unknown secret of nature will, no doubt, be revealed by a study of the salt-mines of Wieliczka; but hitherto the Austrian government has guarded, with a jealousy difficult to account for, not only the secrets connected with the working and administration of the mines, but even the geological facts relating to them. A glimpse of the many interesting subjects for speculation offered by the mines may, however, be obtained in the museum formed on the spot, containing various objects found in them, such as shells of divers kinds, shewing that the ocean from whose waters these immense deposits of salt were precipitated, was already inhabited by animals similar

to those that at present strew our sea-beaches; and charred and petrified trunks of trees, proving that the neighboring lands were already clad with verdure. But the task we had set ourselves was to describe the Crystal Palace of Wieliczka, not the events that preceded the formation of the materials of which it is built—speculations upon these we leave to others more likely to work them to a profitable issue.—*Chambers' Journal.*

FAME.

This is a translation of one of the most perfect of the lyrics of Schiller, and so well done that it loses little by transfer into our language. There is a thought in every line:

What shall I do lest life in silence pass?
And if it do,
And never prompt the bray of noisy brass,
What needest thou rue?
Remember, aye the Ocean deeps are mute;
The shallows roar:
Worth is the Ocean—Fame is but the bruit
Along the shore.

What shall I do to be forever known?
Thy duty ever;
This did full many who yet slept unknown—
Oh! never, never!
Think'st thou, perchance, that they remain unknown,
Whom thou knowest not?
By angel trumps, in heaven their praise is blown;
Divine their lot.

What shall I do to gain eternal life?
Discharge aright
The simple dues with which each day is rife;
Yea, with thy might.
Ere perfect scheme of action thou devise
Will life be fled,
While he who ever acts as conscience cries,
Shall live, though dead.

"THAT YE MAY KNOW THE LOVE OF CHRIST, WHICH PASSETH KNOWLEDGE!"—PAUL.

Even so, who love the Lord aright,
No soul of man can worthless find;
All must be precious in *their* sight,
Since *Christ* on *all* has shin'd.

Then wonder not, if such as bask
In light of purest innocence,
Hope against hope, in love's dear task,
Spite of all dark offence.

If they who hate the trespass most,
Yet, when all other love is lost,
Love the poor sinner, marvel not;
Christ's love outwears the foulest blot.

SUMMARY OF NEWS.

FOREIGN INTELLIGENCE.—By the British Mail steamship Asia, which arrived at Halifax on the 20th inst., Liverpool dates to the 9th have been received.

The papers contain further details of the engagements between the Allies and the Russians, on the night of the 22d ult. From these it appears that the victory achieved by the French on that occasion, was merely a successful attempt to destroy some very dangerous works erected by the Russians in front of their defence, and which would have outflanked the French attack. The new defence was carried by the French and transformed into a French position.

The bombardment of Sebastopol was recommenced on the 6th inst. On the 8th, after a fierce bombardment, the Mamelon and the White Tower were attacked and carried by the French. It is stated that the Allies propose to fortify Yenikale, and place a Turkish garison therein, but that they will not occupy Kertch. Much discrepancy exists in regard to the proceedings at Genitchi, the most probable inference from which appears to be that it has not yet fallen into the hands of the Allies.

Letters from Cracow report that the insurrection in the Ukraine is not yet suppressed. Accounts from Asia state that the Russians have evacuated Soujah Kali.

The Allied fleets in the Baltic were close to Cronstadt, on the 4th inst. A reconnoissance had been made by Admiral Dundas, when it was found that new fortifications had been erected since last year.

Russia has commenced the construction of a road which is to unite Finland to Sweden around the northern extremity of the Gulf of Bothnia, by means of which Russia may procure from Sweden the merchandize which the blockade prevents getting into Russia direct by sea.

The Spanish papers represent the revolution in that country as completely suppressed, but the Province of Catalonia is placed in a state of siege and troops continue to leave the capitol, leading to the inference that troubles still exist.

MEXICO.—The insurgents commanded by Commonfort were encountered at Aria, on the 29th ult. by Santa Anna, who, it is said, was defeated and driven back to Morelia.

PARAGUAY.—The government of Paraguay has conceded to Brazil the right of navigation of the Paraguay river, and, at the last advices, the Brazilian squadron was about to proceed up the river to the Brazilian province of Mato Grosso.

CALIFORNIA.—The steamship Star of the West, from San Juan, arrived at New York on the evening of the 24th inst., bringing San Francisco dates to the 1st. Business continued dull. Flour sold at six dollars per barrel and there was little demand for it at any price. The mining news from all parts of the State is encouraging, and the yield of gold is thought to be greater than at any previous period.

At a meeting of the creditors of Page, Bacon & Co., the sum of $400,000 was pledged to secure the creditors and stay further legal proceedings. The Courts have decided that Adams & Co. are entitled to the benefit of the insolvent law.

CALIFORNIA PUBLIC SCHOOLS.—San Francisco has seven schools for white children and one for colored; and during the last quarter no less than two thousand and seventy-five children have attended them, of whom 1,196 were boys, and 879 girls. The colored school was attended by 63 children, of whom 38 were boys and 25 girls.

PROTECTION FOR THE SLAVE.—In New Orleans, lately, a man named Hunter was sentenced to pay a fine of one thousand dollars, undergo an imprisonment of six months, and forfeit certain slaves whom he illegally sold in such a manner as to separate the mother from her children, contrary to the Louisiana laws. A most salutary example.

FRIENDS' REVIEW.

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MEMOIRS OF JOSEPH JOHN GURNEY.

(Continued from page 661.)

Rouen, First day, 3d mo. 24th, 1844.

We arrived here in time for a late evening dinner, and spent most of yesterday in making the needful arrangements for our meeting today. In the afternoon, Josiah Forster and I drove about two miles to *le petit Quevilly*, where a gentleman and lady named Lecointe have opened, on their own beautifully situated and wooded estate, a refuge for young criminals, of whom they have now twenty-four under their care, who are sent to them, instead of to the prison of the department, by order of the government. I believe Lecointe purchased the estate lately, (about 50 acres,) for the purpose. He is *philanthrophe philosophe* (they say) rather than *Chrétien*, but seems very amiable, and much devoted to his object. There is no barring and bolting here. The gates are open and the boys can escape if they choose; but they continue faithfully there for their appointed time on parole, and seem happily engaged in gardening, cutting down wood, carpentering, and other healthy employments. A good school is kept for them every afternoon, where they seem to be well taught. They looked truly civilized; read well to us, and listened to our French addresses during their supper with much propriety. There is a fine old Norman chapel on the premises, where they meet for worship; their religious instruction being under the care of a Roman Catholic chaplain. On the whole it was to me the most agreeable institution of the kind I have seen; yet wanting in the grand fundamental article of sound Christian influence and example. The Government pays a considerable part of the expense, the rest is provided for by a *Société de Patronage*.

Paris, 3d mo. 27th.

I wrote to thee last from Rouen, on first day, after our quiet little morning meeting. At three o'clock in the afternoon, Josiah Forster and I repaired to the workshops (connected with the railroad) of Buddicomb, Allcard & Co., at Chartreux, where, in a large room, we held a good open meeting, with about two hundred of the English workmen, wives and children. It was to me a time of close exercise and close ministry. The habits which these poor fellows very generally fall into, of drinking French brandy to excess, and of other dissipation, have done much to deteriorate their moral condition. They listened with much attention, and behaved quietly.

We returned to our hotel to dinner, and at seven o'clock went to the Protestant "Temple," which is a fine old Gothic building, formerly Roman Catholic, and almost like a cathedral. Josiah Forster and I looked singular enough there, sitting with our hats on, on two chairs in front of the pulpit, which would not hold us both. We found ourselves surrounded by a considerable congregation, and truly I deeply felt the weight and responsibility of our circumstances. Josiah Forster's introductory sentences were much to the point, and after some time of silence, I was enabled to address them for about an hour in French, from the 1st of Hebrews; the comparative claims of the law and the gospel; the divinity of Him by whom the latter is administered; and the necessity of looking to Him *alone* in the course of Christian experience, as the one appointed and all-sufficient Mediator. The meeting closed peacefully after prayer; and much satisfaction was expressed by Paumier, the minister, and many others. Thus our day ended well. The next morning Paumier breakfasted with us. We felt much indebted to him for his cordial help, and left a subscription for his Protestant school, which our donations in 1817 appear to have been the means of founding, or at least of greatly improving. I well remember then visiting him with thy uncles Buxton, Cunningham and Gurney; and as far as I could perceive, he is much unaltered, after a lapse of 27 years.

Paris, 4th mo. 4th.

* * * We had an interview with the Duchess of Orleans, by appointment, yesterday morning.

She received us alone at the Tuilleries in the kindest and most open manner, and interested us all very deeply. She is simple, refined, unaffected and warm hearted; of a slender frame, and sweet, pleasing countenance. She spoke very affectionately of thy aunt Fry, and after some easy friendly conversation, thy mother proposed silence, which was immediately complied with. Soon afterwards, she addressed the Duchess (who speaks and understands English well) with remarkable force and clearness; expressing the deep and tender sympathy which she had felt for her before leaving England, citing various passages of scripture relating to those sudden and terrible afflictions which are sometimes permitted, and contrasting them with others depicting the rich and abundant consolations of the gospel; declaring her belief, that, should further troubles assail her, she would be supported and comforted, quoting the 20th Psalm, "the Lord hear thee in the day of trouble," &c., and that her prayers for herself and her children were and would be answered. The scene was truly touching. I afterwards intimated that I felt led into prayer, on which the Duchess rose and shut an open door, and then quietly knelt down beside me, while I poured forth a heartfelt prayer for herself and the young Princes. Josiah Forster afterwards exhorted her to faithfulness in the maintenance of her own Christian principles, and of her covenant with her God. It was a precious meeting, one not soon to be forgotten. A very different one, but also memorable, was with Odillon Barrot, whom Josiah Forster and I visited in his cabinet. He has lost his only daughter, and his noble countenance seemed marred with grief. I asked for silence, and ministered to him in some degree of life I trust. He thanked me heartily. The Countess Pelet had sent him a letter of sympathy and religious exhortation, with the New Testament, that very morning. What a fine thing it would be, were he to become truly subject to the yoke of Christ!

Tours, 4th mo. 10th.

On the 4th, at five o'clock, Josiah Forster and I repaired to the office of the minister of Foreign Affairs, where we saw Guizot, and conversed with him some ten or fifteen minutes. He was very kind to us, and detailed the particulars of the intended measure to be introduced in the present session, not *for* but *towards* the abolition of slavery. It does not amount to much, but may nevertheless be accepted as a first step; it being clearly understood that the Government regards it only in that light. In the evening, a large company of our serious friends assembled at our hotel, about sixty in all, or somewhat more. It was a happy evening. After much conversation, we read Eph. iv., "I therefore, the prisoner of the Lord, beseech you that ye walk worthy," &c. After the reading, I had to address them at some length on charity and unity, and on some great objects which Christians can pursue, and ought to pursue together, without distinction of sect or party, namely, the abolition of slavery, the distribution of the Holy Scriptures, and the promotion of peace; observing also that all would be in vain, without the life and power of religion. Josiah Forster afterwards spoke of the actual state of Paris, its sins and its hopes. There seemed to be a flow of love and friendship towards and amongst us, when the company separated.

The next morning (sixth day) we were quite free in mind and circumstances for leaving Paris; and having taken our seats in a comfortable carriage, or rather apartment, were rolled off at a great rate on the railway for Orleans.

Angers, 4th mo. 12th.

Fourth day, the ninth, was one of lively interest. After breakfast Josiah Forster and I visited the Protestant schools, which were satisfactory. Afterwards we all three went in an open barouche, about four miles to Mettray, the famous agricultural colony for naughty boys; criminals who have escaped conviction, &c.; vagabonds transferred from La Requette, the prison for the young prisoners in Paris, and others.* There we were most kindly received by De Metz and Brettiniere, the two volunteer Directors, who showed us about for some hours. The plan is to substitute family arrangement for prison discipline; the whole society being divided into families of about forty each, occupying distinct, but nearly contiguous houses. Here they are fed, taught, lodged and governed by a *Father of the family;* no women allowed, except the Sisters of Charity in the hospital, (which I think a defect;) two *under chiefs*, and two *elder brothers*, or monitors, chosen by the other boys. They work in distinct shops, according to their respective trades; tailors, smiths, carpenters, &c., and in the gardens and fields. No punishments except dry bread and solitary confinement for a time. Nothing can exceed the happy order which appears to prevail. During the hours of recreation the *fathers of families, under chiefs*, monitors and boys, all gathered round us, with the directors and several visitors; and we were favored with a solemn meeting in the open air.

Brettiniere is a Roman Catholic, somewhat serious, and reads and explains the Scriptures to the boys. It is by far the best institution of

*See an interesting account of the Reformatory Institution at Mettray, published by Whittaker, 1853:—"The laws of France," says the writer, "permit the acquittal of children accused of crime, on the ground of their having *acted without discernment*, but they are retained under the guardianship of the State for a term of years, until they have been educated, trained in moral habits, and placed in situations in which they may earn their own livelihood by industrial labor. For the reception of children of this class, M. de Metz devised and founded at Mettray the first Agricultural colony.

the kind I ever saw as to external comfort, industry and effect. Yet one deeply feels that vital, enlightened Christianity, in the room of masses, &c., &c., is the thing wanted.

Yesterday morning, before we left Tours for Saumur, we visited the new prison on the *cellular* or solitary system. It was to me a highly interesting sight; very much resembling the Eastern Penitentiary in Philadelphia. I went to it with a feeling of dread, lest I should find it a scene of suffering. But this, with little exception, is not the case. It is admirably built and arranged, and we found the poor solitary ones generally comfortable. Several who had been in other prisons expressed their preference for their present isolation. They are here only for a year at the furthest; so that it is not solitude severe or hopeless.

Mirande, Sixth day night, 4th mo. 26th.

After the usual time of suspense, and apparent doubt and difficulty, Bordeaux flourished like a garden of flowers. Our Sabbath there was peculiarly interesting. Our little meeting in the morning was attended by a young friend named Rowntree, at Bordeaux for his health, in evident decline; also by an English family, who had received him as their inmate. It was a time of deep seriousness, and was, I trust, blessed to his soul. In the afternoon we repaired to the Casino, a large room which we had hired for our public meeting, having ventured to advertise it in the journals. We found a large promiscuous assembly ready to receive us. Peculiarly critical, though after much exercise of mind, satisfactory and relieving, was the meeting; many Roman Catholics present. I spoke on the prophecies respecting our Saviour, and the fulfilment of them as described in the new Testament; and on the divine authority of the whole Scripture; explaining and enforcing the necessity of a free and diligent perusal of it. Then showing that even this would not do, except we actually come to Christ, of whom the Scriptures testify—"Ye will not come unto me, that ye might have life." The impression made was evidently very considerable.

In the evening Josiah Forster and I repaired to the Protestant "Temple," and in a room adjoining it, met the *pasteur* Maillard and his flock, of about 150, chiefly women. He gave us a good opportunity of addressing them, and they seemed not a little warmed up on the occasion. The pastors here are rather high church; but they gradually melted down, and were all love and unity towards us before we parted. From the "Temple" we went to the house of La Harpe, a pious gentleman, whose son, the brother of the minister and professor at Geneva, is the pastor of a small Independent congregation. The young man married Dr. Malan's daughter. We found him surrounded by about twenty-five or thirty persons, to whom he was ministering. Here, also, I found an open door for service. On second day morning we had much satisfaction in visiting the Protestant schools, boys and girls, about 100 each, on the British system, and in excellent order. We addressed the children, and left our subscription. We were attended by the Inspector of all the schools of the department, whether Roman Catholic or Protestant, containing 56,000 children, himself a Protestant. Under his care, the New Testament is freely used in all these schools. It must be allowed that the French are doing much in the way of primary schools; the government insisting on them, and the towns, &c., paying for them; and I have not yet seen one which was not in good order. The *measure* of education is also a little above us; at all events, above our Norwich Lancasterian Schools.

In the evening, we again repaired to the Casino, to tell the people my West Indian story. We found a large and genteel assembly, in the greatest order, about 400 or 500 people, apparently. Nothing could exceed their willing attention. I was enabled to get through the service comfortably, so as to leave a strong impression against slavery, in this notoriously pro-slavery place; at the same time interweaving a few plain gospel truths for the benefit of the Roman Catholics. Warm and kind feeling seemed to follow this meeting. The *pasteur* Maillard and his daughter, with some others, accompanied us to the hotel. In the morning of third day, the 23d, we received a call from an enlightened Roman Catholic, who had been at the meeting, and who was very full of information on mendicity, prison-discipline, colonies for the poor, and capital punishment; taking a correct and very philanthropic view of these several subjects. * * *

We were pleased enough, after all the real *baptism* that Bordeaux had cost us, to move out of the place in peace and safety; and a journey of about thirty-five miles, brought us along a pleasant garden-like country to St. Foy. In looking back on St. Foy, I can only say, that the rapid development of our affairs there was marvellous. There is a large Protestant College in the town. The Director Pellis took up our cause, Martin soon joining him, and by eight o'clock in the evening, (we having not arrived until nearly four,) about 500 people were collected, half of them Roman Catholics. It was an excellent meeting; thirsty the soil, abundant the watering graciously permitted. I was led to a full declaration of the blessed gospel, and the congregation was remarkably hushed into silence before and after it. The next morning, after visiting the *Colonie Agricole*, we crossed the beautiful Dordogne in a boat, and saw the normal school for girls, under the care of a lady named Dufruis; it seems a valuable institution. Thence to the college, where we found 100 young Protestants under tuition, from childhood to manhood. We held a favored meeting with them, the Professors and Director. I felt much drawn

to the young people in the love of the gospel, and had much to say to them on the right method of studying the Scriptures; taking a view of the history, prophecies, doctrine and precepts. Josiah Forster also addressed them at some length. Afterwards, I took the opportunity, (having the flower of Protestant France before me, for it is, I believe, the only institution of the kind,) to impress them with sound Anti-Slavery principles. Nothing could be more lively than their attention. After a satisfactory visit to a large boys' school, and a luncheon at the inn, we left the town, a crowd of our warm-hearted friends and others surrounding us as we took our leave. Certainly their seems to be an open door for Christian labors of love at St. Foy, and the population in the surrounding district is said to be in a very awakened state, large numbers being in the practice of reading the Scriptures daily in their families. This remark applies chiefly to the Protestants, who are numerous; but the Roman Catholics are also, many of them, turning in a right direction. A drive of two hours, through a flat, but pleasant and fertile country, brought us to Berjerac, a town of 6000 or 7000 inhabitants, where there are also many Protestants. The *pasteur* Strigue had appointed the meeting at his own house, where we met about fifty people in the evening. No Friends could have desired a greater degree of outward silence than prevailed among them.

On fifth day we made an earlier start than usual, having appointed a meeting at Nerac for the evening at a distance of about 70 miles. This was a little too much, but we could not very well avoid it, and the road is capital, the country hilly and open; the people eager for tracts.

The two dear simple-hearted pastors were ready to receive us. When we entered the meeting we found hundreds of people, Protestants and Roman Catholics; and a very open time it proved. We were allowed to conduct it in our own way. It was given to me to hold out a full and free invitation to the Saviour, without distinction of nation, name, or class. The next morning the two pastors breakfasted with us, and we had afterwards a very relieving time with them. I was enabled fully to explain to them, in answer to their numerous questions, the Scriptural ground of our distinguishing views. They seemed to be in a teachable spirit, and offered no objection to our remarks, but expressed their cordial satisfaction with the visit. The points before us were the immediate and perceptible guidance of the Spirit, Baptism and the Supper, the Christian Ministry, women's preaching, Friends' Discipline, &c. We left the place with easy, happy minds, and after an agreeable journey, passing through the old picturesque town of Auch, arrived at Mirande.

Montauban, 5th mo. 5th.

I am glad to have a quiet hour this morning to fetch up my journal after our heart-searching, yet comforting little meeting in our hotel. We have some important engagements in prospect; a public meeting for worship this evening, a meeting with the students to-morrow at one o'clock, and one on Anti-Slavery and the West Indies to-morrow evening.

Our meeting on First day evening was held in the Protestant "Temple," used by both English and French, and was a very favored one. I have seldom felt a greater relief of mind in the full declaration of the gospel of our Holy Redeemer. First, on the divine character; and secondly, on the ground and nature of the spiritual government of Christ. The unction was graciously permitted to flow for our help in the needful hour; and this was remarkably the case the next morning, in our sitting with our friends.

After a long and very tedious journey through a fertile and diversified country, we arrived at Toulouse. Our kind friends, the three brothers Courtois, had prepared accommodation for us at a clean and comfortable abode in a narrow street. Toulouse is composed of such, its 80,000 inhabitants being much crowded, and is rather unusually destitute of outward charms. Frank, Louis and Armande Courtois, are remarkable men; bankers in good reputation, but devoted, heart and hand, to every good word and work. They have a book society, which includes 2000 libraries in different parts of France; they publishing the books at Toulouse, all for edification. They have also three Protestant schools (for boys, girls and infants) under their care, and hold two or three meetings for worship and instruction, every week, in a humble chapel attached to their house; they have been engaged in public controversy with the Bishop of Toulouse, who had foolishly challenged the Protestant versions of Scripture; and lastly have founded the Asylum at Saverdun, for orphan and otherwise destitute Protestants boys, about eighty in number. These truly Christian young men are blessed with Christian wives, and they all live together in one large house, occupying a whole court. They have a pious mother who is English; and their uncles, who reside near them, are of the same mind and purpose as themselves. Thus, this family, so well known in the religious world, are the centre of action for all good purposes in the south of France; and are aided by Chabrand, one of the pastors of Toulouse, and by Adolphe Monod and De Félice, two evangelical professors at the university at this place.* It is really a privilege to have made an acquaintance, I might truly say, to have formed a friendship, with such a family. They had appointed a meeting for us in their own chapel for eight

* The letter, it will be observed, is dated at Montauban.

o'clock in the evening, which was much crowded and ended well.

Paris, Hotel Bedford, 5th mo. 14th.

Here we are once more, just for this single day, preparing for our flight homeward. We have many mercies to recount in the retrospect of the last week or ten days. No place has proved more interesting to us than Montauban. I had long felt a wish to go there, and a drawing of Christian love and interest towards the young men of the university, (all studying for the ministry,) and the professors. Of the latter there are six. Marzial, the evangelical pastor of the town, freely gave up his evening meeting on first day to us. It was held in a large schoolroom attached to the "Temple," and proved an occasion of much interest; many of the students were there, and I trust that some divine help was graciously afforded, as I endeavored to develop the doctrines contained in our Lord's words in the last chapter of the Revelation—"Behold I come quickly. I am the *root* and the *offspring* of David," &c. The dear old pastor, when prayer had been offered, concluded the meeting with a paternal blessing, and we afterwards spent an hour with a company of Christian friends, at Monod's.

The next day was one of peculiar interest, Monod breakfasted with us; and we had afterwards some intimate conversation with him. His duties at the University are very much of a paternal character; and the students seem to gather round him. They were summoned to his house, to meet us, at one o'clock. I walked with the students in the shady garden, amidst the ceaseless songs of the nightingales, and quite enjoyed myself. We then settled down in a truly quiet, solemn meeting. I had much to say to them, for my mind and heart were full towards them. The danger of adding to the truth, and building on the one foundation with wood, hay and stubble; the still greater danger of taking away from the truth, and especially of depriving it of its fundamental pillars; the awful punishment of this, the taking away of our names from "the book of life;" the true preparation for the ministry of the gospel, even the baptism of the Holy Ghost, and of fire; and the necessity of a constant dependence on the divine anointing, as the great qualification for the work. Much seriousness and solemnity prevailed. * * I can hardly describe the relief which I felt when it was over.

(To be continued.)

He that makes anything his chief good wherein virtue, reason and humanity do not bear a part, can never do the duties of either friendship, justice or liberality.—*Cicero.*

The world was not made in a day, neither can any hope to gain wealth by sudden effort; for the sudden efforts that are now-a-days made are not a whit better than none at all.

Notice of MARTHA LUCY PEASE, *of Bristol, England, who died 11th mo. 29th,* 1853, *aged* 29 *years.*

(Concluded from page 662.)

Bruce Grove, Twelfth month 28th, 1848. "I rejoice to be here again; and on my return, the words arose in my mind, 'what shall I render unto the Lord for all his benefits towards me.' I feel such an unprofitable servant, so often departing from the path in which He would lead me, and yet he is pleased again and again to visit me with his love, and to whisper peace to my weary soul; 'It is I, be not afraid.' O! He will carry us through all as we keep close to him, and in the end, if we be permitted to see the glory of his salvation, and the words 'well done' are addressed to us, all the trials and crosses of this fleeting scene will sink as nothing before our view."

Fifth month 2d, 1849. "I often, my dear cousin, bear thee in mind, and feel nearly and tenderly united to thee. Mayest thou be upheld through all thy steppings. Firm seems my belief, that He who has thus far been thy leader and helper, will be thy rock and support to the end. O, He is such a gracious Master, such a tender Father! chiding so gently, rewarding so richly! Methinks it is little to give up all for such wages; though truly the struggle is often severe, and the flesh so weak."

Constrained by the love of Christ, and making the discipline of her own heart her daily care, as by these records of her inner life, appears evident; and cultivating that charity which beareth —believeth—hopeth—endureth—and "*is kind;*" she possessed, at the same time, a good insight into general character, and never connived at what she deemed wrong in others. Aptly applying to their actions, when circumstances required it, those principles of Christian integrity and justice by which she was herself governed, she was bold in reproving the untruthful and the unjust, especially when espousing the cause of the defamed and the oppressed.

Frequent changes of residence, though favorable to the formation of her character in some respects, were a disadvantage in others. She could not engage in any regular, systematic plan of usefulness among the poor, towards whom her sympathies were largely extended. When about nineteen, however, she undertook a Bible district, and engaged in domiciliary visitation among the poor in her own neighborhood. Unfailing kindness, urbanity, sound judgment, with tender sympathy and generosity towards real distress, were marked features in her character, and rendered her a valued co-adjutor, and a true friend to the outcast and afflicted.

She was married in the spring of 1850, and in the summer of 1852 removed, with her husband and family, from the neighborhood of Leeds to Henbury, near Bristol. After about two years of residence in that beautiful part of

the country, when the cup of happiness seemed full to overflowing, and the mercies of their Heavenly Father were often acknowledged with heartfelt thankfulness, it pleased Him who doeth all things well to overcast the scene, and visit with intensest sorrow the happy home, by taking away, in the midst of added joy and hope, the beloved wife and mother.

Her infant boy was about three weeks old, when she was seized with her last illness; and in two weeks more, she had fled to that rest and peace in the bosom of her Saviour, which she had so long, by faith, anticipated.

Immediately after the attack, which was attended with severe pain, and laid her almost prostrate, she was placed on a sofa, where she remained for forty-nine hours, in imminent danger. Her quiet submission, amidst much bodily suffering, was very striking. Her sweetness of temper, even then, did not fail her. Years of habitual self-control, in prayerful dependence upon the great Exemplar, had made lowliness and meekness, thankfulness and cheerful contentment under all circumstances, seem to those around her to be almost her very nature. She did not belie herself, even in these trying hours. He who had been the strength of her life, was her light and her salvation, her comfort in all her tribulation. *She* was the one who exhibited most entirely an abiding in the will of God. She remained uniformly placid and trustful. "Calm in the bosom of her God," she waited His time. "My times are in Thy hands;" "Thou wilt never leave me, nor forsake me;" "All my springs are in Thee;" was the language of her heart, in substance often expressed. At her own request, the twenty-third psalm, and many favorite hymns, were often read to her. For hours, almost nights together, her time was thus passed; patience, peace, thankfulness, prayer, faith, hope, were the atmosphere of her death-bed scene.

At length the case became quite hopeless; her strength sank, and the cold finger of death was laid upon her brow. On one occasion, and on one only, did she shed tears, or utter a single expression of lingering wish to stay. They were a mother's tears: the remembrance of her children was more than she could bear. The tender tie of parental love could not be severed without a conflict. Perceiving, in its full force, the closing scene drawing nigh, a glow of deep emotion suffused her expressive features; little was said, but tears gently, quickly flowed.

After a little, recovering her self-possession, she said—"I feel it so *very* hard to give up my children;" and soon after—"but my faith is *very strong*." "That thou wilt recover?" was asked; "No," she added emphatically, "in my Saviour." After some further remarks, she wished to have read to her the account of our Saviour in the garden of Gethsemane. To this she listened with deep attention, and afterwards seemed to lay all her dearest earthly treasures at the Divine footstool, and in the spirit of holy acquiescence to say—"Thy will be done."

This was on First-day morning. She continued calm during the day; her bodily powers gradually becoming enfeebled, but with mind clear to the very last, she patiently waited the dawning of eternal day in the paradise of God. "Can no more be done?" she said, within a few hours of her decease; and, on receiving a reply in the negative, she seemed with confiding trust to await the summons. Perfect composure, and a most impressive sweetness of expression, overspread her countenance. It was a solemn moment—of prayer—of joy. The last message was inaudible; a gentle sigh heaved the breast—life forsook the perishable clay—the spirit returned to God who gave it.—*Annual Monitor.*

LONDON YEARLY MEETING.

(Concluded from page 667.)

Second-day, Fifth month 28th.—The Queries were proceeded with at this sitting as far as "Norfolk, Cambridge, and Hants." A long and deeply interesting testimony was read concerning our late dear Friend William Forster, also a minute concerning him from Friendsville Meeting of Friends, Tennessee, United States. The reading of these documents was followed by several valuable communications from Friends in the ministry, referring to the devotedness of our departed friend—his early dedication to the cause of his Lord and Master—his humility and faithfulness. John Hodgkin adverted to the great value of William Forster's services to the Yearly Meeting—the weight of his counsel, the savor of his spirit. He had seldom known one who so fully maintained and so uniformly supported the all-important doctrine of the atonement of our Lord and Saviour Jesus Christ, and at the same time bore so clear and complete and emphatic a testimony to the influence of the Holy Spirit, as absolutely necessary to the soul's purification.

Third-day.—The reading of the answers to the Queries was concluded, and a testimony concerning the late Lydia Ann Barclay, from Aberdeen Monthly Meeting, was read.

Fourth-day.—The meetings for worship were held in the morning, as usual. In the afternoon the consideration of the state of the Society was again entered upon, and the Temperance question obtained considerable attention. Several Friends alluded at length to the circumstance of Friends being engaged in the manufacturing and sale of intoxicating liquors, and urged that if the Meeting were not prepared to adopt a curb upon the subject, there should, at least, be some allusion to it in the general epistle, and Friends be strongly advised against having anything to do with the making or sale of intoxicating liquors. Samuel Bowly would be glad if the Meeting thought right to insert a paragraph on the sub-

ject in the Epistle, but he strongly deprecated anything like disciplinary proceedings in the matter. The cause had made very great progress in our Society, and he believed this was owing, in no small degree, to the absence of such proceedings, and the maintenance of the principles deemed by many to be so important to the welfare of mankind, in a faithful yet charitable spirit. Several Friends expressed similar views and the subject was dropped.

Propositions were then read from the Quarterly Meetings of Yorkshire and Durham, in reference to the present requirements of the regulations of the Society in cases of marriage. Both propositions suggested the alteration of the rules, so far as to dispense with the presence of the woman Friend, at what is called "passing the meeting." That the man Friend should be still required to notify his intentions in person, at his own monthly meeting, and to produce the certificates at present required of the consent of all parties concerned.

The subject was referred to the large Committee.

The Clerk then proceeded to read the Minutes of last Yearly Meeting, one of the first of which was the reference to the Meeting for Sufferings, of the subject of "lay impropriate tithe rentcharge," &c. The Minute from the conference called by that Meeting was read.

Some discussion followed. But it was at last decided to receive and adopt the report, and to refer to a select committee the preparation of a minute to embody the report, with suggestions for carrying out the same.

On *Fifth-day* a minute was brought in from the Meeting for Sufferings, recommending that ministers on arriving from America with certificates should, if not inconsistent with their apprehensions of religious duty elsewhere, proceed at once to London to have their certificates verified, and receive from Friends any needful assistance in the prosecution of their services. The minute, after considerable discussion, was agreed to.

The large Committee sat at four P.M.; and, after a discussion on the proposition from York and Durham, for alterations in the rules relative to the presentation of marriages, agreed to recommend the Yearly Meeting to assent to alter our rules as proposed.

Sixth-day.—A lengthened document was read from the large Committee, which it was proposed to send to both the Yearly Meetings of Ohio. It contained a pretty full statement of the proceedings of the Yearly Meeting in reference to the painful division in that country, and the circumstances attending the decision to which it had arrived. It was an elaborate and able document, and was generally approved by the Meeting. A Friend expressed his regret that the Meeting had seen it right to take any step in this weighty matter, and thought it would have been wiser not to have acknowledged either of the Yearly Meetings of Ohio. Another Friend followed in the same strain; when a Friend deprecated the attempt to revive a discussion which had been fairly and fully entertained and decided upon. It was then agreed to read the document over again, paragraph by paragraph; and after some discussion on minor points, it was adopted, with the general approval and unity of Friends.

In the afternoon, this document was sent to the women's meeting, for their information.

The minutes of the Meeting for Sufferings were entered upon, and an Epistle read to and from the Friends of Stavanger in Norway; also an Epistle from and to the Meeting for Sufferings in Philadelphia. A report respecting Friends at Pyrmont and Minden, and in the south of France. Some discussion took place on a report of Friends settled in Australia, said by Robert Forster to amount to more than 400, especially in reference to the amount of care expected to be bestowed by monthly meetings in the case of members settled in that country.

At a previous part of this sitting, the subject of altering the rules in reference to marriage was brought forward from the large committee.

It was recommended to the Yearly Meeting by the Committee to dispense with the appearance of the woman Friend, at the time of presenting an intention of marriage. The report of the Committee was adopted by the Meeting, and the Meeting for Sufferings directed to propose, at the next Yearly Meeting, such modification of the rules as should be necessary, so as to carry out the decision of the meeting. Until next Yearly Meeting the practice of the Society in respect to marriage, will be the same as heretofore.

Seventh-day.—The Epistle to Friends in Ireland, and those to the various Yearly Meetings in America, were read and considered.

A postscript was read to the Epistle of New York, referring to the death, under "afflicting circumstances," of our late dear friend, Mahlon Day, and expressive of sympathy with his bereaved family, and the meeting of which he was a member. Before reading the General Epistle, several communications in the ministry were offered. Josiah Forster thought that in looking back on the proceedings of the Yearly Meeting, the degree of brotherly love which had prevailed, the covering of solemnity which from time to time overspread our assembly, we might reverently acknowledge these as tokens of Divine favor, and he hoped the clerk would be encouraged to allude to this in the closing minute. Thomas Pumphrey acknowledged to have come to this meeting with no small amount of anxious thought, and, knowing some of the subjects which would claim attention, with not a little of fear. He was thankful to acknowledge that his fears had been removed, his doubts dissipated,

and his faith confirmed. The brotherly condescension, and what he might call true Christian courtesy, which had prevailed during the discussion of subjects of more than common importance, had been a comfort and satisfaction to his mind. John Pease spoke to a similar effect. The General Epistle was then read, and after a few slight alterations, was passed and signed as usual. The Clerk read the minute of adjournment, which gratefully acknowledged the evidences of Divine favor and condescension which had been experienced by Friends during the sittings of the Yearly Meeting, and the important business brought before it.

After a solemn pause the meeting separated. Thus closed a Yearly Meeting of unusual length, and, in some respects, of unusual interest and importance.

FRIENDS' REVIEW.

PHILADELPHIA, SEVENTH MONTH 7, 1855.

As it is intended that this periodical shall be a repository for such documents of the Society as are likely to be generally interesting, we have, in the present number, allotted considerable space to the exposition which Friends of London Yearly Meeting have given of their proceedings in relation to the late division in Ohio Yearly Meeting. As the accounts previously published, including the notice contained in the present number, were actually printed, or in the hands of the printer, before this document was received, some repetition became unavoidable. On such a document, emanating from such a source, it would be useless, if not impertinent, to offer an extended comment. Perhaps some readers may be inclined to attach more force than properly belongs to it, to the intimation, cautiously and modestly given, that the proceedings of the Friends who constitute the Yearly Meeting of which Jonathan Binns was Clerk, were not in all respects what they could have approved; for it may be fairly questioned whether, under the peculiar circumstances of the case, and amidst the difficulties that surrounded them, any course could have been pursued which would have commanded the entire approbation of all.

It is sincerely to be hoped that the recommendation contained in this document, that Friends of Ohio Yearly Meeting will exercise towards those who have separated from them, all the love and Christian forbearance compatible with the maintenance of the discipline of the Society, may be duly regarded.

Died,—Of cholera, on the 14th of last month, in the Shawnee Nation, Kansas Territory, David Mendenhall, in the 39th year of his age, a member of Richland Monthly Meeting, Indiana. He emigrated to Kansas last spring, and has left a wife and seven children to mourn his loss in a strange land.

——, At his residence near Mount Pleasant, Ohio, of inflammation of the lungs, on the 22d of Fourth month last, Joseph Parker, in the 78th year of his age, an esteemed member of Short Creek Monthly Meeting.

——, In Dartmouth, Mass., on the 21st of Fourth month last, Mary Morton, widow of the late George Morton, in the 85th year of her age—a member of Dartmouth Monthly Meeting. Her friends have the consoling evidence that her end was in peace.

——, At his residence in Yadkin Co., N. C., on the 3d ult., John Hutchens, a minister and member of Deep Creek Monthly Meeting, in the 78th year of his age. He was subjected, during the last eleven days of his life, to much suffering, which he bore with patience and resignation.

——, In Guilford Co., N. C., on the 16th of Second month last, of pulmonary disease, Jeremiah S. Piggott, Jr., son of Jeremiah and Hannah Piggott, in the 23d year of his age.

A STATEMENT

OF THE

PROCEEDINGS OF THE YEARLY MEETING,

Held in London, 1855,

In reference to the division in Ohio Yearly Meeting.

This Meeting has been closely occupied in deliberations on the subject of the painful division amongst our Friends of Ohio Yearly Meeting, brought before us by documents received from them. The result of these deliberations is embodied in the following statement, inserted on the records of this Meeting; and it is concluded to transmit copies of it to our Quarterly and Monthly Meetings, and also to the several Yearly Meetings with which we are in correspondence.

In thus forwarding the document, we feel engaged to give forth a word of caution to our own Members, that they seek to maintain a watchful and quiet mind; guarding against the receiving and circulating of rumors calculated, however unintentionally, to foster a party spirit, and endeavoring to cherish that candor and charity which so highly becomes the Christian. As a watchword against anything tending to divide or separate amongst us, may they remember the language of the Apostle,—"Let him that thinketh he standeth take heed lest he fall."

Signed in and on behalf of the Yearly Meeting, held in London by adjournments, from the 23d of the Fifth month to the 2d of the Sixth inclusive, 1855. Joseph Thorp,

Clerk to the Meeting this year.

STATEMENT.

In the course of the usual business of this Meeting, at its first sitting [on Fourth-day morn-

ing, the 23d of Fifth Month] two Epistles were presented to it, each purporting to come from Ohio Yearly Meeting of Friends, one of them signed by Jonathan Binns, as Clerk, and authenticated by Isaac Parker, one of our Correspondents in Ohio; and the other signed by Benjamin Hoyle, as Clerk, and authenticated by him, he being our only other Correspondent in Ohio; and both Epistles being regularly transmitted to our Correspondents in London for Ohio Yearly Meeting.

Two Epistles addressed to our Women's Yearly Meeting, each purporting to come from Ohio Yearly Meeting of Women Friends, one signed by Jane M. Plummer, as Clerk, and the other by Rachel E. Patterson, as Clerk, and similarly transmitted, were also presented to us.

The four Epistles were, without being read, referred to the Committee on Epistles for investigation. This Committee, when appointed to answer the Foreign Epistles, usually consists of the representatives and other members of the Yearly Meeting, agreeably to the limited definition of that term, contained in our Rules of Discipline,* [namely, acknowledged ministers, appointed elders and correspondents:] but from the interest which the circumstances of the case have awakened amongst Friends, it was concluded that the Committee should be open to the attendance of all Friends who inclined to be present.

The Committee met in the afternoon of the same day, and read the two Epistles addressed to this Meeting by the two bodies purporting to be Ohio Yearly Meeting, and the printed minutes of those bodies, so far as they referred to the separation which has taken place in Ohio, together with the documents in relation thereto, issued by their respective Meetings for Sufferings. They also read the printed minutes of Indiana, Baltimore and North Carolina Yearly Meetings, describing their deliberations and conclusions thereon. At that sitting of the Committee, and at two long sittings thereof, held on the following day, [Fifth-day, the 24th,] the subject was very deliberately and patiently considered: and the result was, the conclusion to recommend to the Yearly Meeting that it should accept the Epistle signed by Jonathan Binns, as Clerk, and transmit to our Women's Yearly Meeting the Epistle signed by Jane M. Plummer, as Clerk.

This Meeting again assembled on the following afternoon, [Sixth-day, the 25th—the morning being occupied with the Meetings for Worship:] and notwithstanding so much time had been devoted to the subject in the Committee, it was deliberated upon in the Meeting at large, not without a serious sense of the very painful duty thus imposed upon it. After a sitting of about four hours, the recommendation of the Committee was adopted as the judgment of the Yearly Meeting, and the Epistle signed by Jonathan Binns was read and referred to the Committee on Epistles to prepare an answer to it; and the Epistle signed by Jane M. Plummer was directed to be sent to our Women's Yearly Meeting.

On a question of such importance to our Society at large, it is proper to record that much brotherly confidence and condescension have marked the deliberations both in the Committee and in this Meeting; and whilst, among the very large number of Friends who took part therein, considerable difference of view existed, mainly as to the course of procedure, it may be stated (without assuming therefrom that no such opinion was entertained,) that no proposal was made for accepting as the Epistle of Ohio Yearly Meeting, the Epistle signed by Benjamin Hoyle.

We, moreover, think it right that our proceedings in the present case should be accompanied by a statement of our past conduct and present views, in reference to the afflictive divisions amongst our dear Friends in America, as well as of our concern for the restoration of harmony and true unity in the land; believing that such a statement may be of importance as a record for time to come, and may be not without its use for our own members, as well as for our friends in America, including those with whom we have at present no epistolary intercourse.

It is a principle with this Yearly Meeting that the several American Yearly Meetings with which it is in correspondence are independent bodies, whose deliberations and decisions in the exercise of the discipline towards their own members and subordinate meetings are to be regarded as final, and not to be interfered with. In 1846, this Meeting accordingly decided that it could not hold any correspondence with those individuals who, in 1845, had separated themselves from New England Yearly Meeting, and who, together with several of the disowned members of that Yearly Meeting, had attempted to form themselves into a Yearly Meeting. The course of action of this Meeting, of our Meeting for Sufferings, and of our subordinate Quarterly and Monthly Meetings, has ever since been uniform and consistent with that decision. Our epistolary correspondence with the Yearly Meeting of New England has continued unbroken; the certificates of ministers from that Meeting travelling in this land, have been uniformly authenticated by our Meeting for Sufferings, and recorded by this Meeting and its subordinate Meetings, and these gospel messengers have been received with brotherly openness, and sped on their way. Proper guards have at the same time been placed on the intrusion of any who were connected with the body that had separated from that Yearly Meeting, as appears by the correspondence between our Meeting for Sufferings and that of New England, and by the minutes of our Meeting for Sufferings, read at

Page 124, line 9.

our last Yearly Meeting, in reference to the visit of an individual so circumstanced to this land.

Our friends of Ohio Yearly Meeting, under the influence, we cannot but fear, of views and feelings which have now resulted in the division which has taken place within their limits, pursued a very different course. They declined to correspond with New England Yearly Meeting, and in various ways manifested that their sympathies were in a greater or less degree with the body who have separated from it. In 1851, we not only addressed a General Epistle to all our brethren on the American continent, sympathizing with them in their difficulties, and counselling them to avoid all that could tend to separate one Yearly Meeting from another; but in our Epistle of that year to Ohio, we commended to our dear friends there, the maintenance of a correspondence with all the other Yearly Meetings on their side of the water, and expressed our sense of the value of guarding against a spirit of jealousy and distrust. And our beloved Friends of other Yearly Meetings have labored earnestly in the same cause.

Painful are the proofs which have now been brought before us of the countenance given, year after year, in the Yearly Meeting of Ohio, to the attendance of persons disowned by Friends of New England Yearly Meeting, or connected with the body who have separated therefrom, and whom, upon the principles above referred to, we cannot consider as any longer forming part of our Religious Society. Such proceedings are, in our view, a serious infraction of our wholesome Christian order, and a breach of the bond by which one Yearly Meeting is connected with another. The sad effects of this state of things, in the conducting of the affairs of Ohio Yearly Meeting, is but too manifest from the printed minutes of both bodies in 1854. And in the Epistle signed by Jonathan Binns, there is equally sorrowful evidence, that the like, and even greater evils, had ensued in many of the subordinate meetings.

The desire consistently to carry out the principles of Christian order which have regulated our own course of action, and to counteract, as far as our example and influence may extend, the disorganizing tendencies that have so painfully manifested themselves, not only in Ohio, but also in several other of the American Yearly Meetings, has led us to accept the Epistle signed by Jonathan Binns, under the conviction that the Friends whom he represents have been, and are, acting most in accordance with the course which this meeting adopted in 1846, and which it has ever since pursued. Yet, in so doing, we would not be understood as implying that the proceedings of that body (though we speak it with tenderness, and with sympathy for the peculiar difficulties of their position) have been, in all respects, such as we could approve, were it our place to pronounce an opinion thereon. The grounds on which our conclusion to accept the Epistle signed by Jonathan Binns is based, are at least as fully applicable in favor of accepting the Epistle of the Yearly Meeting of Women Friends, signed by Jane M. Plummer.

In a question of so much delicacy and difficulty as the decision which of two bodies to recognize, (where the separation does not profess to rest on a difference in fundamental doctrines,) it is a satisfaction to us to know that the step which we have taken is in harmony with the judgment of a very large proportion of our dear Friends on the American continent, comprising three out of the four other Yearly Meetings who have already had the subject brought before them.

Though we have thus felt ourselves called upon to act with decision and without delay in determining the course which we ourselves should take, by at once corresponding with Friends of the Yearly Meeting of which Jonathan Binns acted as Clerk, and endeavoring to uphold their hands in the trying and arduous circumstances in which they are placed, it would indeed be to our comfort and joy to see a re-union effected between the two portions of that body in Ohio with whom we have corresponded ever since its establishment as a Yearly Meeting in 1813, and to be able once more to salute them as a whole in the language of the apostle, with which we closed our first address to them, to which we have at this time recurred, not without feelings of tender interest and emotion:—"Be perfect, be of good comfort, be of one mind, live in peace, and the God of love and peace shall be with you."

Our hope that such a consummation may yet be effected is not entirely extinguished. Oh that we could so effectually plead with those of our Friends in Ohio, with whom we do not now correspond, as to induce them in love for the Truth, and for the unity of the brethren, to lay aside all that may have tended to separate them from full Christian intercourse with the body of Friends in New England and in this country. Then, we believe, they would be brought to feel that there is no substantial obstruction to their being again associated with those Friends within the limits of Ohio Yearly Meeting, from whom they are now separated.

Nor do we deem it inconsistent with the principle which we have so fully recognised, of the mutual independence of one Yearly Meeting upon another in all matters connected with its internal discipline, to express, in the liberty which there is in the Truth, yet with brotherly deference, the trust which we entertain, that our dear Friends of Ohio, whom we have recognized in a Yearly Meeting capacity, will be enabled to exercise much forbearance towards those who are at present separated from them, and especially that in their Monthly Meetings they will not be hasty to put in force the discipline towards those who, with a little patience and love, might be

induced to reunite with them in their meetings for worship, and to return to full Christian fellowship and unity in all respects.

As motives for re-union, and as a watchword both to ourselves and to our dear American Friends, we deem it not unsuitable at this time to give expression to some of our views in reference to Christian unity in the church, and to the evils of separation and division.

"One is your Master, even Christ, and all ye are brethren." How comprehensive is this blessed truth in its application to all of every name, who, loving the Lord Jesus Christ in sincerity, are living members of his church upon earth. Whilst not presuming authoritatively to determine who are truly the living members of this church, it is obvious that those who are bound together by one common faith, and by one system of Christian discipline not of mere human arrangement, and who emphatically recognize the supreme authority of Christ as the only Head of his Church, should be earnest in spirit that they may be really brethren in Him, subject one to another in love, honoring Christ with a single heart as their only rightful Lord, and ready to honor one in another that which is of Him.

When we turn, on the other hand, to the present division in Ohio, and to some of those which have taken place in America of later years, sorrow fills our hearts at the severance one from another of brethren and sisters, who in years that are long since past have faithfully and unitedly labored in the service of the Gospel, and the maintenance of our various religious testimonies. We afresh feel that such divisions are desolating and withering in their effects. They tend to obstruct the right exercise of the different gifts, natural and spiritual, bestowed on the several members, for the good of the whole; to divert the mind from that individual exercise, both for its own welfare and that of its brethren, which ought to be maintained in humility and the fear of the Lord; and to occupy it with matters of controversy, and even with questions of a mere personal or party character, evils against which the Apostle Paul so emphatically warned his Corinthian converts.

What difficulties, too, have already been produced by these mutual jealousies and divisions, in the transfer of membership, and in reference to proceedings in marriage; difficulties which will probably be greatly increased, especially in districts where migration is so frequent as it is in some of the Western States.

How does this contrast with that harmonious and brotherly interchange of membership, and of every privilege incident to it, which was so beautifully established amongst us as one great family in the Truth, under the harmonizing influence of the love of Christ, and which was for so many generations maintained without interruption!

Nor can we be unmindful of the injurious effect of these things upon the young and inexperienced; of the awful danger lest divisions among those who should be shepherds of the flock may cause some of the precious lambs, for whom Christ, died to be scattered, and not only their attachment to our own religious Society impaired, but their trust in the guidance of the blessed Spirit of Truth shaken, and their faith in the Gospel of Christ endangered.

Never before, if we except the great doctrinal secession of 1827 and 1828, have we had presented to us as a Yearly Meeting, such distressing evidence of the want of harmony and mutual confidence, and of the wide-spread tendency to separation and disorganization, on a smaller or larger scale, in different parts of the Society of Friends in America.

We desire not to shrink from bearing our part, as Christian brethren, both in the sorrow and in the humiliation of the day. We are ready to say, Let us "come with weeping and with supplications" before the Lord; "the family of the house of David apart, and their wives apart; the family of the house of Levi apart, and their wives apart;" "all the families that remain, every family apart, and their wives apart;" to the "fountain opened to the house of David and to the inhabitants of Jerusalem," let us all come with abasedness of heart, yet in faith and hope. If these feelings of tenderness and prostration of spirit had their proper place, we have faith to believe, that a way would be opened, not only for those in Ohio, but for all elsewhere within the limits of the several American Yearly Meetings who are now separated one from another in worship and discipline, though professing the same Christian principles, to be reunited in outward fellowship, and brought harmoniously to labor together for the advancement and spreading of the truth.

Thus might the whole body of Friends in North America yet take a place in the western world, which their present circumstances prevent their occupying, but which, in the condescending goodness of the Lord Almighty, we believe He would both prepare for them and abundantly qualify them to fill, to his glory and to the promotion of the temporal and spiritual welfare of their countrymen at large.

Before we conclude, we think it right to observe that, in adverting to the separation of Ohio and the other divisions which have taken place among Friends in America subsequently to the secession of 1828, we have not spoken of them as connected with any differences in matters of faith, and we desire not in any wise to be found judging our brethren herein; yet we deem it not unsuitable, on such an occasion as the present, to declare for ourselves our own unshaken attachment to all the great and glorious truths of the Gospel of our Lord and Saviour Jesus Christ, as set forth in Holy Scripture.

In the year 1829, in sympathy with faithful brethren in the United States, and with the view of strengthening their hands, when our Society in that land was exposed to grievous inroads from an unbelieving spirit, we thought it right to put forth a declaration of our Christian doctrines: and in our printed General Epistle of the following year a further testimony was inserted to the same blessed truths.—(See *Appendix.*)

Those great and immutable truths were precious to our faithful predecessors from the rise of our Society down to our own time; and to their Christian faith, doctrines, and testimonies we adhere. We honor their memory and we desire to imitate their faithfulness.

After having thus stood by our brethren in America in the breach when they were assailed, it has grieved us that imputations of holding unsound doctrines, and of departing from the faith of our forefathers, should have been so often made against Friends in this country by some under our name in that land. For the sake of all under the name of Friends throughout the United States of America, for the sake of those blessed doctrines and principles which under the power of the Lord's Spirit, we were raised up to support, but, above all, for the love of Christ our Saviour—we entreat that henceforward all may desist from these insinuations, which tend but to weaken, to divide, and to scatter.

We, moreover, think it right in this place to express our conviction that, under present circumstances, few things are more likely to interfere with the restoration of unity and with the right exercise of a calm and sound judgment in the affairs of the Church under the guidance of its Holy Head, than the circulation of pamphlets and writings advocating in a party spirit the views taken on the one side or the other of the questions now agitating the body.

On the other hand, in the conviction that the dissensions which are at present so widely spread in some of the American Yearly Meetings, have been greatly promoted by the painful suspension for several years past, on the part of some of them, of that epistolary intercourse which formerly subsisted between them, we are persuaded that the renewal and maintenance of this correspondence in brotherly confidence, would be one of the surest evidences of a return to a sounder condition in the body at large, and would be a powerful means, under the Divine blessing, of assisting to remedy the existing divisions, and guarding against the recurrence of these evils.

In conclusion, may we ever bear in mind, that "except the Lord build the house, they labor in vain that build it; except the Lord keep the city the watchman waketh but in vain." May He who hath loved the Church and given himself for it, condescend to own the travail of our spirits for the prosperity of our beloved Religious Society as a part of this his heritage, and grant that we may, as a united body, though outwardly far separated one from another on this earth, be found walking together in the fear of the Lord and in the comfort of the Holy Ghost, maintaining through his gracious assistance the unity of the Spirit in the bond of peace.

Extracted from the Minutes of the Yearly Meeting.

JAMES BOWDEN,
Recording Clerk.

APPENDIX.

Extract from the Minutes of the Yearly Meeting, 1829.

This Meeting has been introduced into a feeling of much sympathy and brotherly love for our brethren on the American Continent. We have heard, with deep concern and sorrow, of the close trials to which they have been subjected by the diffusion of anti-christian doctrines among them; and we consider it to be a duty to disclaim, and we hereby do disclaim all connexion, as a religious society, with any meetings for the purpose of worship or discipline, which have been established, or which are upheld, by those who have embraced such anti-christian doctrines.

And in order to prevent any misapprehension as to our views, we feel ourselves called upon, at this time, to avow our belief in the inspiration and Divine authority of the Old and New Testament.

We further believe, that the promise made after the transgression of our first parents, in the consequences of whose fall all the posterity of Adam are involved, that the seed of the woman shall bruise the head of the serpent; and the declaration unto Abraham, "In thy seed shall all the nations of the earth be blessed," had a direct reference to the coming in the flesh of the Lord Jesus Christ. To Him, also, did the prophet Isaiah bear testimony, when he declared, "Unto us a child is born, unto us a son is given; and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, the Mighty God, the everlasting Father, the Prince of Peace: of the increase of his government and peace there shall be no end." And again, the same prophet spoke of Him when he said, "Surely He hath borne our griefs, and carried our sorrows: yet we did esteem Him stricken, smitten of God, and afflicted; but He was wounded for our transgressions: He was bruised for our iniquities: the chastisement of our peace was upon Him: and with his stripes we are healed." The same blessed Redeemer is emphatically denominated by the prophet Jeremiah, "THE LORD OUR RIGHTEOUSNESS."

At that period, and in that miraculous manner which God in his perfect wisdom saw fit, the promised Messiah appeared personally upon earth, when "He took not on Him the nature of angels; but He took on Him the seed of Abraham." "He was in all points tempted like as

we are, yet without sin." Having finished the work which was given Him to do, He gave himself for us an offering and a sacrifice to God. He tasted death for every man. "He is the propitiation for our sins: and not for ours only, but also for the sins of the whole world." "We have redemption through his blood, even the forgiveness of sins." He passed into the heavens: and being the brightness of the glory of God, "and the express image of his person, and upholding all things by the word of his power, when He had by himself purged our sins, sat down on the right hand of the Majesty on high;" and ever liveth to make intercession for us.

It is by the Lord Jesus Christ that the world will be judged in righteousness. He is the mediator of the new covenant; "the image of the invisible God, the first-born of every creature: for by Him are all things created that are in heaven and that are in earth, visible and invisible, whether they be thrones, or dominions, principalities or powers: all things are created by Him, and for Him: and He is before all things: and by Him all things consist." "In Him dwelleth all the fulness of the Godhead bodily," and to Him did the evangelist bear testimony when he said, "In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by Him; and without Him was not anything made that was made. In Him was life, and the life was the light of men." "He was the true light, which lighteth every man that cometh into the world."

Our blessed Lord himself spoke of his perpetual dominion and power in his church, when He said, "My sheep hear my voice, and I know them, and they follow me; and I give unto them eternal life;" and when describing the spiritual food which he bestoweth on the true believers, He declared, "I am the bread of life; he that cometh to me shall never hunger, and he that believeth on me shall never thirst." He spoke, also, of the saving grace, bestowed on those who come in faith unto Him when He said, "Whosoever drinketh of the water that I shall give Him shall never thirst; but the water that I shall give him shall be in him a well of water, springing up into everlasting life."

Our religious Society, from its earliest establishment to the present day, has received these most important doctrines of Holy Scripture in their plain and obvious acceptation; and we do not acknowledge as in fellowship with us, as a Christian community, any body of religious professors which does not thus accept them, or which openly receives or accredits as ministers, those who attempt to invalidate any of those doctrines which we esteem as essential parts of the Christian religion. It is the earnest desire of this Meeting, that all who profess our name, may so live, and so walk before God, as that they may know these sacred truths to be blessed to them individually. We desire that, as the mere profession of sound Christian doctrine will not avail to the salvation of the soul, all may attain to a living efficacious faith, which, through the power of the Holy Ghost, bringeth forth fruit unto holiness; the end whereof is everlasting life, through Jesus Christ our Lord. "Blessing, and honor, and glory, and power, be unto Him that sitteth upon the throne, and unto the Lamb for ever and ever."

Extract from the Epistle of the Y. Meeting, 1830.

We are again made sensible that we cannot meditate on a subject more fraught with instruction and comfort, than the coming of the Son of God in the flesh, and the many blessings which through Him have been conferred on the human race,—the coming of Him, who, being born of a virgin, "was made in the likeness of men:" "who, being in the form of God, thought it not robbery to be equal with God; but made himself of no reputation, and took upon upon Him the form of a servant." He "was delivered for our offences, and was raised again for our justification." He ascended on high, He led captivity captive, He received gifts for men, yea, for the rebellious also, that the Lord God might dwell among them. He "sitteth on the right hand of God," making intercession for us. "He "is made unto us of God, wisdom, and righteousness, and sanctification, and redemption;" and unto Him we must look as our Mediator and Advocate with the Father. He emphatically describes himself as "the good Shepherd." He is our Law-giver; and solemn indeed is the declaration, that we must all appear before his judgment-seat, to receive our reward, according to the deeds done in the body, whether they be good or bad.

We feel that it is not a light matter thus to advert again to the various offices of the Son and sent of the Father; and we beseech all whom we are addressing, to contemplate these solemn truths with due reverence; yet frequently to meditate thereon, seeking for the assistance of the Grace of God to direct their understandings aright. As this is done with humble and believing hearts, the conviction will increase, and ultimately become settled, that it is a great mercy to know individually that we have not a High Priest who cannot be touched with a feeling of our infirmities, but who was in all points tempted like as we are, yet without sin.

But, blessed be God, He has not only provided the means of reconciliation unto himself, through the sacrifice of Christ; He hath also, through the same compassionate Saviour, granted unto us the gift of the Holy Spirit. By this, the patriarchs and the holy men of old who lived under the law, walked acceptably before God. Its more plenteous effusion, and its powerful and life-giving effects, were distinctly foretold by the

ancient prophets. Christ himself declared that it was expedient that He should go away, that He might send the Comforter, the Spirit of Truth, who should guide into all truth : in allusion to whose coming He also said, "I will not leave you comfortless, I will come to you." To be guided by his Spirit is the practical application of the Christian religion. It is the light of Christ which enlightens the darkness of the heart of man : and by following this light, we are enabled to enjoy and maintain communion with Him. The children of God are led by the Spirit of God ; and this is the appointed means of bringing us into that state of "holiness, without which no man shall see the Lord." It is not a doctrine of mysticism, but one of practical piety. The great office of the Holy Spirit we firmly believe to be, to convince of sin, to bring the soul to a state of deep and sincere repentance, and to effect the work of sanctification. A holy and constant watchfulness is required, to preserve the mind alive to the guidance of this Divine Teacher ; who, if diligently sought after and waited for, will be found to be a swift witness for God in the soul, producing that tenderness of spirit, and that quickness of understanding in the fear of the Lord, which are essential to our growth in grace.

It is through Him whom God has set forth to be a propitiation, through faith in his blood, that we obtain pardon for sin ; and it is through the power of his Spirit working mightily in us, that we come eventually to experience freedom from sin.

NEW ENGLAND YEARLY MEETING.

Since our last number was prepared for the press, a copy of the minutes of New England Yearly Meeting has been received, from which we make the following summary :—

Second-day, 6th mo. 11th. After reading the general printed epistle from London, for 1854, the meeting directed that 3,500 copies should be printed for circulation among its members. In respect to the other epistles, the following minute appears :—

"Interesting and very acceptable epistles addressed to this meeting, by our dear brethren of the Yearly Meetings of London, Ireland, New York, Baltimore, North Carolina and Indiana, were received and read, and these salutations of love, as in former times, are comforting and encouraging to us. Several of these communications contained the information that there had been presented to them two epistles, both purporting to emanate from Ohio Yearly Meeting, and referring us to accompanying documents to show upon what grounds they had severally come to the judgment to accept and respond to the epistle signed by Jonathan Binns as clerk. These documents have been read at this time, and this meeting, under a covering of much solemnity, after a very full expression, with entire unity, decided to accept and read an epistle now offered to us, signed by Jonathan Binns, as Clerk of Ohio Yearly Meeting, and we do acknowledge this body of Friends as the true Yearly Meeting of Ohio, and as brethren with whom we have unity. The painful circumstances detailed in this Epistle, and the difficulties and trials to which Friends in Ohio have been subjected for many years, called forth an expression of deep sympathy from this meeting, with a fervent desire that they may be enabled to look unto and receive from the adorable Head of the Church that wisdom and strength and comfort which comes from Him alone—and it is, we trust, with humble gratitude we resume our correspondence with Ohio Yearly Meeting, so long interrupted by causes set forth in the Epistle now received from that body."

In the afternoon, Samuel Boyd Tobey and Stephen A. Chace were reappointed Clerk and Assistant. The Report of the Boarding School Committee was received, and the whole subject referred to a Committee to report to a future sitting.

On Third-day morning, the meeting entered into a consideration of the state of Society, by reading the queries and the answers thereto from the Quarterly Meetings. Of this exercise the following notice appears :—

"In this important engagement we were made reverently thankful for the solemn covering spread over us, and the evidence graciously afforded of faithful servants being qualified to impart salutary and awakening counsel and warning on account of deficiencies which still appear as spots on us that need to be removed. The worship of our Heavenly Father, which is first queried after, being a service of the most vital import, called forth much exercise to encourage all to a due consideration of its imperative nature upon every one of his created beings, all of whom are dependent upon the daily extension of his abundant and unmerited mercies. "I beseech you therefore, brethren, by the mercies of God,"—*by the mercies of God*,—"that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service." How strong is this appeal of the apostle to his fellow believers, in reminding them of the mercies of God as an incentive to the performance of this great and necessary duty; and *we* are equally called upon by the same consideration to present *our* bodies a living sacrifice that may be accepted by Him. We are not only required to assemble together for the purpose of worship, but we are not to expect to receive his blessing unless we are engaged to meet in the right way, and under a right concern, *in His name.* Then may we hope to meet the blessed Master. Then may we expect his promise to be verified that He will be in the midst of us. Then will our meet-

ings become to us seasons of holy enjoyment—seasons of refreshment—seasons in which we shall know our strength to be renewed. The importance of example on the part of those more advanced in life, in manifesting to the younger, that they not only *attend* all our religious meetings, but that they are engaged to do so in a true spirit of devotion, was feelingly dwelt upon, and we were exhorted to be engaged, to be helpful one unto another in encouraging to the performance of this high duty. The examples of our forefathers, in the public worship of God, under great and varied difficulties, was brought before us, and we were entreated to follow them, in this respect. As we meet aright we were reminded that these opportunities would become most desirable and precious to us—that we should rejoice on their recurrence, and should be prepared to say with the Psalmist, "I was glad when they said unto me, Let us go into the house of the Lord," and we should realize that to be permitted to worship and adore Him is our highest privilege for the present life—our holiest hope for eternity; and that no one, as he approached the termination of his pilgrimage on earth ever yet was found that felt any regret for the time he had devoted to the performance of religious duty, especially the worship of God. The importance of a frequent and daily reading of the Holy Scriptures was feelingly dwelt upon—its unspeakable benefits clearly set forth. We have not only Moses and the Prophets, but the further revelation that God has given us of his Son, as contained in the New Testament. These belong to us and to our children. If we prize not these, if we believe not these, neither would we believe though one should rise from the dead, and the charge remains imperative, ye shall teach them diligently to your children."

In the afternoon, the meeting still proceeding with the queries and answers, the following minute was subjoined.

"During this engagement, much pertinent counsel was offered, encouraging Friends affectionately to watch over one another for good, to cultivate freedom of intercourse with each other, so that the younger may approach their older brethren in confidence, and be received with openness and cordiality, and that where any, from whatever cause, may depart from the wholesome order of our religious Society, that they may be so treated in restoring love that they may not be turned still further out of the way, but rather that they may be healed."

To be continued.

ATTEMPT TO SOUND NIAGARA RIVER.

The Buffalo Democracy recently gave an account of an attempt by John A. Roebling, engineer of the Railroad Suspension Bridge at Niagara, to measure the depth of the Niagara River, at the suspension bridge below the falls. A forty-two pound weight suspended by a No. 10 wire, was parted from the wire by the force of the current, as soon as it entered the water. Mr. Roebling communicates to that paper the result of a second trial. He says to the editor:

"After you left, another attempt was made with a similar iron of about 40 lbs. weight, attached to a No. 11 wire—all freely suspended, so as not to impede the fall of the weight. I then let the weight fall from the bridge, a height of 225 feet. It struck the surface fairly, with the point down—must have sunk to some depth, but was not longer out of sight than about *one second*, when it made its appearance again on the surface, about one hundred feet down stream, and skipped along like a chip, until it was checked by the wire. We then commenced hauling in slowly, which made the iron bounce like a ball, when a cake of ice struck it, and ended the sport. I am satisfied that *no metal* has sufficient specific gravity to pierce that current—even with the momentum acquired by a fall of 225 feet!—The velocity of the iron when striking, must have been about equal to 124 feet per second—and consequently its momentum near 5000 lbs. Its surface opposed to the current, was about 50 superficial inches. This will give an idea of the strength of that current, and at the same time hint at the Titan forces that have been at work to scoop out the bed of the Niagara river."

For Friends' Review.

ELIJAH ON MOUNT CARMEL.

In his chariot of fire
The monarch of day,
High up the red heavens
Was urging his way;
Like a furnace all round him,
The sky was aglow;
His hot beams were scorching
The herbage below.

The fig-leaves were wither'd,
The meadows all sere,
The fields and rich valleys
Grown barren and bare;
The fruit of the vineyard
No longer was found,
The olive, in blooming,
Had dropp'd to the ground;
The birds in the woodland
And thicket were dumb,
And hush'd the sweet notes
Of the honey-bee's hum.
The waters of Jordan,
Once mighty and strong,
With scarcely a murmur
Now rippled along;
The streams of the mountains
Were silent and dry,
And not a cloud floated
Along the clear sky.

Kneeling on Carmel
The prophet was praying;
With his white tresses
The sea-winds were playing;
And the fierce sunbeams
That reddened the air,
Fell on a forehead
Uncover'd and bare.

"Go look o'er the Ocean,"
Uprising, he said,
"And bring me the tidings:"
The servant obeyed.
"I see a cloud coming
Out of the sea,
As a man's hand
It now seemeth to me."
"Go, and the tidings
To Ahab convey;
Bid him his chariot
Prepare for the way."
Down from the mountain
They hasten'd with speed,
Prophet and monarch
With chariot and steed;
Yet e'er the city gates
Gladden'd their sight,
Gather'd the tempest
Behind in its might:
Flash'd the red lightning,
The loud thunder peal'd,
Fell the great raindrops
On forest and field;
Hillside and valley
And mountain and glen,
Drank of the waters,
Nor thirsted again.

Richmond, Ind. R. T. R.

SUMMARY OF NEWS.

FOREIGN INTELLIGENCE.—The steamship Baltic, from Liverpool, arrived at New York on the 28th ult., with European dates to the 16th.

The Allied fleets have achieved fresh successes in the sea of Azof, and have burned the stores at Taganrog, Mariopol and Genitchi. No progress appears to have been made at Sebastopol. The Mamelon, captured by the French, commands the shipping in the harbor, but is much exposed to the fire of the Russian main works. An expedition is said to be fitting out against Perekop, but the Russians are reported to have obtained communication with the Crimea, independent of the road from that place, by a bridge of boats across the Sovesche. The weather was exceedingly hot, and the Russian garrison at Sebastopol suffering greatly from sickness. The Allies have also lost a number of men by cholera.

Correspondence gives account of the miserable state of Eupatoria. War and "allied occupation" have despoiled the inhabitants of everything they possessed. For some time past the citizens have been subsisting on a scanty allowance of flour, given them by the British. Forty or fifty deaths from exhaustion and low fever take place daily, and around the town new ground has been broken for cemeteries. The houses are mostly in ruins, and the air putrid.

The Russians are said to have evacuated Anapa, which has since been occupied by the Circassians. This is described as the most formidable fortress possessed by the Russians on the shores of the Black sea.

ENGLAND.—Breadstuffs have declined in price.

A new Metropolitan Cattle Market, in place of the one which has been so long held at Smithfield, has been opened. It is situated in the northern part of the city, and occupies 15½ acres, forming a square of about 800 feet on the side, paved, well supplied with water and drainage, and surrounded by sheds. It will accommodate 36,000 sheep, 6,400 oxen, 1,400 calves and 900 pigs. In the centre is a building for banking purposes, with a clock tower 150 feet high. The market is the property of the corporation of London.

FRANCE.—The astronomer Leverrier has discovered a new comet.

The Great Exhibition is still incomplete, and the number of visitors is not yet very great.

The insurrection in Spain is not yet suppressed.

MEXICO.—The government troops have defeated some small bands of revolutionists, but have been defeated by Alvarez, with a loss of 500 killed and wounded. Alvarez and Comonfort have taken Sonora, and were investing Morelia. Santa Anna has returned to the capital. The towns of Tamaulipas and Nueva Leon have mostly pronounced in favor of the revolution, but no fighting has taken place.

CENTRAL AMERICA.—The revolution appears to be at an end, the revolutionists having submitted to the government. The President of Nicaragua has issued a decree, calling on the inhabitants to take up arms to repel the anticipated invasion of the Kinney expedition, prohibiting Kinney and Fabens from entering the country on any pretext, and requiring the authorities to arrest them should they do so.

DOMESTIC.—A British brig has been seized by a U. S. revenue cutter, and taken into Holmes' Hole, on suspicion of having on board men enlisted in New York for the British foreign legion. The men were Germans, who stated that they had been engaged to work on railroads in Nova Scotia, but suspected that the design was in reality to employ them in the Crimea, and asked to be taken out of the vessel. The brig is detained for a legal investigation of the matter. A U. S. Grand Jury in New York have indicted several persons for enlisting men for the British service in the Crimea.

The slave Edward Davis, who last fall attempted to escape from Savannah by concealing himself under the guards of a steamer bound for Philadelphia, but was discovered and sent back into slavery, recently made another bold effort to obtain his freedom. He fastened himself under one of the cars of the night train from Macon, Ga., to Savannah, hoping to be able to reach the Northern States from that place. He was discovered, however, and returned to bondage.

A spot of land in Walworth Co. Wisconsin, more elevated than any in the immediate vicinity, lately sunk suddenly, to the extent of about 40 feet in circumference, leaving in its stead a small and very deep lake or well, the water rising within three or four feet of the surface of the surrounding earth.

A shock of an earthquake was felt on the night of the 27th ult., in Baltimore and some places in the neighborhood, shaking houses, rattling windows and even detaching the plaster from some of the ceilings. The duration is variously estimated from 12 to 20 seconds. It was followed by a loud rumbling noise. The shock was felt also at York, Pa., and intermediate places, while nothing of it was perceived at Washington, Philadelphia or New York.

The Chief Justice of the Supreme Court of Maine has decided that municipal judges and justices of the peace have no jurisdiction for punishing liquor sellers, under the second section of the law, which can only be done by indictment and trial by jury in the Supreme Court. The effect of this decision is to nullify the law, so far as the manner of its execution has been attempted.

FRIENDS' REVIEW.

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MEMOIRS OF JOSEPH JOHN GURNEY.

(Continued from page 677.)

A public anti-slavery meeting, with the approbation of the Mayor, was appointed for the evening. Many hundreds attended it, and there were crowds at the door unable to get in. We had issued a hand-bill on the subject, with the aid of our friend De Félice, and of a pious, active Protestant gentleman, *Le Notaire* Borell. I spoke with much ease on the subject; comparing the several results of slavery and of emancipation, as I had myself witnessed them, in an economical, physical, moral and religious point of view. Nothing could exceed the attention of the audience; all the students, or nearly all, were present; and a great many of the respectable citizens, both Roman Catholic and Protestant. De Félice, who is a man of superior powers, both as a writer and speaker, is remarkably alive to this great question, and I hope will become an important helper in the cause. It would have been worth our going to Montauban had it been only to make his acquaintance, and that of A. Monod.

On third day, we had the three Professors, and some Christian friends to breakfast; and parted with them in a flow of hearty good-will, after an interesting time of Scripture reading, silence and ministry. Books were distributed in abundance, and we left the place at noon, after visiting an excellent establishment for Protestant young ladies, kept by a pious Moravian. So ended our deeply interesting stay at Montauban.*

On their way to Paris, from Montauban, they passed through Brives, Limoges and Orleans.

"At Brives," writes Joseph John Gurney, "lives la Baronne le Clerc, the sister of Stephen Grellet, a lady-like elderly widow, surrounded by children and grandchildren. She is a Roman Catholic, much devoted, and yet liberal; very refined and pleasing. We called on her before we left the town, on fifth day; and, in a com-

*The following letter from G. de Félice (translated from the French) shows the impression made by Joseph John Gurney's visit to Montauban.

MONTAUBAN, 14th December.

I am eager, dear friends, to communicate to you, as far as recollections already obscured by time permit me, some details of the stay of Mr. J. J. Gurney at Montauban.

He arrived in the beginning of the month of May, 1844, accompanied by his worthy wife and Mr. Josiah Forster. His high reputation for piety, philanthropy and Christian liberality, had preceded him here, and we were happy to make the personal acquaintance of a man who had rendered such eminent services to the holy cause of religion.

Mr. Gurney had two principal objects in view in his journey; the one to announce on every favorable occasion the great truths of the evangelical faith; the other to plead specially the question of the liberation of the blacks in the French colonies.

Faithful to this double mission, Mr. Gurney was anxious first to hold several meetings for religious instruction. On Sunday, the 5th of May, he presided at the evening meeting which took place in a hall of the Carmelites. The auditory was numerous, and the impression produced by the words of this excellent friend was profound. Here he displayed that admirable simplicity, that serious character, that force of thought and expression, which were so characteristic of his oratory. He observed some forms peculiar to the community of Friends, among others the intervals of *silence* used in their worship; but these peculiarities, far from offending the assembly, only increased the attention and general edification.

The next day, May 6th, another gathering took place in the house of one of our friends. The students of theology had been specially invited to it, and a large number of them were present. * * *

Besides these two assemblies, Mr. and Mrs. Gurney edified us in more private gatherings, and distributed pious books abundantly to their friends. In a word, their stay at Montauban was for all of us a means of awakening and refreshment.

I now come to the second object of Mr. Gurney's journey. From the time of his arrival in our town, he addressed himself to the persons whom he judged most disposed to be interested in the fate of the poor slaves. Some other members of the "Anti-Slavery Society," particularly Mr. Alexander and Mr. Wiffen, had already called our attention to this subject, and held some private meetings to exhort us to labor for the emancipation of the blacks. But Mr. Gurney took a step further; he discussed the merits of the cause in a *public* assembly.

The execution of such a project was delicate and

fortable sitting, were brought to a feeling of sympathy with her. * * *

Limoges is the birth-place of Stephen Grellet; and his elder brother Joseph, also a Friend, who once lived at Nottingham, now resides here with his Roman Catholic wife. They both spent the evening with us, and he came again to an early breakfast. We felt much sympathy with this quiet, worthy man, who is, I trust, (in the midst of darkness and superstition,) preserved steady to his principles. * * *

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difficult; for the opinion of the majority of the French is not favorable to the English who come to recommend to them the emancipation of the slaves. There are differences of religion, of manners, of nationality, which are almost insurmountable barriers. But Mr. Gurney did not allow himself to be discouraged, and we had full confidence in the manner in which he would acquit himself of his task. A public hall was then asked of the Mayor of Montauban, and invitations distributed throughout the town.

The meeting took place on Monday, the 6th of May, at 7 o'clock in the evening, in the grand hall of the Tribunal of Commerce. We observed there a great number of Roman Catholics, and among them several eminent persons. They had come from curiosity as much, and, perhaps, more than from interest in the principle of emancipation.

It would be difficult for me to describe properly the excellent effect produced by Mr. Gurney's discourse; he had scarcely pronounced a few words before all the prejudices of his auditory were dissipated. He related in the simplest and most moving manner what had been the efforts and successes of the Christians of England for the abolition of slavery. He spoke of what he had himself seen in Jamaica and the other English islands. He showed the man of the black race, released at last from his fetters, instructed in the religion of God the Saviour, accustoming himself to the practice of domestic and civil duties, become worthy of liberty through liberty itself, and rising rapidly to the level of modern civilization. Lastly, Mr. Gurney addressed some pressing exhortations to his auditors to engage them to ask without delay for emancipation in the French colonies.

All his discourse was full of interest, of propriety, of method, and even of *wit* in the best sense of the word. The audience, in retiring, testified the lively satisfaction which they had experienced.

I have before me the number of the *Courier de Varn et Garonne* for May 9th, 1844, which gives an account of this memorable sitting. It praises highly the *frank, unaffected, decided manner* of the English speaker, (these are its own terms,) and itself pleads with warmth the cause of the slaves.

Another fact proves how durable was the impression of this sitting; for some months afterwards, the *Society of Sciences and Belles-Letters* of Montauban proposed THE ABOLITION OF SLAVERY as the subject for the prize of poetry. Since then, the petitions for the liberation of the blacks have obtained numerous signatures at Montauban.

Behold the work of a courageous servant of Christ and devoted philanthropist, in our country. It will never be effaced from our memories.

Mr. Gurney also spoke of this subject to his friends in more private interviews. He awakened our zeal, excited our sympathy, and gave us valuable information respecting the cause of the slaves. It was he who incited the composition of a pamphlet which was published in 1846, in which the author sustained the principle of *immediate and complete emancipation.*

Returning to England by way of Dover, they arrived in London in time to attend the Yearly Meeting; after which they proceeded at once to the Channel Islands. Having arrived at Guernsey, Joseph John Gurney wrote

To his daughter.

Guernsey, 6th mo. 8th, 1844.

* * * Our dear friend William Forster kindly accompanied us to Southampton last third day, and we embarked in the Atlantic steamer under happy auspices; though the wind was ahead, the great waters were on the whole smoother than usual. The voyage down the Southampton water, and under the shore of the Isle of Wight, as far as the Needles, is highly beautiful. After passing them, we came to the open sea, and scudded along quietly during the night; until, at dawn the next day, I found we were passing by the Caskets, a row of dangerous but picturesque rocks, with Alderney in sight at our left, and Guernsey itself visible ahead at a great distance. This part of the channel is very full of rocks, and the navigation in hazy weather is difficult and dangerous; but at seven o'clock we were under the brow of Guernsey Castle, which is built on an island rock near the shore, and a boat soon brought us safely to land.

It was a satisfaction to me, that the way opened for my holding a Friends' Meeting, in the large Methodist meeting-house, on the evening of our arrival. The meeting was well attended, and was remarkable for quietness and solemnity. I returned home refreshed and comforted. Notice was given at the close of the meeting, of a second, to be held at the French Methodist meeting-house, the next evening. Fifth day, like its precursor, proved satisfactory. We had a good week-day meeting with Friends in the morning; small and poor as their flock certainly is. In the evening I repaired to the French chapel, a good deal laden with religious exercise. Many hundreds came to the meeting. The doctrines of the gospel were freely declared, and speaking in French was once more made easy, and even pleasant to me. I am, I trust, thankful for this facility, which is almost as useful in these islands as in France itself.

Jersey, Fourth-day morning, 6th mo. 12th.

Guernsey and Jersey are a fief of the Crown, being the relic of the old Norman possessions of William the Conqueror; they have no taxes there, except a very moderate property-tax, raised for home purposes, and all things desirable are freely imported from France, &c. This is a great privilege; so that living in these islands is cheap, and in some respects luxurious. After dinner and an early tea, we went to a village two or three miles from the town, called "St." Martin's, where I had appointed a public meeting for the French-speaking country people, in the meeting-house, for the evening. The congregation was large, and decent in appearance,

as well as attentive and well-behaved. I was enabled to speak plainly on the concluding verses of 1 Peter iii—"The baptism which now saveth us," and great was the attention and quietness which prevailed.

Seventh day was spent in family visiting. The little scattered flock of Friends is worth visiting; there is life to be found in it, and some hope for the future.

Earlham, 6th mo. 28th, 1844.

My Dearest Anna,

It is an inexpressible favor that I am able to continue the thread of my Journal in thy own peaceful "little parlor," with my window open on the garden, in its most flowery trim, and all, within and without, quietness and peace. Surely this is a happy termination of our long continued wanderings!

I wrote my last Journal on the day of our arrival at Jersey; just after we had taken a survey of that delightsome island, with its bowery lanes and bright green little fields and orchards, with the fine rocky coast, deep blue sea, and old castles, from the top of Prince's Tower. That was fourth day, the twelfth, more than a fortnight ago; but the flow of engagements since has left no room for journalizing.

That evening we attended the little week-day meeting of the few scattered Friends, held in a pleasant cottage in a garden of roses; and though the flock is very small, we had a time of some refreshment, as well as searching of heart. After our meeting was over, I went with a Friend to the Methodist meeting, with the leave of the minister and his friends; patiently heard a rapid sermon, of a lively character; and then held a solemn little meeting, with no very large number there assembled.

The next evening a much larger meeting was held with the French-speaking Methodists, in another house; which was a time of peculiar weight, and very relieving to my own feelings. Perhaps it might be regarded as the best French meeting I have ever held. We received a kind call that morning from General Touzel; and the friends of the Bible Society called to solicit my aid at their approaching meeting. On sixth day I attended that meeting, which was spirited and interesting; and spoke with ease to myself, and I hope for some good purpose.

Seventh day was agreeable and interesting; General Touzel called in his little open carriage, and conveyed us to his beautiful little residence, on a green wood-clad eminence, surveying the town and bay, studiously cultivated and full of charm. After breakfast we had a comforting Scripture reading. Then the General took us a delightful drive of several hours, as far as Goree, and the fine old castle on an eminence above the rocky shore of Mont Orgueil. The scenery is quite charming; and the little properties of the numerous petty land-owners appeared flourishing with corn, fig-trees, apple-trees and fine crops of potatoes and clover—all green and luxuriant, notwithstanding the long drought. Near the castle is an old Druidical temple, composed of large granite stones, upright, in juxtaposition, in the form of a circle, with a vast incumbent stone for the roof. How the last was raised, and placed on the top of the others without machinery, who shall say?

We returned to the General's to dinner; and having observed that morning a placard about the streets, indicating that "J. J. Gurney was to deliver a Temperance Lecture that evening, at the Temperance Hall," which was put forth without my knowledge, and only in consequence of my saying I was willing to attend and help, we were under the necessity of redeeming the pledge. They have a hall which holds some 300 or 400 people, or probably more. It was filled, and really we felt much peace and satisfaction in the effort. I *did* lecture to a very attentive audience, endeavoring to place the subject on a clear, moderate, Christian ground. They have 1,500 members in Jersey, which is an excellent thing, as spirits are imported at a very cheap rate from France; and brandy and water is the general beverage of male and female, to the great injury of the population.

Such was the origin of the well-known little tract entitled Water is Best, which has been since widely circulated.

Earlham, dear old Earlham, 7th mo. 2d, 1844. A great favor, surely, to be writing my journal here once more in peace of mind, as well as fair bodily health.

The sudden death of dear William Backhouse, so soon after being liberated by the Yearly Meeting for his mission to Norway; and the subsequent total wreck, with all on board, of the steamer from Hull to Hamburgh, in which their places had been engaged, have filled us with serious feelings, and a mixture of grief, wonder and thankfulness. What can we say, what ought we to say, under such circumstances, but "Thy will, and not ours, be done?"

7th mo. 8th. I have been comparing myself to a vessel just returned from a voyage, and sent into dock to be thoroughly cleansed and re-fitted; a work of which, as I am very sensible, I stand much in need. May I abide in patience under the holy hand of Him who can alone truly qualify for his own service! My lips have been sealed in the last four of our meetings, not without a feeling of quietness and peace to myself. I heartily desire to be preserved from giving to others that which is given me only for my own edification. In the meantime, I am ready to hope that our meeting is improving in weight; and not running down in point of numbers.

The subject of the City Mission has been closely before me; and on looking calmly at the system of its operations, I have felt best satisfied, on the ground of our testimony to the freedom and spirituality of the ministry of the gospel, to

decline subscribing to it. I strongly feel the desirableness of maintaining a thorough consistency as a Friend; nor does this course contract our hearts towards our fellow Christians; rather does it leave us at liberty to rejoice in the blessing which rests on their conscientious efforts, even those in which we cannot partake. Yet here faithfulness is not without suffering, both from within and from without. In the meantime, our own lawful territory is spacious. May we be enabled to occupy it with all diligence, and in the fear of the Lord!

His sister Elizabeth Fry's enfeebled state of health, and the remarkable series of bereavements which took place at this period in her family circle, could not fail to excite Joseph John Gurney's very tender sympathy.

7*th mo.* 23*d.* Continually do I bear my precious sister on my mind. How remarkable is the long-continued pressure of affliction upon her! It seems as if she could not rise out of it as in days of old; and the consideration of her enfeebled state, is often very affecting to my feelings. And yet there is so much of sweetness and unbroken peace permitted her, and given to all of us respecting her, that mourning would be unseemly.

To his sister Elizabeth Fry.

Norwich, 9th mo. 24th, 1844.

MY TENDERLY BELOVED SISTER,

In the uncertainty about your dear C——, I have been almost unable to write to thee, but now that anxiety respecting him seems to be somewhat lessened, I hasten to express the deep interest which we have felt in thy returning to Upton, and the comfort which we had in hearing that the stormy waves which have been permitted to beat against thee have not overwhelmed thee; though I am sure they must have been very afflicting and appalling.

It is evident that thy dear Master has been eminently with thee, anointing and re-anointing thee for his service, and lifting up thy head above the waters. Thou canst indeed set thy seal to the declaration that "the Lord on high is mightier than the noise of many waters, yea, than the mighty waves of the sea."

Remarkable have been the dispensations allotted of late to the family circle; requiring on all our parts *deep resignation* of soul, in the full assurance that our Father in heaven doeth all things *well.* In our solemn meeting, last first day afternooon, I was led (I may say *constrained*) to quote the poet Coleridge's last lines. How beautiful and expressive they are! As they may afford thee some comfort, I will here quote them once more:—

"An heir of heaven, henceforth I fear not death;
In Christ I live; in Christ I draw the breath
Of the true life. Let earth, sea, sky,
Make war against me. On my breast I show
Their mighty Maker's seal. They vainly try
To end my life, who can but end its woe.
Is that a death-bed where the Christian lies?
Yes, but not *his*—'T is death itself there dies."

What peculiar peace there is in the recollection that all the five beloved ones, younger and elder, who have lately been taken, were, as we may humbly yet fully believe, "*heirs of heaven,*" so that we have nothing to do but to *rejoice* on their account!

With regard to those who are left behind, we may rest assured that one thing is certain, "*The Lord will provide.*" That He will richly supply all thy need, my dear sister, I cannot for a moment doubt. Mayest thou be enabled quietly and joyfully to trust in Him!

10*th mo.* 21*st.* To-day the third anniversary of our happy wedding day. A crowd of reflections rush in on the retrospect of these three years. Our first happy few months, bright and glowing, but with its needful mixture of trial. Our journey to the West of England in the spring of 1842; my illness during the latter part of the spring and summer; public meetings in Norfolk and Suffolk, &c.; remarkable journey to the north on the death of Jonathan Backhouse; the publication of my little work on the Papal and Hierarchical system; our long journey in France, Switzerland, &c., in the spring and summer of 1843; return home in the 9th month; six months at home, including our dearest Anna's marriage, and our journeys to London and Darlington; finishing and publishing of Habit and Discipline; second journey in France in the spring of this year; visit to the Channel Islands; peaceful four months at home; the dark Upton cloud now mercifully dispersed. Such is a brief recapitulation of our outward story. The interior claims on my part two things. First, deep humiliation before the Lord; secondly, humble gratitude for all his preservation and mercy; for the continued privilege of our being engaged in his service; for the recovery of my health in a great degree; for the unspeakably precious gift of such a partner, counsellor, and supporter in life, as my dearest wife. May it please the Lord more and more to deepen and enlarge that blessed spiritual union between us, which is destined, as we humbly and reverently hope, to endure for ever!

(To be continued.)

THE ENJOYMENT OF OCCUPATION.

The mind requires some object on which its power must be exercised, and without which it preys upon itself and becomes miserable. A person accustomed to a life of activity longs for ease and retirement; and when he has accomplished this purpose, finds himself wretched. The pleasure of relaxation is known to those only who have regular and interesting occupation. Continued relaxation soon becomes a weariness; and, on this ground, we may safely assert that the greatest degree of real enjoyment belongs not to the luxurious man of wealth, or the listless votary of fashion, but to the middle classes of society, who, along with the comforts of life, have constant and important occupation.

NEW ENGLAND YEARLY MEETING.

(Concluded from page 687.)

On Fourth-day morning, the minutes of the Meeting for Sufferings were read and approved, and the same Friends, with the exception of one who is deceased, were continued to constitute a Meeting for Sufferings for the ensuing year.

The following Report was received, and the Committee was continued, and requested to act either alone, or in conjunction with Committees of other Yearly meetings, in case such should be appointed.

To the Yearly Meeting.

The Committee appointed last year to have charge of the concern of the Yearly Meeting, in relation to the Indians west of the Mississippi river, report

That they have not been unmindful of the subject. Circumstanced as these native inhabitants and original owners of the soil, now are, in relation to the tide of emigration flowing in upon them, both from the east and from the west, we believe they present an increasingly interesting object for commiseration and Christian sympathy.

A great responsibility lies upon the inhabitants of our land, and the government of our country, for the wrongs of the Indians. In the report of the Commissioner of Indian Affairs, made at the last session of Congress, we find the following language:

"In the recent negotiations for their lands the Indians dwelt upon the former pledges and promises made to them, and were averse, generally, to the surrender of any portion of their country. They said that they were to have the land 'as long as grass grew or water ran,' and they feared the result if they should consent to yield any part of their possessions. When they did consent to sell, it was only on the condition that each tribe should retain a portion of their tract as a permanent home. All were unitedly and firmly opposed to another removal. So fixed and settled was this idea, that propositions clearly for their interests, were rejected by them."

It is no cause of wonder or surprise that the Indians should feel and manifest these distrustful views. The history of their dealings with the white man, has too deeply taught them this lesson of distrust.

We think we cannot better convey the present prospects of many of the tribes, particularly those within the territory of Kansas, than by quoting farther from the report of the Commissioner of Indian Affairs, before referred to, as follows, viz.:

"The residence of the tribes who have recently ceded their lands should, therefore, be considered (subject in a few cases to a contraction of limits) as permanently fixed. Already the white population is occupying the lands between and adjacent to the Indian reservations, and even going west of and beyond them; and at no distant day all the country immediately to the west of the reserves, which is worth occupying, will have been taken up. And then the current of population, until within a few years flowing only from the East, now comes sweeping like an avalanche from the Pacific coast, almost overwhelming the indigenous Indians in its approaches. It is, therefore, in my judgment, clear, beyond doubt or question, that the emigrated tribes in Kansas Territory are permanently there—there to be thoroughly civilized, and to become a constituent portion of the population, or there to be destroyed and exterminated. What a spectacle for the view of the statesman, philanthropist and Christian—a view for the most profound consideration and reflection! With reservations dotting the eastern portion of the Territory, there they stand, the representatives and remnants of tribes once as powerful and dreaded as they are now weak and dispirited. By alternate persuasion and force, some of these tribes have been removed, step by step, from mountain to valley, and from river to plain, until they have been pushed half way across the continent. They can go no further; on the ground they now occupy the crisis must be met, and their future determined. Among them may be found the educated, civilized and converted Indian, the benighted and inveterate heathen, and every intermediate grade. But there they are, and as they are, with outstanding obligations in their behalf of the most solemn and imperative character, voluntarily assumed by the government. Their condition is a critical one; such as to entitle them not only to the justice of the government, but to the most profound sympathy of the people. Extermination may be their fate, but not of necessity. By a union of good influences and proper effort, I believe they may, and will, be saved, and their complete civilization effected."

Such are the views presented respecting this interesting people by the officer of the government charged with the supervision of their affairs. The question then is an interesting one to Friends, what action or influence they can bring to bear upon the right side, on the side of humanity and Christian principles towards this people.

From New England, there have gone already many to settle in Kansas, and more will likely follow, to become the neighbors of these Indians. Much will depend upon the influence which these emigrants exert when there, and Friends in their respective neighborhoods may call the attention of such to the important considerations involved in the case. We cannot but hope that the principles of justice and mercy which, as we would believe, prevail in New England, may be carried West, by those who go from this part of the country, and that these principles may be felt in their intercourse with the Indians, and in the legislation of the territory.

We trust also that it is in the power of Friends to exert an influence with the government of our country, with members of Congress and other persons in authority with whom they may be acquainted, and to induce them to do what they can to protect and foster the best interests of the Indians.

As a nation "we have," in the language of the Commissioner of Indian affairs, "to some extent, taken possession of the lands of these Indians, driven them from their cherished resting places, and destroyed the game, their only means of support. We should now aid and teach them to live without this resource, or their destruction is inevitable."

The action of the Committee has been limited to some efforts with members of Congress, and with some who have influence in Kansas, and to correspondence with a Friend resident in the territory.

From this correspondence, we think it will be interesting to Friends to have the following extracts: "The Indians of Kansas constitute one of its most striking and interesting features. There are about ten thousand within that portion of the territory which will probably constitute the State of Kansas, consisting of the Kickapoos, Delawares, Wyandots, Shawnees, Peorias, Ottaways, Osages, Kansas, Sack and Foxes, Miames, Pottowotames, and some fragments of other tribes now nearly extinct. They are located on reservations all over the territory. The Shawnees, I believe, are differently situated from any others. By the late treaty with the United States Government, they are to have individual reservations, and the whites will be mingled among them. What the result of this intermingling will be upon the Indians, will depend upon the character of the settlers, and the laws regulating their conduct towards the Indians. I feel a deep and painful solicitude for the Indians in Kansas generally, in view of their being mingled up and surrounded by the whites. Lasciviousness, induced and fostered by worthless white men, and the love of ardent spirits, are their besetting sins, and under the direful influence of these evils, they are rapidly passing away. Every tribe, so far as I know, is decreasing, except the Ottoways, who banished liquor from their borders a few years ago, and since that time have been increasing."

In another part of this correspondence the Friend writes—"The only hope of salvation to the Indian from speedy extinction, is to become sober and civilized, and for this end I feel impelled to labor. None of the tribes which I have mentioned in this letter can any longer obtain a living by the chase, and the time is near at hand, when they must till the soil or perish. And here the question arises, how are they to be saved from speedy ruin? To my mind, nothing will accomplish the work but zealous Christian effort. Christians must be more devoted to earnest missionary labor."

Such are the views of those most familiar with this painfully interesting subject. We have embodied them in this report, that the Yearly Meeting might be aware of the present circumstances of this people, on whose account they have for many years been interested, and might now seek to know if any way is open in the truth for Friends to labor for the best interests of a race for whom the Society has been long interested.

Signed on behalf of the Committee,

STEPHEN A. CHASE.

NEWPORT, 6th month, 12th, 1855."

In the afternoon, the Committee appointed on the subject of the Boarding School made a report, proposing that the committee to be appointed should endeavor to make preparations for opening the school at the commencement of the winter session, which report was agreed to, and the committee was appointed to superintend the institution in conjunction with a committee of Women Friends. A testimony of Litchfield Monthly Meeting concerning Moses Wadsworth, was received and read.

On fifth day afternoon, the Committee on Education presented a report, from which the following is extracted.

Number of children within the compass of the Yearly Meeting between the ages of 4 and 16 years, - - - - -	1225
Ditto, between 16 and 21 years, - - -	479
Monthly Meeting School, - - - - -	1
Preparative Meeting School, - - - -	1
Family Schools, - - - - - - - - -	7
Friends' children attending Friends' School, exclusively as such, - - - -	170
Do. attending mixed Schools, - - - -	1255
First Day Schools taught the past year under the care of Friends, - - - -	24
Average continuance of these Schools, five months.	
Number of children attending the same,	540
Do. do. do. who are members of our Religious Society, -	358

The Committee charged with the concern respecting the Indians west of the Mississippi, produced an interesting and appropriate address to those tribes, which address the Clerk of the Yearly Meeting and the members of the Committee, were authorized to sign on behalf of the Yearly Meeting, and cause to be presented to those people in a manner best calculated to engage their attention. The following report was received, and the appropriations proposed were agreed to by the Yearly Meeting.

To the Yearly Meeting now sitting.

The Committee having charge of the concern of the Yearly Meeting for the Penobscot and Passamaquaddy Indians, Report: That attention has been given to the object of our appointment, and that a gradual improvement in husbandry and in their domestic comforts is apparent among them.

A school has been kept in successful operation among the Penobscots for six months of the past year. The number of scholars in attendance has been near fifty. Their conduct and improvement are reported to have been satisfactory and encouraging, and we are informed that the Legislature of Maine has made further appropriations with a view of establishing a school further up the river. It appears to us, that these two schools must exert a very healthy influence in the tribe.

The Legislature has also appropriated one hundred dollars with a view to an attempt to establish a school among the Passammaquaddy tribe. We think the encouragement of Friends, in setting up this school, may be much needed, and if the Yearly Meeting would appropriate a small sum, say fifty dollars, to further this concern, it would correspond with the views of the Committee, as these Indians have to depend very much for their resources upon the sales of their timber, which is annually lessening in amount.

The small sum left by the Meeting last year, subject to the draft of the Committee, has not been used, and we would propose that it should be left for that purpose the present year.

On behalf of the Committee,

STEPHEN JONES,
JOHN MEADER,
ELI JONES.

NEWPORT, 6th mo. 14, 1855."

The following concluding minute was adopted at the close of this session.

Having now disposed of the various concerns of the Church that have claimed our attention at this Yearly Meeting, in unity and love, and having been mercifully favored to witness from day to day, as we humbly believe, the wing of ancient goodness spread over us to our great comfort, desiring to ascribe all praise unto our Heavenly Father, we now come to a solemn conclusion of our Meeting, proposing to assemble again, at this place, at the usual time next year, if the Lord permit.

WATER WORKS IN CEYLON.

We have held the opinion that the Croton Works were the most gigantic in the world, and we have heard the assumption made that no works of such magnitude even existed in the days of old. So far as the latter assertion is concerned, it is not correct. Mr. Tennant, in his travels on the island of Ceylon, describes some ancient water tanks, beside which our Croton Works are as some small creek compared to the Hudson River.

One tank, named Pathariecolorn, is seven miles long, three hundred feet broad, and sixty feet high. The tank was faced throughout its entire length with layers of square stones. This huge tank is but one of a great many scattered over the country, and had been erected for irrigation. It is partly in ruins, as the water flows freely out of a huge breach two hundred feet wide, which appears to have been made centuries ago. The race which constructed these tanks has passed away, and the country where, at one time, there existed a highly civilized and skilful engineering people, is now the abode of Veddahs, a race whose homes are in tents, and who wander about from place to place. An engineer has calculated that it would cost more than $4,000,000 to construct the front embankment to this huge water reservoir. What must have been the cause which exterminated the people who erected these works, (and they must have been numerous,) and left them to fall in ruins, tenanted only by the buffalo and the unclad savage?—*Scientific American.*

For Friends' Review.

RESPECT FOR THE REPOSITORIES OF THE DEAD.

It is a natural, as well as amiable, propensity of the human mind, to bear a respect, sometimes bordering on veneration, for the memory of those who have been consigned to the house appointed for all living; particularly of those who have been conspicuous for wisdom and virtue. The hand of death seems often to cast a veil over the defects of persons of ordinary character, and to heighten the estimate which survivors may make of virtues which during their lives were little regarded. Nearly allied to this feeling is the respect usually paid, especially by relatives and friends, to the repositories of the dead. After the dreadful carnage of a Borodino or a Waterloo, those who have fallen in the contest are, with a few exceptions, usually consigned to undistinguished graves, near the places in which they fell; and over these places the ploughshare soon works its way, as if no human remains were deposited below. But it may be safely assumed that very few would choose that their friends and connections should be consigned to such a burial.

From an early period of the history of man, an inclination may be discovered to distinguish from other places the spot where relatives and friends are laid. After Abraham, upon the death of Sarah, his wife, had for a while given vent to his emotions of sorrow, he directed his attention towards providing a place where her remains might be deposited. As Abrabam, previous to this time, had resided more than sixty years in the land in which he was avowedly a stranger, and was then the head of a numerous family, it would be preposterous to suppose that no death had previously occurred within the domestic circle. But the hand of death was then laid upon one who was peculiarly dear to the aged patriarch, and he was evidently desirous of securing for her interment a spot which should be under his exclusive control, and where he and the principal members of his family, as they were successively removed, might be interred together. He accordingly re-

spectfully declined accepting the offer of the choice of the existing sepulchres, or the unpurchased liberty of interring his dead in the field of Macpelah. He would rest satisfied with nothing less than the unquestioned and exclusive possession of the ground allotted to the interment of the patriarchal family. Here, for about one hundred and seventy years, the principal members of that family appear to have been laid; for there they buried Abraham and Sarah his wife, there they buried Isaac and Rebecca his wife, there Jacob buried Leah, and there, about 170 years after the death of Sarah, Jacob himself, in compliance with his special request, was buried by his son Joseph. What means were used to preserve from oblivion a knowledge of the spot where these several individuals were laid, we are not informed; but it can hardly be doubted that some memorial of the kind was used.

When, in a subsequent age, King Josiah was defiling the idolatrous altar of Bethel, by burning the bones of men upon it, we find that the sepulchre of the prophet from Judah, who, 350 years before, had predicted the event which was then taking place, still remained entire; and the zealous monarch, respecting the remains of the prophet, commanded that his bones should remain untouched. It was a part of the pathetic lamentation of Nehemiah that the city of his fathers' sepulchres was lying waste, and the gates thereof were burned with fire; and in his humble petition to the king for permission to rebuild the city, it was not obscurely intimated that the restoration of the sepulchres of his fathers was an object of desire.

Even in the apostolic age, it appears by the testimony of the apostle Peter, that the sepulchre of David still remained, though about forty generations had then passed away since his death. The Catacombs of Rome, as existing in the present day, furnish unquestionable evidence that the early Christians were accustomed to preserve some memorial of their deceased relatives and friends, and of the places where their bodies were laid. The practice which prevailed among Friends, at least in this country, from their first settlement in it, of allotting separate portions of their burying-grounds to different families, and consequently of burying the members of those families together, manifests a general inclination to preserve a knowledge of the locality of the last resting place of the dead. In this way, in some instances, families retain a knowledge of the places where their ancestors for several generations are laid, and it would be difficult to prove that any religious principle which Friends have ever felt themselves bound to maintain, was violated by such a practice. It is not against a modest and unostentatious memorial of the spot where deceased connections are laid, that the most enlightened and conscientious Friends have felt it their duty to bear their testimony, but against ostentatious display, against rendering the memorials of the dead the means of encouraging and indulging the pride of the living. The practice which the wants of crowded cities have introduced, of burying the dead in contiguous graves, without regard to family connection, must, almost unavoidably, render it impossible, after the lapse of a few years, to distinguish the grave of a parent or other connection, unless some monument be admitted beside the simple mound of earth, which, in fact, constitutes no distinction. It is difficult to perceive that the testimony of Friends in favor of plainness and simplicity, is in any degree violated by placing at the head of a grave a stone, unadorned and plain, inscribed with the name and age of the deceased.

There is, indeed, a species of stoical or philosophical indifference in regard to the bodies of deceased connections, and to the places where they are laid; but such indifference is not the fruit of religious principle, nor is it particularly amiable in itself; and there can be no reasonable doubt that a mind, however philosophical it may be, which is imbued with the spirit that genuine Christianity inspires, will regard with indulgence, if not with positive approbation, the desire of others to retain, in a simple and unostentatious manner, a lasting record of the spot where the bodies of their deceased relatives and friends are deposited. E. L.

FRIENDS' REVIEW.

PHILADELPHIA, SEVENTH MONTH 14, 1855.

Our readers will find, in the present number, an article extracted from the National Era, exhibiting, in a prominent point of view, the present and prospective power of the Free States to fix a limit to the further extension of slavery, and eventually to sweep it from our land by peaceable and constitutional means. As slavery, wherever it exists, is an evil of appalling magnitude, inimical to the best interests of both master and slave, those who are laboring, by peaceable and constitutional measures, for its early and final extinction, so far from being justly stigmatized as the enemies of the South, are, in reality, among the best friends of that slave-burdened region.

The advocates of freedom having, therefore, the power so to modify the laws and political institutions of the Federal Union, as to secure, at no distant day, to all the inhabitants of our country, the possession of their natural and inalienable rights, can hardly exonerate themselves from the charge of criminal dereliction

from duty, if they neglect to exercise the power which they unquestionably possess.

The declaration of the Psalmist, that "He who ruleth over men must be just, ruling in the fear of God," is no less applicable to republican than to monarchical rulers. The consciousness of power ought to excite a sense of correspondent responsibility, and it may be devoutly hoped that the day is not remote when the inhabitants of this land of boasted political freedom, while conscious of the capacity to model their institutions on such principles as to promote, in the greatest possible degree, the virtue and happiness of our increasing and varied population, will no longer permit the institution of slavery to fix a stigma upon our national character. It is quite time that the people of the non-slaveholding States should cast off the yoke which the slaveholding interest has so long fixed upon them. A consciousness of the power which the article in question exhibits, instead of being an excuse for apathy, ought to arouse the advocates of freedom to a just but firm exercise of that power.

PROGRESS OF THE FREE LABOR MOVEMENT.—On enquiry of our friend George W. Taylor, of this city, we learn with interest that his new manufactory is in successful operation, producing a variety of well made fabrics wholly or in part cotton, adapted to the wants of families. The heavy shirtings and sheetings, bleached and unbleached, will compare favorably with similar fabrics from the best mills in the country. The jeans (a mixture of cotton and wool) are exceedingly well made. Some specimens of printing cloths lying on the counter, for evenness of thread and regularity of warp and woof, are highly creditable to the manager, as well as evidence of the excellence of the machinery. Some beautiful twist has just been prepared for sewings, No. 30, and is to be bleached, colored and wound on spools.

An important result of the establishment of this Free Labor Cotton Mill is worthy of special remark. Thus far, the goods made therein have been sold as low as similar goods are worth in the general market; and it is expected that the prices of its various products will be made to conform to the market, taking quality into the estimate.

It is to be hoped that with such facilities for obtaining supplies of free labor goods as now exist, there will be an earnest patronage extended to the Free Labor Warehouse at the corner of Fifth and Cherry Sts., in this city, and to the local establishments drawing their supplies from thence.

MARRIED,—At Friends' Meeting, Clear Spring, Henry Co., Ind., on the 2d of Fifth month last, JOHN W. GRIFFIN, son of Joseph and Rebecca Griffin, of Spiceland, to ANNA C., daughter of Rice and Susannah Price, of Duck Creek Monthly Meeting.

DIED,—Of paralysis, at his residence in Orange Co., Ind., on the 22d of last month, in the 73d year of his age, ENOCH THOMPSON, a member and elder of Lick Creek Monthly Meeting. His illness of more than four years was borne with remarkable Christian resignation.

——, On the 12th of last month, at his residence in Wayne Co., Ind., in the 60th year of his age, DAVID HAMPTON, a highly esteemed member of Chester Monthly Meeting. His illness, which was short and very severe, was borne with patience and resignation.

——, At the residence of her parents, James and Ruth Chase, in Starksborough, Vt., on the 9th of Fourth month last, aged 21 years, CYNTHIA W. CHASE, a member of Ferrisburgh Monthly Meeting, after a protracted illness of pulmonary consumption, producing at times very severe bodily suffering, which she was enabled to bear with much fortitude and patience.

——, Suddenly, on the 1st of last month, at his residence in Henry Co., Ind, WILLIAM EDWARDS, a member of Spiceland Monthly Meeting, in the 53d year of his age.

For Friends' Review.

RELIGIOUS INTOLERANCE.

On the 12th ult. a debate occurred in the English House of Lords which singularly illustrates the pertinacity with which certain parties, and especially the Bishops of the Established Church, adhere to the restrictions on the freedom of divine worship. It appears that by the provisions of an existing law, no assembly of Protestants for religious worship is allowed, at which more than twenty persons, exclusive of the family and servants of the person at whose house it is held, are present, unless the license of the Bishop of the Diocese, or of the justices of the peace at a Quarter Session, shall have been first obtained; and every violation of this law may be punished by a fine not exceeding one hundred dollars, and not less than five dollars. A bill to repeal this obnoxious law passed through the Commons without objection, and was urged in the upper House by Lord Shaftesbury, better known to many of our readers as the very active philanthropist Lord Ashley. It was shown that although, from its inconsistency with that religious freedom which is the boast of Englishmen of our times, the law had to a

certain extent become obsolete, yet it was an instrument of oppression in the hands of the clergy which they were not willing wholly to lay aside; that so late as the early part of 1850, an action was brought by the rector of his parish against a person who had allowed his cottage to be used for divine worship, which the curate of the prosecutor testified was conducted in an unexceptionable manner, the sermon being such an one as might have been delivered by the incumbent himself; and that upon this evidence the poor man was convicted and adjudged to pay the fine.

It was also stated that a gentleman coming to reside on his estate in one of the northern counties in 1854, found the parish in a most neglected condition. At the gates of the park was a coal mine, and a dense population around it. Finding that nobody would do anything for them, he went one evening in every week, and in the largest cottage read a chapter of the Bible and some religious tracts. The meetings were well attended. It was however soon hinted to him that an information was about to be laid against him for a breach of the Conventicle Act. Being an active magistrate, he thought it not right to set the example of violating a law of the land, and gave up his reading. Lord Shaftesbury, when quoting this circumstance, remarked, "that the gentleman might have had cock-fighting, jumping in sacks, or any sort of amusement, and nobody would have objected to it. But the moment that, commiserating the religious destitution of the poor, he went to their cottages, read a chapter in the Bible, and joined with them in religious worship, the law said, "Mind what you are doing, for if you are caught at this again, you will be fined twenty pounds."

But in addition to these forcible arguments, there were statements made which are of deep interest to us all. The condition of the laboring classes of England in regard to religious instruction, is not perhaps far below the average of our own. But however this may be, are we doing our duty towards them, as well as our fellow Christians on that side of the Atlantic? By the Report of the Registrar-General, it appears that "there are not less than five millions of people in England and Wales, who never attend any public service of religion whatever." A clergyman in a parish of ten thousand inhabitants, testifies that not one hundred of these attend *regularly* any place of worship, and only one hundred and fifty *occasionally* attend. Another said that out of seven thousand persons, multitudes never appeared in a place of worship. "I considered it an important epoch in the history of my parish when I beheld for the first time a woman attending divine service in the morning." Another said that the lanes, the commons and the quarries were frequented on the first day of the week by numerous groups of boys and young men, passing their time chiefly in gambling. "I have made efforts to meet these claims personally, but find it quite beyond my strength to sustain them." Another clergyman stated "that his district was four miles by three and a half, and contained a population of about seven thousand. As to the moral and religious character of the people, it is most deplorable and wretched; they are deeply sunk in ignorance, intemperance and brutality. I cannot say I meet with much infidelity among them; the feeling among them is indifference, the result of ignorance, neglect and intemperance—their notions seldom seeming to rise above that of gratifying their sensual appetites. It is not often I see a dozen of 'delvers' in our congregation. In fact, there are only three places they visit—home for rest, the quarries, and the public house."

Referring to the efforts to elevate the most degraded classes in the metropolis, Lord Shaftesbury remarked that in certain districts which he mentioned, there were hundreds of thousands who never attended any religious service. The greatest difficulty was found in inducing the masses, even the most decent and orderly class, to attend *any* place of worship. This remark applied to highly-paid artisans. Finding how unwilling they were to attend places set apart for religious purposes, the clergy of the Church of England had established lectures in cottages and school rooms, and bible classes conducted by scripture readers.

It appeared from the reports of the Pastoral Aid Society, that four hundred and fifty school room and cottage lectures had been established during the past year, and had been the means of giving instruction on religious subjects to hundreds of thousands of persons. Yet all these meetings had been held in open violation of the law which it was proposed to repeal. He quoted the following account given by a laborer in this cause: "I opened a room in the very worst part of ——, commonly called Pigeons' Row—quite as rough and wretched as any court in London. In that room (originally a large, dirty lumber room, the walls unplastered and unwhitewashed, and the slates unpointed, so that we could see daylight through them) I have attended service every Sunday night from 7 to 8 o'clock. The women come without bonnets, and the men in clothes they would be ashamed to appear in at church. A sweep is my head man. There has been a good attendance all along. I have reason to take comfort from the result of this service, and to thank God for his blessing upon the endeavors used there."

Lord Shaftesbury bore emphatic testimony to the value of the labors of the dissenters, and especially of the Wesleyan connection. The London City Mission employed four hundred agents who were engaged in visiting various scenes of vice and misery in the metropolis, fearless of toil, of danger and disease. He be-

lieved that if these city missionaries had not existed, if their labors had not been unceasing and successful, the condition of the metropolis would have been too fearful for contemplation. During the past year these agents had held 25,318 meetings, of which 1304 were in the open air. They were peculiarly fitted for their position. They came from among the people—they knew the people—they sympathized with the people, and the people sympathized with them. *He believed that* 22,000 *of these meetings were positively illegal.* If the law were enforced, a stop must be put to the great work now going on in London. Further than this, a stop must be put to the Ragged Schools, for they were as much places of religious worship as of instruction. In conclusion, Lord Shaftesbury expressed his astonishment that under these circumstances any one should endeavor to prevent the repeal of this law, instead of rejoicing that an opportunity had arrived by repeal of employing the piety and zeal of persons who would be glad to take a part in the spread of religion. He maintained that it was not just or right to place a veto upon a man's receiving any number of persons into his house for the purpose of religious worship. To do so was to limit religious liberty, and was opposed to the spirit of the age in which we lived. He appealed to the Bishops present, and would ask them if they thought it consistent with their position to deprive some of the most useful of their own clergy, or of the Dissenters, of the power of giving religious instruction to the people without breaking the law, or to consent to the present system of wholesale connivance. The Bishop of London could not consent to the repeal of the law, though he did not wish its provisions strictly enforced. He was followed by the Bishop of Oxford, the son of William Wilberforce, who stated that all the bishops in town had met the day previous, and it was unanimously agreed that they could not support the proposed repeal. The chief arguments against it were, that it would be a great evil if any person dissatisfied with the conduct of the clergyman of his parish, were at liberty to have public worship at his own house, and thus withdraw the congregation from the parish church; that the law did not apply to *all* the cases to which it was said to be applicable, and that its repeal would weaken the discipline of the established church; and that all that had been said of the spiritual destitution of the people went for nothing in favor of this bill, because it would interfere with the parochial divisions of the Church of England, *upon which, after all, they must depend for evangelizing the people.* It was also said that licenses for holding worship in private houses might be easily procured; but it was shown in reply that this afforded no adequate remedy, because the meetings in question were often necessarily held, if held at all, in barns or other outbuildings, which could on the spur of the moment be obtained.

The Lord Chancellor and many others expressed their approbation of the bill; and the Bishops were asked if they sincerely thought they were likely to forward a knowledge of the truth by imposing a fine upon those who allowed more than twenty persons to assemble in their houses for divine worship?

Notwithstanding these appeals, the whole bench of Bishops present voted against the repeal, which was, however, carried through one of its stages by a majority of *one vote.*

It was stated in the course of the debate that the father of the Bishop of Oxford, that eminent and devoted Christian, William Wilberforce, constantly violated the law, and, when made aware of it, persisted in doing so upon conscientious grounds.

To such of our readers as are inclined to investigate the principles upon which this limitation of religious liberty rests, and the source from which it derives its strength, we would recommend the careful perusal of the admirable volume by Joseph John Gurney, entitled "The Papal and Hierarchical System," and that more elaborate treatise by John Allen, "On the connection of Church and State." C.

NEW YORK YEARLY MEETING.

Since our last number was prepared for the press, the printed minutes of this Meeting have come to hand. As these minutes contain a more particular account of the proceedings than that previously published, from memory, the following extracts are presented to the readers of the Review:

Sixth-day morning, 6th month 1st.—The general printed epistle from the Yearly Meeting of Friends held in London in 1854, being received, was read: the contents of which were particularly interesting and edifying. In order that our absent brethren may have the benefit of the perusal of this valuable document, so expressive of the earnest and lively concern of that Yearly Meeting for the preservation and prosperity of the members of our religious Society, in all the different locations and circumstances in which they are placed, it was concluded that 4,000 copies be printed for general distribution among our members, to be apportioned to the different Quarterly Meetings, and forwarded to them by their Representatives.

In the afternoon, the epistles from Philadelphia, Baltimore, North Carolina and Indiana, were read. Accompanying the Epistles from Baltimore and Indiana, were Extracts from the Minutes of those two Yearly Meetings, stating that they had the painful evidence presented to them, of a separation having taken place in Ohio Yearly Meeting, and setting forth their investiga-

tion and decision respecting it. Those Extracts were read, by which this Meeting was fully informed of the procedure of those bodies.

The Clerk then stated that two documents were upon the table, purporting to be Epistles from Ohio Yearly Meeting—one of them signed by Jonathan Binns as Clerk, the other by Benjamin Hoyle as Clerk. This statement received the deliberate and weighty consideration of the Meeting, and after a solemn and very impressive pause of considerable length, Friends expressed their views in relation to this affecting occurrence. On a full and free discussion, the Meeting came to the conclusion, by a very general expression, to receive the Epistle from the Meeting of which Jonathan Binns was Clerk, as being the legitimate Yearly Meeting of Ohio, which was accordingly accepted and read.

The Clerk was directed to return to Benjamin Hoyle the communication bearing his signature.

Seventh-day morning.—A committee of correspondence to prepare Epistles to all the Yearly Meetings but one, was appointed as usual. With regard to Philadelphia, the following minute appears:

Considering the course taken by Philadelphia Yearly Meeting in regard to that of Ohio, in receiving the Epistle from the body represented by Benjamin Hoyle as its Clerk, and responding thereto, it was concluded to appoint a Committee especially for the service of preparing a communication to Philadelphia Yearly Meeting, setting forth our concern on account of the course pursued by them, and expressing our earnest desire that they would reconsider the step they have taken, and so change their course as to place themselves in unity and correspondence with all the Yearly Meetings of Friends on this continent; and thus prepare the way for the restoration of the brotherly fellowship and harmony that formerly subsisted between them: and to that service a committee was appointed.

The consideration of the state of Society occupied the attention of the Meeting during the principal part of the remainder of the day.

On *Second-day*, the subject was resumed, and after dwelling upon it for some time, and Friends expressing their views and their concern on this very interesting subject, the Meeting was united in appointing a committee to take it into consideration, and if way should open for it, prepare an essay embodying the exercise and concern of the Meeting while the state of Society was under consideration during a preceding sitting, and also at the present time, to be transmitted to our subordinate meetings.

On the same day the Trustees of the Murray Fund, presented the following Report:

TO THE YEARLY MEETING.

"The Trustees of the 'Murray Fund' present the following statement of their proceedings during the past year:

The balance on hand at last report was,	$18	09
Received for interest and dividends,	2655	73
" " Books sold,	26	90
Balance due the Treasurer,	130	89
	$2831	61
And they have expended in aiding various poor individuals and families, mostly through their Committee on Charity,	$1291	50
To the American Peace Society,	50	00
" Friends' Sewing Society.	25	00
" Sewing Society at Rahway, N. J.	15	00
To the Asylum for the Blind in this city, for the benefit of the Graduates in the Manufacturing Department,	25	00
To the Asylum for Colored Orphans,	100	00
To complete the liberation of nine Persons held in Slavery,	104	00
Towards placing an interesting Colored boy in a manual labor Institute for purposes of education,	50	00
For educating a female under peculiar circumstances,	75	00
For books purchased, binding and other small expenses,	458	61
To Bank of New York to fill up our stock as required,	600	00
" do. interest due on same,	37	50
	$2831	61

"The distribution of useful books has received our attention, and the Power of Religion, Mott's Sketches, Dymond's Essays on Morality, William Penn's Life and Maxims, Evans' Youthful Piety, and other volumes, have been disseminated through various channels, we trust to the benefit of many readers. Since last Yearly Meeting the Trustees have been deprived of a valued coadjutor, by the removal of our beloved friend Mahlon Day. The following minute was entered on our records in relation to this solemn event. 'It becomes our painful duty at this time to record the death of our valued friend Mahlon Day. After a brief visit to Europe, he embarked, with his wife and daughter Susan, in the Steamship 'Arctic.' These three beloved friends were among the number that perished the 27th of Ninth month last, by the melancholy wreck of this vessel. They were stricken down in the midst of their usefulness, being all actively engaged in benevolent pursuits, 'given to hospitality,' and endeavoring in various ways to promote the good of others. Truly we may exclaim 'How unsearchable are His judgments, and His ways past finding out!' yet we desire to rest in the assurance that 'He doeth all things well.'

"Our dear friend Mahlon Day was for many years a faithful Trustee of the 'Murray Fund,' and an agreeable and efficient associate in the performance of the several duties connected with

this trust. We greatly feel our loss, and the example of his kind and gentle spirit, and most deeply sympathize with his afflicted family in their great and irreparable bereavement.'

"It now devolves on the Yearly Meeting to appoint a successor to Mahlon Day in this trust.

Signed on behalf of the Trustees,

ROBERT I. MURRAY, *Secretary.*"

"New-York, 5th month 30th, 1855."

From the report of the Trustees of Nine Partners Boarding School, it appears that the property is leased to an individual for the purpose of supporting a Friends' Boarding School; and that the number of pupils during the past year has been 70 for the summer, and 112 for the winter term, a considerable portion of whom were the children of Friends, and nearly all, the descendants of those who were once members of our Society. Competent teachers are engaged, and the trustees consider the school worthy of the patronage of Friends.

Fourth-day afternoon.—The committee appointed to embody the exercise of this Meeting respecting the state of Society, offered an essay, which being read, was adopted, and copies of it directed to our subordinate Meetings. It is as follows:

"Having been favored in the several sittings of this Meeting, during our deliberation on the state of Society, and the various concerns which have claimed our attention, with renewed evidences of the continued love of our Heavenly Father, whereby we have been preserved in a good degree of harmony and united exercise, greatly desiring the prosperity of Truth in our beloved Society, our minds have been drawn in love to our absent brethren throughout this widely extended Yearly Meeting, with desires that all may witness a growth in grace, and in the knowledge of our Lord and Saviour Jesus Christ, and thus be enabled to 'keep in the unity of the Spirit, which is the bond of perfectness.'

"Dear friends, let us all bear in mind our high profession of being followers of Him whose injunction to his disciples was, 'Learn of me, for I am meek and lowly in heart, and ye shall find rest to your souls.' This humble walking is, doubtless, as needful for us, as for the disciples of that day. May we individually be engaged to keep the eye single to him as our guide, and follow him in the way of his leading; so shall we become united unto Him our holy Head, and one unto another in love. Thus should we escape many dangers and temptations with which we are surrounded, and journey forward in faith and hope through all the tribulations that are allotted to us for the proving of our fidelity to Him to whom we are indebted for every blessing we receive.

"'This one thing I do, (said the holy Apostle,) forgetting those things which are behind, and reaching forth unto those things that are before, I press toward the mark for the prize of the high calling of God in Christ Jesus.'

"Towards parents and heads of families our minds have been renewedly drawn, with earnest desires that they may appreciate the great responsibility of their position. Under a view of the vast importance of it, the awakened mind may be ready to exclaim, 'Who is sufficient for these things?' But as there is an engagement to look to the true source of help, in humility and sincerity, parents will in due time be favored to feel their sufficiency is of God; and through ability thus received, they will be concerned to watch over their children, and endeavor, under the constraining influence of love, to protect them from the force of evil example, and labor to guide their inexperienced feet in the path that leads to peace. They will be engaged frequently to collect their household together, in order to read to them a portion of the Holy Scriptures, and to wait upon the Lord for a renewal of strength. There will be an engagement, as ability is afforded, to make them acquainted with the doctrines of the gospel as professed by Friends, and to direct their young minds to the Heavenly witness in their own hearts, whispering peace to them when they do well, and bringing a feeling of condemnation when they do evil —to explain to them the origin and ground of the testimonies by which we are distinguished from others, and the propriety and benefit resulting from a faithful support of them. While they are concerned themselves to be diligent in the attendance of meetings of divine worship, they will feel it a duty to take their children with them, and early accustom them to the performance of this important duty. As parents are thus conscientiously engaged, we doubt not but they will experience the truth of the declaration, 'He that watereth, shall be watered also himself.' May nothing divert us from this great and necessary engagement! Let it be our daily concern. Let not the love of this present world, its cumbering cares or treasures, gain an undue ascendency in our minds; but let it be our daily engagement, remembering the injunction of our holy Redeemer, 'Seek ye first the Kingdom of God, and his righteousness; and all these things shall be added unto you.' Your Heavenly Father knoweth that ye have need of these things. May we learn contentment with the things which our heavenly Father knows to be good and needful for us; and loving him above all, we shall be more and more united in love to the brethren everywhere, and be enabled to look forward in faith and hope, towards the attainment of that blessed establishment described by the Apostle, 'For I am persuaded that neither things present, nor things to come, nor any other creature shall be able to separate us from the love of God, which is in Christ Jesus our Lord.'"

The Committee appointed to prepare Epistles in reply to those received this year from other Yearly Meetings, offered essays addressed to the Yearly Meetings of London, Dublin, New Eng-

land, Baltimore, North Carolina, Ohio and Indiana. These essays being read, received the attention of the Meeting, and with some alterations made in a few of them, they were approved and adopted; and the Clerk was directed to transcribe and forward them to the meetings to which they are addressed. He was also directed to insert in those Epistles that do not contain it, the action of this Meeting in relation to the separation that has taken place in Ohio Yearly Meeting.

The Committee appointed to prepare an Epistle addressed to Philadelphia Yearly Meeting, produced an essay, which was read and united with by the Meeting. The Clerk was directed to transcribe and forward it.

The business of the present Meeting being brought to a close, and having, through the condescending goodness of the Holy Head of the Church been enabled to consider and dispose of the various important concerns that have been brought before us, in a good degree of brotherly condescension to each other, favored in our deliberations with the overshadowing wing of Divine Goodness, under a grateful sense of His continued regard, Friends took an affectionate leave of each other, to meet again next year at the usual time, if the Lord permit.

By a reference to the minute of the Women's Yearly Meeting, we find that they concluded with great unanimity, to receive and respond to the Epistle from Ohio Yearly Meeting which was signed by Jane M. Plummer as Clerk; and that Epistles addressed to all the Yearly Meetings except Philadelphia, were prepared by the committee on correspondence, and adopted by the Meeting: but way did not open to address an Epistle to the Yearly Meeting last named.

SLAVERY EXTENSION OR LIMITATION

The people of the United States are involved in a fearful controversy, a controversy which cannot be thrust aside, but must be settled, soon or late, peacefully or through violence. For good and evil, for weal and wo, these thirty-one States are bound together, and they must confront and deal with as they best can, the common danger. There are gloomy aspects of the controversy—we are only too familiar with them—but are there not encouraging indications?

Recollect—when we began our career under the existing Constitution, nearly all the States were Slaveholding; now, there are but fifteen out of thirty-one. And where are the new slave States preparing for admission? Fraud and violence are seeking to force the growth of a single one in Kansas, but the result of the experiment has yet to be seen.

What besides? Slavery has a bare possibility in New Mexico; a faint, distant hope of Utah; the contingency of a subdivision of Texas, yet remote; the chances of a war with Spain for Cuba, and of depredations on Mexico. With ordinary discretion, and tolerable unanimity, the free States can keep the peace with both these Powers. Physical causes, and the prejudices of the native population, must embarrass all attempts to convert New Mexico into a slave State. The Mormon controversy must be settled before colonists from North or South will seek homes in Utah; and as for Texas, want of population, and the fear that, owing to the German settlers, to divide the State now might involve the establishment of a free State, will restrain for an indefinite period any movement of the kind.

Meanwhile, a series of new free States is in process of rapid formation. Minnesota has now population enough for a State, and in due time, her area being over 166,000 square miles, will form the basis of three States. A bill passed the House during the last Congress, for the organization of a State Government in Oregon, and will pass both houses during the next Congress; but Oregon, too, with an area of 185,000 square miles, must hereafter be divided into three States. Washington, with an area of 123,000 square miles, ultimately to constitute two States, will soon be ready for admission as one. The admission of the three, as States, will increase the Free State majority in the Senate from two to eight, and in the House from fifty-six to sixty, with the certain prospect of the rapid increase of the latter, from the growth of population. California, with an area of 155,000 square miles, is now seriously agitating the project of a division, with a view to the erection of three States, all to retain the prohibition of Slavery. A majority of the Legislature, which has just closed its session, was in favor of it, but it has yet to be submitted to the people. The time is not far distant, when there will be eight free States on the Pacific coast, instead of one; and then, with the States to be formed in Minnesota, the free States will number twenty-six instead of sixteen, have a delegation in the Senate of fifty-two instead of thirty-two, and constitute an unconquerable majority in the House. Nor is this all; Nebraska, given up by the slaveholders, although a small attempt to invite a Vandal irruption has been made by one of the newspapers, is destined to prove the nursery of five or six free States, its area being 335,000 square miles.

What is there in the prospects of Slavery, to set off against these inevitable and not very distant accessions to the side of Freedom?

Again: Large as the slave population is, relatively it is now smaller than it was at the formation of the Constitution. Then, it was as one to five and a half of our free population; now it is as one to about seven. In sixty years it has increased, from 697,000 to 3,200,000, or 358 per cent, while the white has increased, from 3,172,000, to 19,553,000 or 516 per cent. There is no reason to suppose that this ratio of

white increase will be diminished for a long time to come; for no one believes that the insane policy of the Know Nothings can permanently affect the course of foreign immigration. It is this which has so rapidly augmented the white population, carrying it forward with such momentum, and giving it so vast a preponderance over the slave, as greatly to reduce the hazards of servile insurrection; or, even in that contingency, to save the Federal Government and the country generally from fatal damage. Had it not been for the accession to our white population from abroad the slaves would constitute one in two, instead of one in seven of the People. With a free population, then, rapidly, constantly gaining on the slave, we may reasonably hope that it will be strong enough, not only to prevent the evil from becoming unmanageable, but to abate it in such a way as to save the cause of Freedom from shipwreck.

Again: the non-slaveholders have been steadily gaining political power ever since the organization of the Constitution. In 1790, the slave states elected to the House of Representatives forty-nine members, the free States fifty-seven—securing a majority of eight. In 1850, after a race of sixty years, the delegation in the House from the slave States is 90, from the free States 144—showing a majority for the latter of 54, nearly seven times larger than that of 1790!

Meantime, the white population of the slave States has increased, from 1,271,488, in 1790, to 6,222,418 in 1850—or 388 per cent.; while the white population in the free States has increased, from 1,900,976 in 1790, to 13,330,650 in 1850—or 601 per cent. The white population in the free States, which was six hundred thousand greater than that of the slave States, in 1790, is now seven millions greater!

Then, as to the *territory*. The territory now organized into free States comprehends an area of 612,597 square miles; that into slave States, 851,508: but we must add to the former the area of the territories of Oregon, Washington, Nebraska, and Minnesota, amounting to 809,959, which will swell the aggregate of area certainly free, to 1,422,556 square miles. The other territories, Utah, New Mexico, and Kansas, and the Indian Territory, comprising an area of 662,102 square miles, cannot be classed as slave territory; at the most a claim is laid to them by slaveholders, a claim, which we hope will soon be exploded in Kansas, and which they will find very difficult to make good in relation to any of the rest.

Now, add to all this, the consideration, that the free States command the whole of the Pacific coast, all the great seaports on the Atlantic, the whole system of inland seas, stretching from the Atlantic westwardly towards the Pacific ocean; that they own the shipping, control the commerce, and possess the disposable capital of the country; that, in internal improvements, education, arts, science, literature, invention, and enterprise, they stand beyond comparison with the slave States—and is it not clear as sunlight, that they have the power in their own hands, of securing the perpetual ascendency of Freedom and Free Labor Institutions, and so controlling the Federal Government, that the Union shall not only not be seriously injured by Slavery, but shall, by peaceful, constitutional methods, facilitate its extinction?—*Nat. Era.*

The subject of the following poetical effusion was a pious colored man who appears to have belonged to a family of slaves in North Carolina, who are now in a process of emancipation by the active exertions of their master and mistress. The poem is the production of the latter.

UNCLE ISHAM.

One less is left to love us here—the good old man is gone;
But still he points us to the Rock he loved to rest upon;
One less to warn us what to do and what to leave undone;
But still he animates our souls the Christian's race to run.

Through years he loved to labor as a happy child loves play—
He loved the garden, loved the corn, and loved the new-mown hay;
He made a *pet* of every thing by Nature's bounty given;
He looked on Nature as herself the work and gift of Heaven.

Through years we saw him daily fed by his own household band—
His head stooped low to meet the cup in loving childhood's hand;
And by this utter helplessness we saw him sorely tried,
Yet bowed in sweet humility before the Crucified.

We saw him robed in holiness—we saw him filled with love
For all who dwell beneath the skies—for Him who reigns above;
O, how his soul was feasting on the Bread of Life Divine!
And drinking of the blessed cup that flows with heavenly wine!

We saw him silent—fearing still to speak the Holy Name;
But when the Spirit bade him spread abroad the Saviour's fame,
We saw his withered arms upraised, we heard his earnest prayer,
That every soul upon the earth his Saviour's grace might share.

We heard his gospel messages—we heard his glorious Psalm
Of "Praises! Praises evermore to God and to the Lamb!"
And in his silent ecstasies we saw the tear-drops stand
In those dim eyes he could not reach with his poor palsied hand.

His God hath wiped those tears away, that hand hath power to hold
The waving palm of victory, the thrilling harp of gold;
The brow that looked all meekness here, now wears a radiant crown,
That evermore before the Throne of Glory boweth down!

We miss him when we seem to tread the narrow path alone—
We miss his fitly-spoken words, we miss their touching tone;
For every chord within his breast was so attuned by love,
We miss the music of his voice as we would miss a dove.

We miss him when a blessing comes we wish with him to share,
And when a fiery trial comes, we miss his fervent prayer;
But, Saviour! when we draw toward Thee, his words salute our ear,
"We cannot get too near the Lord—we cannot get too near!"

So, like some sweet, confiding child, he loved on Thee to rest,
With Thy own robe of righteousness so folded round his breast,
That even Death's dread arrow fell so hurtless by Thy side,
We think of him as one who lives, and not as one who died.

And when before the mercy seat we sometimes dare to kneel,
So poor in spirit, that a sense of want is all we feel,
Thy quickening Spirit bids us ask, "dear Saviour, let us be
Still more like him—for then we shall be more and more like Thee!"

SUMMARY OF NEWS.

Foreign Intelligence.—The steamships Hermann from Southampton, and America from Liverpool, bring English advices to the 23d ult.

The Allies had experienced reverses before Sebastopol. On the morning of the 18th, a simultaneous attack was made by the English on the Redan and the French on the Malakoff towers, but both were repulsed with great slaughter. The amount of loss was not known, but was believed to be greater than in any previous action. Some accounts state the English loss at 4000 men, but this, it is hoped, is an exaggeration. The French gained a partial footing in the Malakoff, but were obliged to retire. The Mamelon was temporarily retaken by the Russians, but was subsequently regained by the French. Much of the loss resulted from the springing of a Russian mine, and from the firing by the ships in the harbor, upon the retiring English troops.

The vice Hetman of the Cossacks of the Don has issued an address for their general enrolment as militia.

In Asia, the Russians have advanced and encamped near Redout Kale. The Turks have evacuated Batoum and Chouronk Su. It was reported that the Russians had made an unsuccessful attack on Kars and had retaken Anapa.

The Austrian commander had proclaimed martial law in Moldavia, but the Moldavian authorities refused to promulgate the order, unless authorized by the Sultan.

The Baltic fleet was still anchored off Cronstadt at the last accounts. Much excitement existed in England on account of a recent attack on an English boat's crew under a flag of truce, at Hango. The crew were all killed or taken prisoners, except one man. It is conjectured that the Russians supposed the boat to be taking soundings, with a view to future hostilities.

Prince Gortschakoff has been appointed Resident Russian Minister at Vienna.

The Russian troops on the Austrian frontier either had been or were about to be withdrawn.

The Journal of St. Petersburg declares semi-officially, that peace is possible if France and England are willing, as the Fourth Point is morally, though not formally, settled, and the other points, viz. the navigation of the Danube and the evacuation of the Principalities, are also settled, leaving only the Vienna Third Point to be arranged.

England.—The report of Roebuck's Committee has been presented to Parliament. The report merely admits that the sufferings of the army have been aggravated by incompetency at home.

France.—The Senate and Legislature had been convoked for the 2d inst., to negotiate a new loan of a hundred and fifty millions of dollars. The Emperor had been ill but had recovered.

Spain.—We have no reliable accounts respecting the Carlist insurrection. The new American Minister had had his first interview with the Minister of Foreign Affairs, in which friendly remarks were exchanged.

Austria.—The army is being greatly and rapidly reduced.

Prussia.—A singular decision has lately been given by the highest tribunal of this country. A Dr. Ritter brought with him to Berlin a slave whom he had purchased in Brazil. Proceedings were instituted to obtain the freedom of the slave, and although he was at first declared to be free, or rather the master was prevented from taking possession of him, it was finally decided that the case must be adjudged by the *lex loci*, and the application of the slave was refused, and he was remanded to his master.

Central America.—Walker, the leader of the California filibusters, having received reinforcements at Realejo, landed at Prieto, 14 miles north of San Juan del Sud, on the 27th ult. He is reported to have taken the town of Rivas, and then to have entered San Juan del Sud, and carried off without opposition the arms and ammunition collected there.

California.—The U. S. Land Commissioners have confirmed the claim of Bolton and Barrow to a tract of 13,000 acres, lying mostly within the corporate limits of San Francisco, covering the whole southern part of the municipality, and estimated to be worth $40,000,000.

There are stated to be fifty-four flour mills in California, which are supposed to be capable of producing 4,000 barrels of flour per day.

The settlers are holding frequent meetings to concert measures for redressing their grievances. The mines are yielding abundantly, and the product of the present year bids fair to equal, if not exceed, that of any previous one. The California Mint is coining one hundred thousand dollars per day.

Domestic.—A committee of the New Hampshire Legislature, to which were referred the resolutions of the Maine Legislature on the subject of slavery, has reported in favor of a union of the free states to demand the restoration of the Missouri Compromise, the abolition of slavery in the District of Columbia, the repeal of the fugitive slave law, &c. The House has passed resolutions, declaring it the duty of Congress to prevent slavery in the territories, asserting non-submission to the introduction of slavery in Kansas, &c.

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MEMOIRS OF JOSEPH JOHN GURNEY.

(Continued from page 692)

In a letter to a Friend, also in the station of minister, written at this period, Joseph John Gurney freely expresses himself on several points of considerable practical interest and importance. Referring to the commonly adopted application of the term Word of God to the Holy Scriptures, he says:

I am sure thou art aware that my objection to such an use of the term is not grounded on any want of faith in the grand and highly important truth, that "All Scripture is given by inspiration of God;" a truth to which no religious body has borne a clearer or more decided testimony than the Society of Friends. In these days of popery and semi-popery, we had need to be faithful in upholding this testimony, and in asserting the *essential difference*, in point of authority, between the sacred books of the Old and New Testament, and all the traditions of men, whether written or only handed down by word of mouth.

But I object to the common technical use of the term "the Word of God," as the name or title of the Bible, because such a use of that name has the effect of excluding, or, at least, *appearing to exclude*, all other communications to mankind. Now it is my firm conviction that God speaks to men, that is, makes manifest his will, by the immediate influence of his Holy Spirit; and that, as the *Word of the Lord* came immediately to the prophets in the days of old, so it still comes immediately to the soul of the Christian, to direct his services and to lead him in the path of his duty; the written words of the Lord in Scripture being at all times a test and safeguard, because we are sure that nothing which contravenes them can possibly be "of the Lord." I also think that this use of the term excludes the preaching of the Gospel, which, in primitive times, was often called the "Word of God," and which might still be called so, were it more immediately under the influence and guidance of the Holy Spirit. Above all, however, the habitual application of this name or title to the Scriptures, and to the Scriptures alone, seems to me to have a strong tendency to substitute them, as an object of reverence, for the Saviour, who is himself emphatically and pre-eminently by title, character, and indefeasible right, the Word, the Word of God, the one Mediator, through whom God creates, redeems, and *illuminates* the children of men. Thus I would refrain from calling the Scriptures the Word of God, as an emphatic and exclusive title, just as I would from denominating them the Bread of Life; for although they testify of those truths which nourish and feed the soul, we must not forget that Christ himself and Christ alone, is "*the Bread of Life.*"

Another term or phrase which I do not greatly approve or like, as I sometimes find it applied, is "Christ's *finished* work." True, indeed, it is, that when our blessed Saviour was about to expire, he cried out, "It is finished." The one all-sufficient propitiatory sacrifice was then offered, and was on the very point of being completed, so that thenceforth there was to be no more sacrifice for sin. But the use often made of this expression seems to me calculated to convey the idea that the whole work and office of Christ was then finished; whereas the vast process of his resurrection, ascension, and advocacy with the Father, and spiritual reign and government—the whole forming a very large proportion of the Messiah's work—was yet to be accomplished. More especially his baptising, sanctifying work, through the immediate influences of his Spirit, is yet *unfinished*, in the church at large, and in us individually. I think it requires care not to use the expression in question so as to have such a bearing, and so as to convey the idea that we can attain to the heavenly inheritance in virtue of the one availing sacrifice for sin, (a sacrifice which is indeed for ever finished,) without the experience of that cleansing operation of Christ's Spirit, by which alone the soul is sanctified and prepared for the joys and services of a better and holier world.

In general, I would observe that this needful process of sanctification, and the doctrine of the guidance and government of the Holy Spirit, is a branch of divine truth, which, in the mind of the Christian, ought to be held in even balances with the blessed truth, that Christ is the propitiation for our sins: and that his perfect righteousness is imputed to those who livingly believe in him; so that, with reference to their past transgressions, they are, in the fulness and freeness of the mercy of God, dealt with *as if they had never sinned.* The warmest and most reverential reception of this fundamental truth does not, as I think, in the least degree, interfere with the Christian's equally deep sense of the necessity of that inward work which the Saviour has graciously *begun* in our souls, but which, as we must with all humiliation acknowledge, He has not yet FINISHED.

I had a mind to make these remarks to thee, my dear friend, in the apprehension, however, that if there is any difference between us therein, it lies not in sentiment so much as in *mode of statement.* Yet, clearly as I see the point in question, and most painfully as I sometimes feel my own deficiencies, and surviving seeds and roots of evil, I rather shrink from the confusion which may sometimes be observed in the confessions respecting themselves, and in the addresses to their brethren, of evangelical teachers. I mean the confusion between an unfinished state of sanctification in truly converted people, and the actual sinful condition of the unregenerate.

In point of fact, I think the testimony which was borne by our early Friends, against the notion of "Sin for term of life," was thoroughly sound in principle: and that it requires a very reverent caution on our parts, lest, in the vivid sense which is sometimes given us of the lingering corruptions of our depraved hearts, we should convey to others the monstrous idea, that true Christians must and do go on sinning, even until death shall for ever terminate their appointed course of trial and probation. Certainly I have no liking for the raw and unseemly statements of the doctrine of perfection, which sometimes fall from the lips of persons who are very far from exemplifying their own sentiments. Yet I think it is our duty, unflinchingly to uphold the practical standard—even the standard of true perfection—which is presented to us in Scripture—"What the law could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh, that the righteousness of the law might be FULFILLED in us who walk not after the flesh but after the Spirit." When I reflect on the place which Friends have evidently been raised up to occupy in the universal church, I consider it to be one of their most marked and distinctive, though not peculiar duties, to uphold this standard. Cause enough have we, both individually and collectively, to prostrate ourselves, in deep brokenness of spirit, before the Lord—cause enough have we, from day to day, to recur to the Fountain, in which alone we can be washed from all our stains; and yet I believe it to be for a good purpose that we are, as a religious people, so much bound to the principle set forth by another Apostle—"Whosoever is born of God doth not commit sin; for his seed remaineth in him; and he cannot sin, because he is born of God."

If I am asked what I mean by "the Fountain in which alone we can be washed from all our stains?" I answer, without reserve and without difficulty—"the atoning blood of Christ." No sooner does transgression in word, thought, or deed, leave a stain upon our conscience, than we are left in a hopeless condition without this remedy. Never was that atonement more precious to my soul than at the present time; and I think it peculiarly important to fix it in the mind, that the blood of Christ, frequently mentioned as it is in Scripture, and which is to be sprinkled on the heart by faith, is never so mentioned as to be capable of being itself spiritualized. It is literally and truly the blood which was shed on Calvary for the sins of the whole world, and which is precisely tatamount to the Saviour's natural life, which was offered up on the cross as a sacrifice, acceptable, well pleasing to God. According to the view of the Jews of old, the blood of the sin-offering was the *life* thereof; and so it was naturally and truly, with the Incarnate Antitype—the man Christ Jesus. In various passages of the New Testament which speak of this blood—of our drinking it—of our being sprinkled by it—of our washing our robes in it, &c., the metaphor lies, as I apprehend, not in the "blood," but in the drinking, sprinkling, washing, &c. Thus it is evident, that faith in the blood of Jesus is equivalent to faith in the one great offering which he has made on the cross, for the sins of all mankind; and by this faith, when it is heartfelt, living, and heaven-born, the penitent sinner is justified. His sins are forgiven, and he finds peace with God. . . . .

To pass on to a subject of a very different kind, but not without its measure of practical importance, I do not think it quite true, as I have sometimes heard it stated, that an adherence to our Christian testimony, to plainness in speech, behaviour and apparel, "is not to be confounded with the *cross* which we have to bear as followers of Christ." Certainly it is not the *whole* of that cross, but that it appertains to it, and forms an important part of its holy discipline, in our own experience, and that of our young people, I am fully persuaded. It is to me a matter of unfeigned rejoicing when any of this class are found faithful in undergoing these humiliations, and thus make manifest, by that

which is perceptible and audible, their practical allegiance to the lowly Saviour. That it is a useful mental discipline to them I cannot doubt, as well as a truly valuable defence, so far as it goes, from many of the temptations of a vain and evil world. I am sure thou must have often observed, that obedience to the blessed teaching of the Spirit, in these matters, prepares the way for sacrifices and services of a more important character. To me it is equally evident, that many individuals who, after having once, upon principle, adopted these restraints, have since abandoned them, have thereby suffered material loss; and, notwithstanding a high profession of religion, are much more conformed in various respects *to the world*, than they would have been, had they continued simple, consistent Friends. But I do not forget that it is not my province to sit in judgment upon them. To our own Master we must stand or fall.

There is one point remaining on which I wish to suggest a thought or two. We have often talked on the subject of missions, and, I trust, have a good understanding of each other's views respecting them. Thou art so fully aware of mine, that I have nothing more to say on the point itself, except only, that while I believe it right for Friends faithfully to occupy their own true ground in reference to missions, and not to pass over it, I do heartily appreciate the zeal and usefulness of many of our fellow-Christians in this matter, and am truly willing to aid them in their efforts, so far as I can do it without *compromise of principle*. But there is one bearing of the subject on which I am inclined to make a few remarks. It appears to me, that the surrender of our views on the subject of ministry, which we make when we support the system of ministration adopted by our fellow-Christians of other denominations, however tempting and plausible the occasions—may, if we are not careful, re-act on our own functions as ministers of the Gospel, and may take off the edge of our carefulness, not to run except we are sent, and not to speak in the name of the Lord, on any one occasion, (whether in preaching or prayer,) *without a sense of the necessity laid upon us*, and without the qualification of the Lord's own anointing. These, I trust, may not be useless or unacceptable watchwords from a weak yet loving friend and brother, who desires to apply the word of instruction to himself rather than to others. My desire and prayer, on my own account and on thine, is that we may be enabled to fulfil our stewardship with all faithfulness; that in the exercise of our ministry, we may move on safely under the *guiding*, *constraining*, *preserving*, and *sustaining* influences of the Holy Spirit; and that, being in all things conformed to the will of our Father in heaven, we may know the "peace of God which passeth all understanding," to "keep our hearts and minds through Christ Jesus."

10*th* *mo.* 30*th*. On Second-day morning we had a very interesting and satisfactory meeting of the Athenæum Society, for which I was enabled to lay the Christian foundation; being fully persuaded that an acknowledgment of Christ is necessary as the ground, whether more or less openly expressed, of all efforts for the literary and intellectual improvement of mankind. In this case, the parties to be served are the young shopmen of Norwich, whose new evening hours of leisure want to be well filled up.* May preservation and protection from above be with this institution!

11*th* *mo.* 18*th*. I enjoy my daily practice of reading either the Greek or German Testament, as I pace about our ever-charming garden, before the family reading. I trust some little communion with the Lord is experienced on these occasions. This morning I have been reading Ephesians i. How wonderful are the depth and comprehensiveness of that chapter! How critical and unspeakably important the question, whether I have the evidence in myself of being a partaker in that election of grace which the apostle there sets forth! Some degree of peace and satisfaction is felt this morning, in the good hope that it may be so. Blessed be our God and Father, we have, weak and poor as we are, an Advocate with Him.

11*th* *mo.* 19*th*. Our Monthly Meeting last week was satisfactorily attended, and very harmonious. The Lord grant that all of us who are united as Friends in these parts, in the profession of spiritual worship, may dwell near to the Spring of truth, love, and life; and so experience the precious *oneness*, for which the Saviour prayed on behalf of his church, and which God alone can bestow.

Towards the close of the year, he spent a few weeks in the neighborhoods of London and Darlington; where, as usual, he found many objects of interest.

Polam,† 12*th* *mo.* 17*th*. This morning we have had a very interesting visit from Thomas Freeman, the African Missionary, who superintends the twenty-one Wesleyan Stations on the Gold Coast, and who has had so much personal communication with the King of Ashantee, and some with the Kings of Dahomey, and Accan; the former a desperate slave-trader, the latter the head of a considerable nation in the Bight of Benin, much opposed to the slave-trade, and of a city called Abbeo-Kuta, containing nearly 50,000 inhabitants, and discovered by Freeman. It is a great work. The Methodists have nearly 800 members in these stations, and upwards of 500 children in the schools. I

* It may be explained, that the tradesmen in Norwich had recently come to the resolution of closing their shops at an earlier hour than was previously the custom.

† The residence of his relative, H. C. Backhouse, near Darlington.

have pleasure in subscribing to these schools, but I feel myself constrained to keep to the simple Quaker ground in all these matters. Surely it leaves us room enough! Yet may the Lord bless all his servants, under every name!

Fourth-day morning. We are now come to our last day, as far as we know, in this our pleasant allotment. Last evening was held a temperance meeting at Friends' meeting-house, in which I occupied an hour or more in a speech, or lecture, which was well received, and yielded me a peaceful feeling. There was evidently a seal of divine love and power over us on the occasion; a sure token, as I believe, that we are not out of our place, or engaged in a business not acceptable to our Holy Head.

This morning, divine visitation has been with us, as I believe. After the usual morning reading of the Scriptures, I addressed the servants on the law of righteousness; and after our own more private reading, during a very uncommon solemnity, dear H. C. Backhouse addressed me in the language of encouragement, to go on with all my heart, in the Lord's service, as his will, however strange and unaccountable in the view of man, may from time to time be made manifest; assuring me that eye hath not seen, nor ear heard those good things, even that peace and happiness, which are laid up in store for me (even for *me!*) on earth, and in its fulness, in heaven. She afterwards commended us to the Lord, in a brief but expressive prayer. Thus, I humbly trust, our visit to her will be blessed to our souls.

On his return home, he was deeply affected by the intelligence of Sir. T. F. Buxton's seriously increased illness. In allusion to it, he writes in his Journal:

12*th mo.* 23*d.* Nothing can be more desirable, more child-like, in the best sense of the terms, than the state of his mind. As compared with many others, he has indeed been enabled to perform a noble day's work; and now, living or dying, he is, as we fully believe, in safety and at rest in Jesus. Certainly my connection, and unfailing unity of purpose and action with this endeared brother, have been a leading joy and happiness, as well as interest in my life. I do not remember that any cloud has ever arisen to intercept our entire harmony. May the Lord, whom he has so long and so faithfully served, be his portion forever, saith my soul!

1*st mo.* 1*st*, 1845. The new year has set in, and finds me quietly at home, and peaceful, I trust on good grounds, for I can truly say, that my tranquillity is founded on the merits of Jesus Christ. Yet I think that there is also, in some measure, the feeling of, "If our heart condemn us not, then have we confidence toward God;" for I believe it has been my endeavor, during the past year, though not always successfully so, to keep a conscience void of offence in the sight of God and man. Yet perhaps I am presumptuous in saying so much. The Lord only knows the depth of my infirmities.

1*st mo.* 27*th.* The meetings yesterday were, to my feelings, very solemn and edifying. William Forster preached largely in the morning on the Law of Righteousness: it was a moving, heart-stirring appeal. In the afternoon I was engaged in vocal prayer. After the meeting was over, I retired alone into the little library room, and found vent to the tears of a broken spirit, to my own relief and comfort.

2*nd mo.* 22*nd.* Early on Fifth-day morning we received, by a special messenger the tidings of the death of our dearest brother [Sir T. F. Buxton.] He was seized with spasm on his breath, which lasted for an hour or two, during which he was much engaged in prayer. For a time he was happily relieved, and then fell asleep, to wake no more, sinking gradually, softly, and in the end imperceptibly, into death; gently dealt with to the last—a death of perfect quietness and peace. So fell the forest oak, but truly without a crash, never to be replaced in this world; for men in general are but as saplings in comparison. "It is the Lord, let him do what seemeth him good."

Our dear friend Josiah Forster arrived by coach the same morning, and we all went quietly to meeting together. It was, I thought, a refreshing, sustaining time of reverent waiting on the Lord and prayer; something of that retirement of soul which dearest Fowell himself used to call "divine silence." After an early dinner, my dearest wife and I, and Anna Forster, (the only survivor of that dear, delightful family,) went to Northrepps. Our meeting was truly affecting; but the grief into which we came was natural, and we spent a comforting evening with them. In the course of a very precious family sitting, I was much engaged in thanksgiving and prayer, recounting the characteristic points in the life and experience of our beloved departed one.

2*d mo.* 24*th.* Yesterday was to me a low calm. In the afternoon meeting, near its close, I had to remark how vain were our own attempts in affliction to comfort ourselves. Our untutored efforts only leave us colder and more sorrowful than before. But when the Lord gives us a taste of the true rest, and a glimpse of the delightsome land where there is no more sorrow, the soul is stayed on Him, and finds a sure shelter. Somewhat of this blessed stayedness, this sweet shelter, has, I hope, been experienced; but in the night, weakness prevailed. I have, indeed, lost a most faithful friend, who has handed me many a cup of support and encouragement. May I imitate his cheerful, playful spirit, so far as the truth leads into it!

3*d mo.* 24*th.* My dear sister Fry's visit has been very satisfactory, and very sweet has it been to our feelings to enjoy her company. Her infirmity is indeed great, and her memory a

little failing. Yet at times this infirmity subsides, and she is much like her own dear and precious self. The Lord's anointing is still upon her, and she has been well engaged in our meeting, which is held at eleven o'clock, on her account, and which she has attended two First day mornings in succession. The preserving, sustaining hand of the Lord is evidently with her. Dearest John and Anna's visit, with their lovely boy, has been a pleasure and a comfort. It is an unspeakable favor that they are so well, and every way flourishing. The Lord bless and keep our precious grandchild, and sanctify him from his earliest years, for His own use and service!

4th mo. 6th. I have been writing an answer to the question in the Christian Observer, "What is Quakerism?" which the editor, in his last number, promises to insert in his next. I have ventured to assert that the Society, in various ways and forms, has declared its faith in all the main doctrines of sound Christianity which I have enumerated; but that one of these doctrines, viz., the guidance and government of the Spirit, is held by us more extensively and exactly than by many others; and that on this ground we have been led to abstain —First, from ceremonies and the notion of sacramental efficacy in forms. Secondly, from a ministry ordained by man. Thirdly, from the pecuniary remuneration of ministers. Fourthly, from oaths. Fifthly, from war. Sixthly, from worldly amusements, useless fashions in dress and furniture, and corruptions in speech and behaviour. Thus I take Quakerism to be the religion of the New Testament, without addition, without diminution, and without compromise. I hope the paper may be accepted by others and by our own people, in a friendly spirit; and that it may, through mercy, have a blessing on it.

(To be continued.)

For Friends' Review.

JOSEPH JOHN GURNEY AND HIS ACCUSERS.

We are accustomed to hear the painful dissensions which, for twenty years past, have agitated the Society of Friends, attributed to the introduction of "unsound doctrines." In our meetings for discipline and in various publications, the charge is constantly reiterated. Care is taken, however, to make it in general terms and to avoid specifying the particular points of unsoundness and the heterodox opinions said to be embraced. Those who confidently proclaim that "unsoundness in doctrine is the cause of our divisions and difficulties," have never ventured to place the charge upon individuals; and so far as we have been informed, no effort has been made to restore any one to a sound faith. If it be true that doctrines incompatible with those always acknowledged by the Society of Friends are held amongst us, there has been an extraordinary want of faithfulness on the part of those who assert it, and yet have failed to labor for the convincement of their erring brethren.

But, we are told, unsound books have been circulated amongst us, and it is assumed that Friends must be apostates, who do not place, upon a few paragraphs, certain constructions which they believe to be utterly at variance with the author's real sentiments, as distinctly and fully avowed throughout his writings, widely proclaimed in his ministry, and beautifully exhibited by a life of true Christian humility and of faithful dedication to the service of his God and Saviour.

If those who have industriously sought for errors in the writings of Joseph John Gurney, had regarded the rules of criticism which Friends have always asked their opponents and others to observe, in reference to our early writers, short and fruitless would have been their labor.

George Whitehead, in his testimony concerning Isaac Penington, says, "Now, serious reader, in love to the truth and thy soul, I could leave this caution with thee in relation to the books and writings of this, our deceased friend and brother, that if thou meetest with anything therein which thou dost not understand, censure it not; be not prejudicate in any case; but wait till the Lord comes who reveals secrets and unfolds mysteries. And if anything (especially of what was early writ, as in a time of infancy,) seems doubtful, or not so clear to thy understanding, let it have such charitable construction as becomes a Christian spirit towards an industrious, honest-hearted, and well-meaning servant of Christ in his life time, who was and is ever blessed of the Lord, and now gone to his rest from his labors; the general tenor and import whereof, clearly evince his pious endeavors for the good of the children of men, and proclaim his Christian design and industry to promote truth and righteousness in the earth, pure religion and Christianity in spirit and life among men."

A Bishop of York, in conversation with Thomas Story said, "I read your books; I have read Barclay; he is no contemptible author, yet I think he might be answered in some points." Thomas Story replied, that "any ingenious person, reading the works of another, *with design to find fault*, may find something, especially in a large performance, that he may think amiss, or *wrest to such an appearance as he would have it.* But *every work should be examined with an impartial view*, by a mind not prejudiced or prepossessed, *comparing one part with another, till the true mind, intent and meaning of the writer be discovered;* and then, if any real error appear, to confute it by obvious truth, which needeth no gloss or cover of sophistry: but when an opponent subtilly and wilfully *wrests the words of his antagonist and imposeth a meaning thereon which the author did not intend*, this opponent is a

FORGER, combating his own invention, militates against himself, and is *felo de se* (a murderer of himself) in argument."

In the Preface to his Exposition of the faith of the religious Society of Friends, Thomas Evans remarks: "That there are some expressions to be found in the writings of our early Friends, the ambiguity of which has furnished an opportunity to prejudiced persons greatly to misrepresent their meaning, will not be denied by any who are conversant with their works. It is equally true that there have seldom been wanting, either envious opposers or pretended admirers, who have been prompt to take every advantage which inaccuracy or inadvertence of expression has thus furnished."

Alluding to the early writers among Friends, Thomas Evans says: "There were among them men of different degrees of religious experience and knowledge, men whose opportunities of literary instruction varied greatly with their circumstances in life, and who wrote under the influence of *diverse* measures of the same Holy Spirit; and hence we might reasonably expect considerable variety in style, method and perspicuity. Some of their writings consist principally of exhortations to holiness; others took up the pen to answer the false accusations of their enemies, or to expose the errors which had crept into professing Christendom. Some seldom meddled with doctrinal subjects, whilst others confined themselves almost exclusively to the exposition and vindication of the principles of Quakerism. It is easy to perceive that from such sources a great variety of matter must necessarily flow; and it is cause of admiration, under all the circumstances, that there should be so much harmony as does actually exist, rather than that some seeming discrepancies should occasionally appear."

William Evans and Thomas Evans, in their Introductory Remarks to the Friends' Library, after referring to the importance of a careful inquiry into the truth of those doctrines and precepts by which we profess to regulate our conduct and to build our hopes of future happiness; and of frequently pondering "the inspired pages of Holy Writ as the divinely authorised record of the Christian religion," continue thus: "Nor will it be less interesting to us, to trace out the result of these principles, as exhibited in the examples of those who have gone before us, to inquire what fruits of holiness they produced in their conduct and conversation, what support they derived from them amid the trials inseparable from mortal existence, and what consolation and hope they yielded in the hours of disease and of death. If, in the course of our researches, we discover that they were remarkable for their justice, their integrity, their meekness and humility, were patient under suffering, even when wrongfully inflicted; zealously devoted to the cause of Christ, and cheerfully given up to spend their time and substance for its advancement; 'blameless and harmless, in the midst of a crooked and perverse generation, amongst whom they shone as lights in the world,' we may be assured that the tree whence these fruits of the gospel sprung could not be evil. The faith which showed itself by such works of righteousness must be that by which the saints of old 'obtained a good report,' and which was their victory. If we follow them to the chamber of sickness and to the bed of death; witness the tranquillity and composure of their spirits; their humble yet steadfast reliance on the mercy of God through Christ Jesus; their peace and joy in believing, and their hope full of immortality and eternal life, we shall not only derive the strongest evidence of the soundness of their Christian belief, but, in admiration of its blessed and happy effects, be incited to follow them as they followed Christ."

Measured by the criterions thus clearly set forth and illustrated, how bright was the example, how beautiful the life, how sound the Christian belief, how perfect the faith, how joyfully triumphant the death of Joseph John Gurney!

In the next number of Friends' Review, I propose to quote the charges which have been specifically made against this faithful servant of Christ, and then, by full, though brief extracts from his writings and his journal, to show his true sentiments on the same points. S. R.

(To be continued.)

For Friends' Review.

THE SCHOOL FRIEND.

The object of the compiler, has been to supply Friends' Schools with a series of readers adapted to our educational wants. What are these wants? This question it is now proposed to answer.

1. Books to teach children to read. The facility with which this is done, must depend on their capacity to comprehend the subject taught, and the natural interest of both teacher and student. A child may have as correct an idea of some subjects as the sage, while it would be impossible for his conception to picture the imagery, which, to the latter, produces the most pleasurable emotions.

The subject addressed to the child, must be on a level with his mind, and the lessons by which he learns to read, must correspond with the simplicity of his language, and the words, to his capacity to combine and enunciate sounds. The neglect of this induces stammering, bad pronunciation and improper tones.

2. Gradation from the simplest combination of sounds to the best specimens of classic English. The mind should move according to its increasing strength, from one stage of improvement to another, without being compelled to grapple, unsuccessfully, with that which is above

its capacity—to partake of food which is wholly indigestible.

3. Variety of subject and style, suited to the full developement of the voice. Articulation, tone, inflection, circumflex, monotone, accent, emphasis and pause, must, each, have due weight on the compiler's mind, that the means may reach the end. A book containing the beauties of Johnson, Addison, Collins and Goldsmith, however elegant the diction and rich the thought, yet not reaching these objects, becomes a miscellaneous collection of standard English, instead of a practical compilation of lessons in reading.

4. Selections that may be read again and again without producing satiety. Without this quality, the *rich diction* of the *elder poets* would be compelled to give place to the pious sentiments which pervade the pleasing and instructive stanzas of "We are Passing," and "The Grave of the year," notwithstanding the reviewer may have taken exceptions to them in terms of the poet's satire.

5. Lessons in reading being addressed to those whose moral sentiments are imperfectly formed, it is of great importance that whatever impressions they make, should be free from wrong bias. The mind, in childhood, may receive an impress that can never be erased. "Just as the twig is bent, the tree's inclined."

6. The cultivation of good literary taste. That is, they should be made up of good English. This does not imply that every exercise should be made up exclusively of that certain order of literature which makes the Addisonian school. The concise, nervous, plain, neat, elegant, flowery, simple and vehement, may be each allowed its claim. A common anecdote, or the solution of a mathematical problem, when correctly written, ought to be considered as good English as "Cowper's Task," "Paradise Lost," or "The Spectator." The highest attainment of language is to express thought correctly. Elegance of style does not necessarily exclude all "vulgarisms." They should never appear as the *writer's own language;* but in description and anecdote they are often unavoidable. I may make myself clear by referring to the word "Sibboleth" in scripture, and to the excellent tract which gives so touching a narrative of the life of Wm. Churchman. In a late review of the "School Friend, Fourth Book," we find about all the vulgarisms of the work, and yet suitably brought in. Criticism then should turn not upon total exclusion, but upon how they are introduced. Some of the very best exercises for the voice are found in the most familiar language.

7. Collateral advantages. This embraces useful information, valuable suggestions, incentives for learning, industry, economy and Christian courtesy, and the inculcation of correct sentiments on moral duty, &c. &c.

The compiler of the books under notice, has presumed that these several objects had not been suitably embraced in any series of School Readers that has preceded them, and that, notwithstanding our schools are abundantly supplied with reading lessons, another series was called for. By the encouragement of his friends, he has been able to place his books, after much toil and anxiety, in the critic's hands. He desires, most especially, to address them to the practical teacher. There are many books that *read well* that do not *teach well,* and by this criterion they will be properly judged. Should they soon find a grave with many of their predecessors, the compiler will still feel a satisfaction in knowing that he has endeavored to perform his duty. He can discover that his books are not free from imperfections, and should they ever undergo a revision, he will desire the suggestions of those who are interested in their success.

THE COMPILER.

Annapolis, Ia., 7th mo. 1855.

THE LATE EARTHQUAKES AND ERUPTIONS.

If we were living in an earlier age of the world, when superstition held paramount sway over the minds of men, and when comets, earthquakes and other wonders of nature were considered to be warnings of "dire events to come," we might cite the late earthquake of Broussa, the ancient capital of the Turks, as a portent foreshadowing the ruin and dispersion of the once mighty Othman race. But science teaches us that, even if the destruction of the great Moslem power should occur, the earthquake at Broussa may have been but a coincidence and not a sign. From the earliest ages, the region where these convulsions of nature have taken place, has been the scene of frequent earthquakes. Geologists tell us, in fact, that a continuous volcanic district, beginning east of the Caspian, extends westward to Vesuvius, passing through Asia Minor and the Ægean. An eruption of the great volcano at Naples is generally, therefore, attended with earthquakes in Asia Minor, just as it has been now.

It is a curious circumstance that this underground reservoir for the pent-up fires seems to run in two distinct channels, one taking the course we have described, the other passing south through Syria and terminating at Etna. History teaches that when the latter mountain is active, Vesuvius is silent, and vice versa. An eruption of Etna, moreover, is usually attended with earthquakes in Syria, while earthquakes in Asia Minor are almost universally significant of an eruption of Vesuvius. Never, we believe, have Syria and Asia Minor been convulsed simultaneously. The centre of the great oscillating earth wave, when the convulsion takes the northern channel, is usually found near Broussa, which has consequently always been liable to earthquakes. The whole region, indeed, is one

of frequent disturbance. Constantinople, has been visited continually by earthquakes, so that there is scarcely a mosque in it which is not cracked. A vague tradition, but not necessarily an untrustworthy one, records that the Bosphorus itself was the work of an earthquake; and that the Black Sea, the "apple of discord" in the present war, was once an inland ocean, as the Caspian is now.

If the axis, so to speak, of this late earthwave had been a hundred or two miles to the northeast of Broussa, the Oriental war might have come to a strange conclusion. Between the Sea of Azoff and the Caspian, lies a ridge of slightly elevated land, which, if it is ever depressed by an earthquake, as the coast of Chili has been within the memory of man, will pour the waters of the first sea into those of the last, and thence over the great plains of central Asia, which lie lower, as is well known, than the level of the Azoff. This would create a current from the Mediterranean into the Black Sea; and the rush of waters would continue until the low plains of middle Asia would be covered with a shallow sea to the level of the Atlantic. Such an event would place a barrier between Russia and India infinitely more potent than armies. The thing, indeed, may never happen; but, as we have seen, it is far from being improbable: indeed, many geologists think it came nearer to being realized during these late earthquakes, than the Allies are to taking Sebastopol.—*Exchange.*

FRIENDS' REVIEW.

PHILADELPHIA, SEVENTH MONTH 21, 1855.

DIED,—At Pictou, Nova Scotia, of consumption, on the 12th of Sixth month last, after an illness of six years' duration, JOANNA, only daughter of William and Joanna Brownrigg, in the 25th year of her age—a member of China Monthly Meeting of Friends, State of Maine.

——, At his residence in Morrow Co., Ohio, on the 21st of Fourth month last, in the 76th year of his age, WM. GIDLEY, an esteemed elder and member of Alum Creek Monthly Meeting.

NEW ENGLAND YEARLY MEETING BOARDING SCHOOL.

This Institution will be reopened on Fourth day the 31st of Tenth month next, under the care of Joseph and Gertrude E. W. Cartland as Principals.

In order to secure admission into the School for the next Winter term, members of New England Yearly Meeting must forward their applications seasonably for the decision of the School Committee at their meeting on Third day the 4th of Ninth month. This regulation is established by the Yearly Meeting in order that it may then be ascertained how many other pupils, if any, can be received.

Address Superintendent of Friends' School, Providence, R. I.

7th mo. 21st, 1855.

For Friends' Review.

CELEBRATION OF AMERICAN INDEPENDENCE.

We have recently passed through another anniversary of the Declaration of American Independence; of the day when the thirteen British colonies on the west of the Atlantic, formally severed their connection with the metropolitan authority: and to those who duly regard the reputation of our model republic, and particularly to such as desire to see the rising generation acquiring habits which they may safely indulge in their maturer years, it must be a subject of satisfaction, rather than regret, that this anniversary occurs no oftener than once a year; for probably very few, even of those who view with the greatest indulgence the disorders prevalent in all parts of our city on the 4th inst., would willingly see them repeated at shorter intervals.

The writer of this article is indeed no advocate for public celebrations, being convinced, from the observation of many years, that, in a great majority of cases, they are productive of more evil than good. It may, indeed, be fairly questioned whether even the day which Christians in general regard as the one on which the Saviour was born, though doubtless observed by many in a serious and religious manner, is not, upon the whole, distinguished rather for dissipation than for peculiar devotion.

It will no doubt be admitted that if remarkable events, either in the religious or political history of nations, are to be celebrated at all, they ought to be celebrated in a manner appropriate to the occasion. Hence, we justly conclude that to distinguish the day which was ushered in by the angelic anthem of "Glory to God in the highest, on earth peace, good will to men," by relaxing in any degree the restraints which Christianity imposes, is a profanation of a revolting character.

If we enquire for a reason why the day on which our independence was declared should be distinguished from any other day of the year, probably no sounder one could be found than the desire to impress on the minds of our people, as they successively emerge into active life, a just sense of the importance of the measure, and the necessity of maintaining the principles on which the American Congress, speaking in the name and by the authority of the people at large, assumed their station among the nations of the earth. Now, what were the principles thus solemnly avowed?

They declared that governments were instituted among men for securing the rights and promoting the happiness of the people; and for the maintenance of the principles proclaimed, they pledged to each other their lives, their fortunes, and their sacred honor. In this declaration we find no intimation that the dissolution of the union with the British government was intended or expected to prostrate or to weaken any of those salutary laws which are intended to

secure the order and peace of the community. But should a stranger, unacquainted with our history or institutions, visit any one of our principal cities on the anniversary of this celebrated declaration, and observe the perfect licentiousness which prevails, the danger to which persons passing the streets, particularly on horseback or in carriages, are constantly liable, from the explosion of crackers, which are scattered on every side, the peril of conflagration to which houses are exposed, and the perpetual annoyance to which the sick are subjected; and should he also observe that numerous policemen, ostensibly employed to preserve the order of the city, were quietly walking the streets, with very little attempt to suppress the prevailing disorders; and should he then be informed that the authors of all this disorder were only celebrating the anniversary of American Independence, he would naturally, if not necessarily, conclude that the event thus celebrated must have been some signal triumph of the licentious and dissolute, in which all regard to order and law was set at defiance. It is true that the actors in the firing of crackers are principally boys; but we may easily infer that such disorder and confusion would be quickly suppressed, if the men would exercise their proper authority. Probably few men, when they give their countenance to this tumultuous and dangerous conduct of the boys, or withhold their open opposition from it, duly consider what kind of education they are extending or allowing to those who, in a few years, are to constitute the active and governing class. If boys are indulged, in the early period of life, in the disregard, even one day in the year, of the salutary laws which are provided to secure the peace and order of society, nothing can be more natural than an equal disregard of other laws, as they advance in life, and become more difficult to restrain.

In the case before us, it plainly appears that parents and guardians, and the authorities of the city are, by their connivance at the disorders alluded to, reversing the admonition of the wise king Solomon, "Train up a child in the way he should go," for they are training up the youth in the way they should *not* go, and there is ample reason to fear, that to many of them, the conclusion of the sentence will be applicable: "when they are old they will not depart from it."

The seventy-ninth anniversary of American Independence is now past, and nearly a year must elapse before the return of another; and to many now flourishing in the vigor of manhood, as well as to those who are bending under the weight of years, this period will return no more. To them the last anniversary which they are destined ever to witness has passed, but their places will be filled, and the city be equally populous, when the eightieth anniversary arrives. Gladly would the writer impress upon his fellow-citizens, for their own sake, for the credit of the city, and especially for the sake of the rising generation, the propriety and necessity of adopting early and efficient measures to secure to the next anniversary a more rational and appropriate character. Certainly the suggestive ingenuity of our people will readily devise some mode of celebrating the birth-day of our national independence, if such celebration must be sustained at all, more consistent with the character of a moral and Christian community, than the unmeaning, the dangerous, and the wasteful explosion of a sulphureous compound. E. L.

THE MAN-MONKEY OF BRAZIL.

The captain of the French schooner *Andrienne*, who last summer was stationed at Pernambuco, Brazil, gives the following sketch of a tame monkey:—

A short time ago, I dined at a Brazilian merchant's. The conversation turned upon a well-tutored chimpanzee of Mr. Vanneck, a creole gentleman, whose slave had brought him the monkey, which he had caught in the wood. Every one praised the accomplished animal, giving accounts of its talents so wonderful that I could not help expressing some incredulity. My host smiled, saying that I was not the first who would not believe in these results of animal education until he had seen it with his own eyes. He therefore proposed to me to call with him on Mr. Vanneck. I gladly consented, and on the following morning we set out. The house of the creole lies on the road to Olinda, about an hour's ride from town. We proceeded along splendid hedges of cactus, shaded by bananas and palm-trees, and at length observed the charming villa. A negro received us at the entrance and took us to the parlor, hastening to tell his master of our visit. The first object which caught our attention was the monkey, seated on a stool, and sewing with great industry. Much struck, I watched him attentively, while he, not paying any attention to us, proceeded with his work. The door opened, and Mr. Vanneck, reclining on an easy chair, was wheeled in. Though his legs are paralyzed, he seemed bright and cheerful; he welcomed us most kindly. The monkey went on sewing with great zeal. I could not refrain from exclaiming: 'How wonderful!' for the manner and processes of the animal were those of a practised tailor. He was sewing a pair of striped pantaloons, the narrow shape of which showed that they were intended for himself.

A negro now appeared, announcing Madame Jasmin, whom Mr. Vanneck introduced as his neighbor. Madame Jasmin was accompanied by her little daughter, a girl of twelve years; who immediately ran to the monkey, greeting him as an old friend, and beginning to prattle

with him. Jack furtively peeped at his master; but as Mr. Vanneck's glance was stern, the tailor went on sewing. Suddenly his thread broke; and he put the end to his mouth, smoothed it with his lips, twisted it with his left paw, and threaded the needle again. Mr. Vanneck then turned to him, and speaking in the same calm tone in which he had conversed with us: 'Jack, put your work aside, and sweep the floor.'

Jack hurried to the adjoining room, and came back without delay, a broom in his paw, and swept and dusted like a clever housemaid. I could now perfectly make out his size, as he always walked upright, not on his four hands. He was about three feet in height, but stooped a little. He was clad in linen pantaloons, a colored shirt, a jacket, and a red neckerchief. At another hint from his master, Jack went and brought several glasses of lemonade on a tray. He first presented the tray to Madame Jasmin and her daughter, then to us, precisely like a well-bred footman. When I had emptied my glass, he hastened to relieve me from it, putting it back on the tray. Mr. Vanneck took out his watch and showed it to the monkey: it was just three. Jack went and brought a cup of broth to his master, who remarked that the monkey did not know the movements of the watch, but that he knew exactly the position of the hands when they pointed to three, and kept it in mind that it was then his master required his luncheon. If the watch was shown to him at any other hour, he did not go to fetch the broth; while if three o'clock was past without the luncheon being called for, he got fidgety, and at last ran and brought it; in this case he was always rewarded with some sugar-plums.

You have no notion, said Mr. Vanneck, how much time and trouble, and especially how much patience I have bestowed on the training of this animal. Confined to my chair, however, I continued my task methodically. Nothing was more difficult than to accustom Jack to his clothes; he used to take off his pantaloons again and again, until at last I had them sewed to his shirt. When he walks out with me, he wears a straw hat, but never without making fearful grimaces. He takes a bath every day, and is on the whole, very cleanly.

'Jack,' exclaimed Mr. Vanneck, pointing to me, 'this gentleman wants his handkerchief.' The monkey drew it from my pocket and handed it to me.

'Now show your room to my guests,' continued his master; and Jack opened a door, at which he stopped to let us pass, and then followed himself. Everything was extremely tidy in the small room. There was a bed with a mattress, a table, some chairs, drawers and various toys; a gun hung on the wall. The bell was rung; Jack went, and reappeared with his master, wheeling in the chair. Meanwhile, I had taken the gun from the wall; Mr. Vanneck handed it to the monkey, who fetched the powder-flask and the shot-bag, and in the whole process of loading acquitted himself like a rifleman. I had already seen so much that was astonishing, that I hardly felt surprised at this feat. Jack now placed himself at the open window, took aim, and discharged the gun without being in the least startled by the report. He then went through the sword-exercise with the same skill.

It would be too long to jot down all Mr. Vanneck told us about his method of education and training; the above facts, witnessed by myself, bear sufficient evidence to the abilities of the animal, and its master's talent for tuition. We stayed to supper, to which there came some more ladies and gentlemen. Jack again exhibited his cleverness in waiting, at which he acquitted himself as well as any man-servant. Going home, my companion missed a small box of sweets, out of which he had regaled the monkey with almonds. Jack had managed to steal it from the pocket; and on being afterwards convicted of the theft, he was severely punished by his master.—*Chamber's Journal.*

THE BOY AND THE WOLF.

About forty years ago, when I was a little boy of seven years, my father lived in the province of Canada, when the country was new, and the wolves were very numerous. My father had bought a new farm, cleared up some of the land, and planted some corn on the new ground, which had just been cleared, some distance from the house. Inside of the field a large quantity of rails had been split, which my father wanted to draw to another place a distance of more than a quarter of a mile. It was in the middle of the summer, the cattle were running the woods, and the man who was drawing the rails with the oxen and sled, over the leaves through the woods, got me to watch the gap of the fence, to keep the cattle out of the growing corn. While the man was gone with the load of rails, I sat down by a large stump on the side of the fence toward the woods. It had got to be about the middle of the afternoon, and the sun shone warmly and beautifully into the side of the woods where I was sitting partly in the shade. I had nearly fallen asleep, when I thought I heard something walking near me in the leaves; its walk was not that of cattle, cracking the brush under their hoofs, but it was a soft, cautious, creeping step. I immediately thought of some wild beast, and sprung upon my feet; on turning myself around to see what I could discover, I perceived a little more than a rod from me, a very large wolf, close beside the log which had been felled from the very stump where I was standing. The wolf was looking directly at me, and had evidently been watching me, and en-

leavoring to spring upon me before I could dis-
cover him, but the sly fellow had not succeeded.
I was nearly a half a mile from home, and most
of the way was through the woods, and the man
drawing the rails was nearly as far off; I knew
that an attempt to run would only be an evidence
of cowardice to the sagacious prowler, and would
not enable me to escape the murderous cruelty of
the famishing wolf; but I found deliverance and
safety in the following extraordinary manner:—

A few days before, my father had brought
home for the children two or three small primers,
one of which he gave to me. It contained an
account of a Hottentot and a lion, in which the
Hottentot was pursued by the lion till it was
nearly dark, and the lion was nearly upon him.
The man perceived that his escape by run-
ning was impossible, so he turned and faced
the lion till the beast turned and ran back. Re-
membering this, I thought that if I looked the
wolf steadily in the eye I should be safe. I
stood, and placed my hands upon the stump that
was before me, and fixed a steady, piercing gaze
upon the fierce flashing eyes of my antagonist;
and there we stood. The wolf, however, soon
sprang upon the log, with his head toward me,
advancing several slow steps; but I fully be-
lieved that if I did not turn my eye from his, I
would be safe! yet the struggle was an awful
one. For half an hour we stood face to face and
eye to eye, with only about six feet to separate
us. The bright sun shone in upon us, with its
dazzling light on the one side, and the dark,
dense, deep wilderness upon the other side. I
saw no living object but my deadly foe, and
heard no sound but the faint and distant rever-
berations of the ox man's careless voice. But now
this kept growing louder and louder; and at last
I heard the driver turn around after unloading
his rails. My heart beat violently, and a prayer
to God trembled on my lips, but my eye was
fixed and the wild beast remained motionless.—
At last my deliverance came. I was set free,
and the wolf was shot. I can never be grateful
enough to my Almighty Preserver for shielding
me on that day from so great a peril.—*New Era.*

This narrative, if entirely authentic, may be
regarded as confirming a fact which is of much
importance to be known by all who have occasion
to travel in regions where beasts of prey abound;
viz. that many of those savage animals, when
not smarting under a wound, may be kept at
bay by the human eye, firmly fixed upon them.
It is questionable whether even a lion will at-
tack a man who resolutely looks him in the face;
thus illustrating the declaration to Noah, "The
fear of you and the dread of you shall be upon
every beast of the earth, and upon every fowl of
the air, upon all that moveth upon the earth,
and upon all the fishes of the sea."

From the Buffalo Democracy.

AN ENGINEER'S MONUMENT.

Spanning the chasm of the Niagara River, uniting the territories of two different Governments, and sustaining the uninterrupted Railroad traffic of the Provinces of Canada with the United States, 245 feet above a flood of water which man has never been able to ferry, stands the monument of Engineer John A. Roebling. The Niagara Railway Suspension Bridge is the grandest and most distinguished achievement of Art in this world. It is the proudest, it is the most beautiful, and will prove the most enduring monument anywhere set up on this Continent.

Regard this wonderful product of Engineering skill. Its span is 821 feet 4 inches. Yet an engine, tender, and passenger car, loaded with men, and weighing altogether 47 tons, depress the floor in the centre but 5½ inches. The Bridge loaded with a Freight Train covering its whole length and weighing 326 tons, is deflected in the middle only 10 inches. This extreme depression is perceptible only to practiced eyes. The slighter changes of level require to be ascertained with instruments. Delicate as lace work, and seemingly light and airy, it hangs there high between Heaven and the boiling flood below, more solid than the earthbed of the adjacent railways. The concussions of fast-moving trains are sensibly felt miles off through solid rocky soil. In cities locomotives shake entire blocks of stone dwellings. The waters of the Cayuga lake tremble under the wheels of the Express Trains a mile away from the bridge. But a freight train traversing John A. Roebling's Monument at the speed of five miles an hour, communicates no jar to passengers walking on the carriage way below. The land cables of the Bridge do not tremble under it—the slight concussions of the superstructure do not go over the summits of the towers. This last fact in the stiffness of the great work is of much importance. It furnishes a guaranty of the durability of the masonry. Fast anchored with stone and grouted in solid rock cut down to the depth of 25 feet, the great cables are immovable by any mechanical force incidental to the use of the Bridge or the natural influences it will be subject to. The ultimate strength of these cables is 12,000 tons. The total weight of the material of the Bridge, and of the traffic to which it will ordinarily be subjected, is 2,262 tons, to sustain which the engineer has provided, in his beautiful and scientific structure, a strength of 12,000 tons. He demonstrates, too, that while the strength of the cables is nearly six times as great as their ordinary tension, that strength will never be impaired by vibration. This was the question raised by *The Democracy* a year ago, which excited such general, and in some instances, such angry discussion. Roebling treated our doubts

with a cool reason and the stores of an extensive engineering experience, which gave us to believe that art had at last attained to a method of suspending iron bridges for railroad use that should entirely obviate the objections to them felt by most of the iron masters of the United States. He has since that demonstrated it in the wonderful structure which will make him famous.

There are in the Bridge 624 "suspenders," each capable of sustaining 30 tons—and all of sustaining 18,720 tons. The weight they have ordinarily to support is only 1,000 tons. But the Engineer has skillfully distributed the weight of the burdens by the means of "girders" and "trusses." These spread the 34 tons weight of a locomotive and tender over a length of 200 feet. How ample is this provision made for defective iron, or sudden strains!

The anchor chains are composed of 9 links, each 7 feet long save the last which is 10 feet. The lowest link is made of 7 bars of iron, 7 inch by 1½. It is secured to a cast-iron anchor-plate 3½ inches thick, and 6 feet 6 inches square. The other links are equally strong. The iron used was all made from Pennsylvania charcoal, Ulster County, N. Y., and Salisbury pig, and can be depended upon for a strength of 64,000 pounds to the square inch. The central portion of the anchor-plates through which the links pass, is 12 inches thick. The excavations in the solid rock were not vertical. They inclined from the river. The rock upon which the work may rely on the New York side of the chasm is 100 feet long, 70 feet wide and 20 feet deep. It weighs 160 pounds to the cubic foot, and presents a resistance of 14,000 tuns, exclusive of the weight of the superincumbent masonry and embankment.

The Towers are each 15 feet square at the base, 60 feet high above the arch, and eight feet square at the top. The limestone of which they are built, will support a pressure of 500 tons on each square foot without crushing. While the greatest weight that can fall upon the tower will rarely exceed 600 tons, a pressure of 32,000 tons would be required to crush the top course. There are 4,000 tons weight in each of the towers on the New York side.

The cables are four in number, ten inches in diameter, and composed each of 3,640 small No. 9 wires. Sixty wires form one square inch of solid section, making the solid section of the entire cable 60.40 square inches, wrapping not included. These immense masses of wire are put together so that each individual wire performs its duty, and in a strain all work together. Of this Mr. Roebling, who is a moderate as well as a modest man, feels justified in speaking with the word "perfect." Each of the large cables is composed of 4 smaller ones called "strands." Each strand has 520 wires. One is placed in the centre; the rest are placed around that. These strands were manufactured nearly in the same position the cables now occupy. The preparatory labors, such as oiling, straightening, splicing and reeling, were done in a long shed on the Canada side. Two strands were made at the same time, one for each of the two cables under process of construction. On the completion of one set, temporary wire bands were laid on about nine inches apart, for the purpose of keeping the wires closely united and securing their relative position. They were then lowered to occupy their permanent position in the cable. On completion of the seven pairs of strands, two platform carriages were mounted upon the cables for laying on a continuous wrapping by means of Roebling's patent wrapping machines. During this process the whole mass of wire was again saturated with oil and paint, which together with the wrapping will protect them effectually against all oxydation. Five hundred tons of this wire are English. American manufacturers did not put in proposals. That used was remarkably uniform and most carefully made.

The law deduced from large use of wire rope in Pennsylvania is, that its durability depends on its usage. It will last much longer under heavy strains moving slowly than it will under light strains moving rapidly. This law was borne constantly in mind by the engineer of the Niagara Railway Bridge. The cables and suspenders are, so to speak, at rest. They are so well protected too from rust that they may be regarded as durable.

Among the interesting characteristics of this splendid architecture is its elasticity. The depression under a load commences at the end, of course, and goes rapidly across. After the passage of a train the equilibrium is perfectly restored. The elasticity of the cables is fully equal to this task, and will never be lost.

The equilibrium of the Bridge is less affected in cold weather than in warm. If a change of temperature of 100° should take place, the difference in the level of the floor would be 2 feet 3 inches.

So solid is this Bridge in its weight, its stiffness and its staying, that not the slightest motion is communicated to it by the severest gales of wind that blow up through the narrow gorge which it spans.

Next to violent winds, suspension-bridge builders dread the trotting of cattle across their structures. Mr. Roebling says that a heavy train running 20 miles an hour across his Bridge would do less injury to it than would 20 steers passing on a trot. It is the severest test, next to that of troops marching in time, to which bridges, iron or wooden, suspension or tubular, can be subjected. Strict regulations are enforced for the passage of hogs, horses and oxen, in small bodies and always on a walk.

This great work cost only $400,000. The same structure in England (if it could possibly have been built there) would have cost

$4,000,000. It is unquestionably the most admirable work of art on this continent and will make an imperishable monument to the memory of its Engineer, John A. Roebling.

We append a table of quantities for the convenience of our readers and the more easy comprehension of the character of the structure:

Length of Bridge from centre to centre of tower,	821 ft. 4 in.
Length of Floor between towers,	800 ft.
Number of Wire Cables,	4
Diameter of each,	10 inches.
Solid Wire Section of each Cable,	60.40 sq. in.
Aggregate Section of the four Cables,	241.60 sq. in.
Aggregate Section of Anchor Chains, lowest links,	276.00 sq. in.
Aggregate upper links,	372.00 sq. in.
Ultimate strength of Chains,	11,904 tons.
Aggregate number of Wires in Cables,	14,560
Average strength of one Wire,	1,648 lbs.
Ultimate strength of four Cables,	12,000 tons.
Permanent weight supported by Cables,	1,000 tons.
Tension resulting,	1,810 tons.
Length of Anchor Chains,	66 feet.
Length of upper Cables,	1,261 feet.
Length of lower Cables,	1,193 feet.
Deflection of upper Cables at medium temperature,	54 feet.
Deflection of lower Cables at medium temperature,	64 feet.
Average deflection,	59 feet.
Number of suspenders,	624
Aggregate ultimate strength of suspenders,	19,720 tons.
Number of Overfloor Stays,	46
Aggregate strength of Stays,	1,929 tons.
Number of River Stays,	56
Aggregate strength of Stays,	1,680 tons.
Elevation of R. R. track above middle stage of river,	245 feet.

NUTRITION IN VARIOUS GRAINS.

Wheat is one of the most important of all crops. The grain contains from fifty to seventy per cent. of starch, from ten to twenty per cent. of gluten, and from three to five per cent. of fatty matter. The proportion of gluten is said to be the largest in the grain of quite warm countries.

It is a singular fact, that in all the seed of wheat and other grains, the principal part of the oil lies near or in the skin, as also does a large portion of the gluten. The bran owes to this much of its nutritive and fattening qualities. Thus, in refining our flour to the utmost extent, we diminish somewhat its value for food. The phosphates of the ash also lie, to a great degree, in the skin. The best fine flour contains about seventy pounds of starch to each hundred. The residue of the hundred pounds consists of ten or twelve pounds of gluten, six to eight pounds of sugar and gum, and ten to fourteen pounds of water and a little oil.

Rye flour more nearly resembles wheaten flour in its composition, than any other; it has, however, more of certain gummy and sugary substances which make it tenacious, and also impart a sweetish taste.

In baking all grains and roots which have much starch in them, a certain change takes place in chemical composition. By baking, flour becomes more nutritious, and more easily digested, because more soluble.

Barley contains rather less starch than wheat, also less sugar and gum. There is little gluten, but a substance somewhat like it, containing about the same amount of nitrogen.

Oatmeal is little used as food in this country, but it is equal, if not superior, in its nutritious qualities, to flour from any of the other grains; superior, I have no doubt, to most of the fine wheaten flour of the northern latitudes. It contains from ten to eighteen per cent. of a body having about the same amount of nitrogen as gluten. Besides this, there is a considerable quantity of sugar and gum, and from five to six per cent. of oil or fatty matter, which may be obtained in the form of a clear, fragrant liquid.

Buckwheat is less nutritious than the other grains which we have mentioned. Its flour has from six to ten per cent. of nitrogenous compounds, about fifty per cent, of starch, and from five to eight per cent. of sugar and gum. In speaking of buckwheat or of oats, we of course mean with the husks.

Rice was formerly supposed to contain little nitrogen, but recent examinations have shown that there is a considerable portion, some six or eight per cent. of a substance like gluten. The percentage of fatty matter and of sugar is quite small, but that of starch is much larger than in any grain yet mentioned, being between eighty and ninety per cent., usually about eighty-two per cent.

Indian corn is the last of the grains we shall notice. This contains about sixty per cent. of starch, nearly the same as in oats. The proportion of oil and gum is large—about ten per cent.; this explains the fattening properties of Indian meal, so well known to practical men. There is, besides, a good portion of sugar. The nitrogenous substances are also considerable in quantity—some twelve to sixteen per cent.

All these statements are from a prize essay of J. H. Salisbury, published by the New York State Agricultural Society. They show that the results of European chemists have probably been obtained by the examination of varieties inferior to ours; they have not placed Indian corn much above the level of buckwheat or rice, whereas, from the above, it is to be seen that it is "in most respects superior to any other grain."

Sweet corn differs from all other varieties, containing only about eighteen per cent. of starch. The amount of sugar is of course very large; the nitrogenous substances amount to the very large proportion of twenty per cent.: of gum to thirteen or fourteen, and of oil, to about eleven. This, from the above results is one of the most nourishing crops grown. If it can be made to yield as much per acre, as the hardier crops, it

is well worth a trial on a large scale.—*Prof. Newton.*

From the Boston Transcript, May 14.

OIL FROM WATER.

In certain parts of the Western States there is found floating on the surface of the small streams an oily substance of the consistency and color of thin molasses, and possessing a strong bituminous odor. It sometimes exudes from the earth in what are called "tar springs," and running into the neighboring brooks, flows into the lower streams and rivers. For years this article has supplied the means of light to the settlers in the neighborhood, who have been accustomed to saturate a blanket by laying it upon the surface of one of these streams, and then collecting the floating oil. And it has frequently come to pass that individuals of moderate capacity, of whom it has been disparagingly remarked that they would "never set the river on fire," have falsified the assertion by actually igniting a portion of the running stream. The substance which is thus floating about awaiting to be burned, is "petroleum," or, as it is usually called, "rock oil," a product of vegetable decomposition found in various parts of the world, but especially in the coal districts of the United States. In the northwestern part of Pennsylvania it may be gathered in large quantities, and of a quality which bids fair to render it an important article of domestic consumption. A company of gentlemen have purchased a tract of land in Venango county Pa., with the view of bringing the oil into use, and have submitted specimens to Professor Benjamin Silliman, Jr., of New Haven, for chemical examination as to the value of the article for illuminating and lubricating purposes.

The result of Professor Silliman's investigations, which have been carried on during the past winter, is highly favorable to the success of the enterprise. By means of distillation he obtained from the crude materials, as taken from the surface of the water, about 90 per cent. of the whole product in a series of oils having valuable properties, though not all equally fitted for illumination and lubrication. By the original distillation, about 50 per cent. of the raw material is obtained in the form of a thin, light colored oil, of a faint bituminous odor, and a density of ·750. Its value as an illuminator was tested, with the following result.

1. The oil is burned to the best advantage in the common camphene lamp, with a glass cone to direct the current of air, as with an unprotected wick it smokes badly.

2. When burned for twelve hours the uniformity of the light was greater than that of camphene, and neither the wicks nor the tubes were crusted. The light was pure and white, without odor.

3. Tested by a photometer, or apparatus for the measurement of light, the rock oil proved, in a rigid comparison with other illuminating agents, superior to them all in the intensity of light and economy of consumption. The article which most nearly approached it was camphene, which, with more than double the consumption of fluid, produced a degree of light but about one-fifth greater.

As a lubricator, the rock oil is pronounced by Professor Silliman to possess the advantage of remaining fluid at a temperature of 15 degrees below zero, of being entirely free from any corrosive quality, and of not becoming gummy, acid or rancid by exposure to the air.

There are other properties of this singular substance, which will add to its importance as a natural product of the soil. Professor Silliman is now engaged in a series of interesting experiments upon its value as a material for producing gas, and upon the product of the last distillation as a substance which, in the form of paraffine, resembles spermaceti, and from which excellent candles may be made.

It is expected that the arrangements for distilling the rock oil, will be completed by next fall, and the article sold at a moderate price. With sperm oil at two dollars and a half a gallon, candles at a proportionate price, and the explosive burning fluids only to be used at the risk of one's life, a new illuminator, which shall combine the advantages of cheapness, safety and brilliancy of light, cannot fail to come into extensive use. The tract of land—about one hundred acres—now owned by the company, will yield an average supply of about five hundred gallons per day; but arrangements will probably be made for increasing the supply by more extended operations.

THE GREAT ATLANTIC TELEGRAPH.

For a considerable period nothing has been heard of the progress of the great enterprise of constructing a line of electro-magnetic telegraph across the Atlantic ocean from Europe to America, by the way of Newfoundland and Ireland, and no doubt many have supposed the whole thing a mere project, without body of any kind, existing only in the newspapers and the stock market. To be sure, we have had at intervals vague givings out of what the company was going to do, but nothing actually accomplished having been chronicled, the enterprise has been regarded as a castle in the air. At length, however, we have something more substantial. The company has been all this time busily at work, and there is a visible prospect of the construction of the telegraph. From the government of Newfoundland an exclusive charter has been obtained for fifty years, to build a telegraph to or upon the island, or in the waters adjacent thereto, or any of its dependencies; and to encourage the undertaking, the government has agreed to pay £5000 towards constructing a bridle

path across the island for the use of the telegraph, and to guarantee the interest on £50,000 for twenty years, besides giving fifty square miles of land, to be selected anywhere on the island, on the completion of the line to St. John's, and fifty more if the line be successfully carried across the Atlantic to Europe. From the government of Prince Edwards Island the Company has also obtained an exclusive charter for fifty years, and a gift of one thousand acres of land. The Company has also purchased a charter previously obtained in New Brunswick, and has since obtained one from Canada, with full liberty to cross those territories, should it be necessary. An arrangement has been made with Professor Morse for the use of his patents, and all renewals.

The Company has done something more substantial than merely to obtain charters. It has proceeded to act vigorously thereon, having purchased the steamer Victoria, and sent her to Newfoundland with an engineer and assistants. The whole of last season, six hundred men were engaged in cutting the road across Newfoundland, a distance of four hundred miles. In doing so, three mineralogists employed by the Company to explore the country, discovered two mines of coal, one of copper, one of lead, and quarries of slate and alabaster, besides very valuable tracts of ship timber. These discoveries will, of course, tend to populate the line of the road, and make the telegraph valuable. The most important achievement of the Company's agent is thus narrated by the New York Evangelist:

"In London he formed a contract with the Transatlantic Telegraph Company, composed of English and French capitalists, whereby the latter engaged to construct and lay down at their own expense and risk a submarine cable, extending from Ireland to St. John's, Newfoundland, and to have it completed for operation on or before the 22d day of January, 1858. The two companies, European and American, each will own the line which it constructs, but their contract obliges them to operate in connection with each other, to the exclusion of all other lines, for the period of fifty years, which is the limit of the American company's charter. At the same time, a favorable contract was made for the submarine cable to connect Newfoundland with Cape Breton. This will be seventy-four miles long, and is to be ready on the last day of this month, when it will be shipped direct to Newfoundland. The steamer Victoria sailed a few days since for St. Johns, with Mr. Ellis, the Chief Engineer, and his assistants. The company confidently expect to have telegraphic communication established between New York and St. Johns in the course of this summer. All the necessary harbor and wharf accommodations have been secured at that port for the steamers which are expected to call there on their trips between America and Europe. St. Johns is about two days nearer to England than Halifax. We have therefore every reason to believe that in three months the old world and the new will be within a week's hail of each other—and that *within three years the two hemispheres will be in instantaneous communication.*"

This news will be as unexpected as gratifying to everybody. The thing is actually under contract, with a prospect that it will be completed in three years. The last day of this month the first link of submarine cable is to be delivered for shipment. Of course, the great difficulty exists in laying the main cable from Newfoundland to Ireland. How that is to be effected is, as yet, a mystery, as in so long a journey any vessel containing the cable would run serious risk from storms.—*North American.*

From the National Intelligencer.

IMPLORA PACE.

Up to the silent Heaven the cry ascendeth,
"Bid war and tumult cease!"
Solemnly with the midnight winds it blendeth,
"On earth let there be peace!"

Too long have yonder holy moonbeams glistened
O'er fields of strife below:
Too long have yonder starry watchers listened
To sounds of war and woe.

Too long in waiting at Bethesda's portals
The spirit's troubling wing,
To heal earth's turbid waters, hapless mortals
Have lingered, wearying.

Bid that six thousand years of bloody story
Suffice life's mighty book;
Unfold one pitying page of peaceful glory,
Where seraph eyes may look!

One snowy leaf whereon recording angel,
With truth's own ray, may write
Deeds sympathetic with the great Evangel,
All pure and kind and bright.

Oh, dove of peace, as once in record olden,
Brood o'er the surge's breast;
Spread wide thy "silver wings and feathers golden,"
Till all be hushed to rest!

Oh! printless footsteps, once at midnight stealing
O'er stormy seas at will,
Walk on the billowy waves of human feeling,
And bid them "Peace, be still!" E. W.

SUMMARY OF NEWS.

Foreign Intelligence.—The steamship Pacific, from Liverpool, arrived at New York on the morning of the 11th inst. and the Arago from Southampton, on the 16th, with dates to the 30th ult. and the 3d inst. respectively.

The news from the Crimea consists chiefly of details of the intelligence previously received. The losses in the assault of the 18th ult. are believed to have been overrated, but the official accounts make the number killed, wounded and missing, from the allied army, 4774, of which 3337 were French. The heaviest loss was sustained, not in the storming of the Malakoff tower, but in the attempt to hold it under a tremendous fire from the contiguous defences. Neither the Redan nor the Malakoff can be maintained without possession of both, as each completely commands the other; hence the necessity for a simultaneous attack on both positions.

Notwithstanding this check, the investing army keeps in good spirits, and is pushing its approaches against the Malakoff, and erecting additional batteries, to be armed with very heavy guns. Russian prisoners state that the Malakoff tower is mined, so that if captured it would doubtless be blown up by the Russians.

Lord Raglan, the British commander, died of dysentery on the 28th ult. He is succeeded by Gen. Simpson, who has a high professional reputation, and has served both in Spain and India.

The cholera still prevails in the army to some extent, but it does not spread. The camp at Balaklava is in a most filthy condition, and fears are entertained that much sickness will result.

A strong Turkish garrison has been placed in Yenikale. The fortifications of Anapa have been destroyed. The place is occupied by Turkish soldiers. The Circassians pillaged the town, but the inhabitants, who followed the Russians in their retreat, carried away their most valuable property. Russian reinforcements have been concentrated at Tiflis, to protect the surrounding country against the Circassians. The Turkish fortifications at Erzeroum are completed.

The details of the expedition to the Sea of Azoff, show that frightful excesses and destruction were committed at Kertsch. A valuable Museum, containing many curious remains taken from tumuli in the neighborhood, was totally destroyed, and private houses were sacked and burnt.

On the 20th ult., the Baltic fleet was anchored within five miles of the town of Cronstadt. A number of infernal machines have been discovered sunk in the channel, and have been destroyed. Both English and French ships have been sent to the White Sea.

France.—An extraordinary session of the Legislature has been held, at which the Emperor made a speech, explaining why he had not gone to Sebastopol, as intended. A new loan of 750,000,000 of francs has been called for, and 140,000 more men called out for the army.

Seventy thousand persons had visited the exhibition in one day.

China.—At Canton, political affairs show little change, but at Cowkong, where the rebels had assembled in large numbers, the Imperialists have gained some considerable advantages, and have retaken the town of Shantuck. Piracy prevails to an alarming extent, and prevents native vessels trading to Canton from other points of the coast. The poorer classes are suffering great privations, and many have perished from want, in and about Canton.

South America.—A treaty has been made between Paraguay and Brazil, defining boundaries and the conditions of river navigation. Some activity is manifest in the trade between Bolivia and Peru. In Chili, various schemes of internal improvement are in progress and proposed. Preparations are being made for a National Exhibition of Industry next fall. A severe drought is prevailing. The meeting of the Assembly of Peru, on the 25th ult., was looked forward to with anxiety, and the friends of peace seemed to fear that Castilla and Elias could not long act together, and that whichever was defeated in the election would organize a formidable and perhaps an armed opposition. The accounts from the Argentine republic are peaceful. Efforts are making to carry into effect the project of a railroad.

Domestic.—The western division of the Ohio and Mississippi railroad is opened, completing a connected line from Philadelphia to St. Louis, the aggregate distance being 1029 miles, via Vincennes, Terre Haute, Indianapolis, and Pittsburg.

The prohibitory liquor law of New York is very unequally executed. In New York city there has been scarcely a show of enforcement, while in Brooklyn it is vigorously carried out, and the same is the case in some other places.

The Grand Jury of Washington City recently indicted fourteen lottery dealers, the complaints being made by strangers. The law against lotteries has hitherto been a dead letter there.

A territorial convention of the Free State party has been held in Kansas, at which resolutions were passed denouncing the fraudulently elected mob legislature, refusing to obey any of its laws, and requesting the legally elected members to withdraw from it. The danger of civil war in that quarter seems to be on the increase.

A joint commission has been agreed upon between the United States and Great Britain, to survey the fishing grounds, and settle the difficulties between the two countries.

The submarine telegraph to connect the Island of Newfoundland with this continent, was shipped from London on the 28th ultimo, and may be expected soon to arrive at its destination. The engineer who will superintend the laying of the Mediterranean cable, was to sail for America on the 6th instant, to oversee the execution of the new enterprise. The line across Newfoundland to St. Johns is in a state of great forwardness, some 650 men being employed in pushing it to completion with all possible rapidity.

The steamboat John Stevens, belonging to the Camden and Amboy Railroad Company, and plying between Philadelphia and Bordentown, was burned about 1 o'clock on the morning of the 17th inst., while moored at the wharf near the latter place. Three colored women, employed as cooks and dishwasher, lost their lives, and the pilot, one deck hand, and the chambermaid escaped with difficulty. The hull of the boat was of iron, but all the wood-work was entirely consumed. The origin of the fire is wholly unknown.

Circulars by Mail.—Enclosing circulars or other printed matter in envelopes upon which is printed, impressed or written the name, &c., of the person or persons issuing such circular, is decided by the Postmaster General not only to subject the entire package to letter postage, according to the express requirements of the act of 1852, but that such postage must be prepaid to entitle the package to be mailed. If unpaid, being under the law treated as letters, they are, of course, returned to the dead letter office.—*Union.*

A Change in the Value.—In the year 1788, 800 acres of land, the present site of Cincinnati, Ohio, were purchased for $500. The value of that same land at the present time can scarcely be estimated.

Judge Curtis, of the U.S. Circuit Court at Boston, has decided that a vessel which had acted as a tender upon slavers, had carried merchandize which was used for the purchase of slaves, and had otherwise aided in the traffic, though she had not actually carried a single slave, was guilty of being engaged in the slave trade, within the meaning of the statute.

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MEMOIRS OF JOSEPH JOHN GURNEY.

(Continued from page 709.)

To Dr. Chalmers.

(In reply to a letter of inquiry on several points connected with the question of Slavery in the United States.)

Earlham, 4th mo. 30th, 1845.

. . . So much for family histories. Now for an answer to thy inquiries. My mission to North America, which continued three years, (including a few months spent in the West Indies,) was distinctly of a religious nature—a visit in the capacity of a minister of the gospel, to our own Society in that land; with the further object of holding meetings for divine worship with persons of other denominations. This object so absorbed both time and mind, that it was out of my power to attend meetings of a simply philanthropic character, or to hold much communication with the friends of the anti-slavery cause as such. My intercourse with the Americans on this subject was almost entirely confined to *Friends;* except that, after my return from the West Indies, I spent several days at Washington, for the express purpose of explaining, to the members of the Government and of Congress, the admirable effects of emancipation in the British Colonies. All these communications were in private, and were well received, both by slave-holders and by the citizens of the Free States. Thus, my dear friend, thou wilt perceive that I was so circumstanced in America, as not to be exposed to any interference on the part of the warm and zealous advocates of abolition; and, with the exception of an article or two in a Boston newspaper, complaining of my not taking a public and more active part (which my circumstances rendered impossible), I am not aware that anything was said or done by the Abolitionists to molest or disturb me.

All that I could do in the meetings of Friends, to promote that great cause, I did—the subject being frequently discussed in their assemblies for discipline—and I also did my very best with the rulers and legislators of the land. But further than this, I had no opportunity of going; and, had I attempted it, it would have interfered immediately and most seriously with my *Gospel mission;* which was intended for the benefit of all, whether they did or did not agree with me on the subject of slavery.

In the course of my journey in the Southern States, and more particularly in the Danish West Indies, I certainly did meet with some slave-holders who appeared to me to be persons of considerable piety; but these were generally individuals, who would have been extremely glad to escape from the system with which they were connected, had they considered it to be within their power. Generally speaking, it was very evident that slavery operated most unfavorably both on religion and morals.

Friends in America have long been acting on the principle that slave-holding disqualifies for membership in religious society; and they have never had cause to regret their adoption of this principle. *It appears to me most desirable that it should be adopted by other religious communities in America.* If it were so, the evil would soon cease; and in that case there is every reason to believe that Christianity, as well as the cause of liberty and humanity, would flourish much more abundantly than they do at present.

I have just thrown before thee the state of the case as it regards myself, and the views which I entertain of the right course for religious bodies in reference to the subject; and earnestly desire that thou mayest be enabled, in thy own church, to promote the great cause of the abolition of slavery, at the same time that you repudiate the interference of others.

5th mo. 2d.

I have retained my letter for a day or two, waiting the leisure for making a small addition to it; as I wish, with every feeling of deference, somewhat further to explain my own views on the subject in question. I must then confess that I do *not* think it is out of the right province of the Anti-Slavery Society, either in America or in England, to watch the proceedings of churches, any more than those of individuals, in

reference to slavery. The progress of the cause of abolition, which it is *their business* to do all in their power to promote, (consistently with the rule of right, of course,) so very much depends on the conduct of Christian bodies, as well as on that of statesmen and governments, that the Anti-Slavery Committees would, in my opinion, be wanting in their duty, did they not appeal to such bodies, as occasion may require, in favor of their cause.

On this ground they have unceasingly urged on the several denominations of Christians, in America, the propriety of their adopting the principle on which *Friends* have so long acted —namely, that no slave-holder should be accepted or retained as a member of the *church*. Provided that they keep within the bounds of propriety and respect in their way of doing it, I cannot think the Anti-Slavery body is at fault in making their public appeal *on this point* to all the churches of Christ.

Most true it is that no Christians can be required to "outrun the light" of their own minds, on this or any other topic. Light is indeed progressive, and time was when the Friends in America held slaves like other people. But, in the present day, the horrid abuses inseparable from the system of slavery are so perfectly well known—for example, the cruel use of the whip in the place of the wholesome stimulus of wages; the utter degradation of females; the sale at auction of human beings as if they had no souls, and were mere chattels, or at most cattle; and the consequent arbitrary separation of families, and tearing asunder of the nearest ties of life—that I cannot think any Christian professor can be regarded as excusable, or fit for the brotherhood of the church, who voluntarily continues to take a part in the maintenance of so nefarious a system.

To pursue the subject further—it does not appear to me that we are at liberty, as Christians, to receive the subscriptions of slave-holders towards the maintenance of our respective churches; or indeed for any religious or philanthropic purpose, or, perhaps, I might rightly say, for any purpose whatsoever. After much reflection I am brought to this conclusion, on the simple ground that the money which we receive from them is, to a considerable extent, and almost of necessity, the price of blood; and furthermore, can hardly be considered in the divine sight to be *their own*, until the wages, rightfully due to the poor labourers on their estates, have been fully discharged.

I cannot doubt, my much-esteemed friend, that thou wilt bear with me in having thus thrown my whole view on the point at issue before thee. Shouldst thou, on further consideration, be led to adopt the same view, it will be greatly to the comfort of thy warm and steady friends, who well know how to appreciate thy faithfulness and zeal in every good word and work.

5th mo. 9th. Recipe for the ensuing Yearly Meeting. A quiet, patient mind, free from all anxieties; a cheerful spirit; a dwelling in the truth, near to the fountain of the waters of life; love to God and man; a watchful walking in the fear of the Lord; a constant guard over the lips, and a reverent, uninterrupted dependence on the great Head of the Church.

After attending the Yearly Meeting in London, he writes:—

6th mo. 14th. We left home on Sixth day, 5th mo. 16th, and met the usual warm welcome at Upton. Seventh day, 17th, Anti-Slavery meeting at the Hall of Commerce, over which I presided, and felt satisfaction in so doing. It was a spirited occasion. William Knibb, gave a sad detail of continued oppressions in Jamaica.

Second day, 19th, large and satisfactory meeting of ministers and elders. Vast and respectable Temperance Meeting in the evening, at Exeter Hall; over which I presided, and at which I spoke, harmlessly, I trust.

Fourth day, 5th mo. 21st. Comfortable commencement of the Yearly Meeting; which lasted until seventh day, the 31st; and may, I think, be described as large, lively, and harmonious. The greatest point of interest was the concern of the Yearly Meeting towards Indiana, in reference to the late Anti-slavery separation there; issuing in a deputation of several of our valued brethren to present an expostulatory address:—William and Josiah Forster, George Stacey, John Allen, and Joseph Bewley. I was on the sub-committee, appointed to prepare this address; and I never witnessed a more remarkable unfolding of religious exercise, than that by which these our friends were gradually brought into harness. It was truly an apostolic proceeding; and deeply solemn and affecting were the large sittings of the Yearly Meeting, in which the concern was fully settled, and the nomination accepted and confirmed. These beloved brethren will indeed go forth with the hands of the church upon them, and may the great Head of the Church bless them in their work! The meetings for worship at Devonshire House were much crowded; and were, on the whole, highly-favored times. I had some share of the work in the latter meeting; I humbly believe in deepening waters, as I went forward.

During the summer, he was engaged, in company with his wife, in an extended religious visit to Friends and others in Scotland and the North of England. They left home on the 3d of the seventh month. He soon afterwards wrote:—

To Elizabeth Fry.

Manchester, 7th mo. 13th, 1845.

My Beloved Sister,—I have been much wishing to write to thee to tell thee of our pro-

gress, which has been hitherto very satisfactory. Our first day at Liverpool was one of much interest to us. Friends were warm and kind, and the public meeting was larger than any known for some years past. On second day we enjoyed a quiet journey to Llangollen, and lodged there in the midst of delightful scenery, proceeding next day to Colebrookdale. The valleys of the Dee and Severn are highly beautiful. What a delightsome land do we live in! O that its inhabitants were more devoted to the service of that glorious Creator who has given so many of them all things richly to enjoy!

Our two days at the Dale, including the General Meeting for Wales, &c., were also satisfactory; and we were again graciously favored with evidence that we were in our right place. Barnard Dickenson was our kind and hospitable entertainer. On our return northward we held public meetings at Shrewsbury and Chester—small but solemn; G. and M. Crosfield kindly coming to meet us at the latter place. We are now in the midst of a truly exercising day at Manchester; and, after a morning meeting of an interesting kind, are looking towards a public meeting this evening. My dearest wife is nearly associated with me in the work, which is a great comfort and strength. I greatly feel the weight of the engagement, but consider it cause for much thankfulness that I am again permitted to have a part in it.

His Journal, under date 9th mo. 12th, contains a rapid sketch of their subsequent engagements.

Visited Swarthmore Hall, the residence, [in former days,] of an eminent servant of the Lord; afterwards a good meeting with Friends and others, in the old Meeting-house, endowed by George Fox. How wonderfully are times changed! that once large and persecuted society has left, in many places, a poor, broken, and peeled remnant, and settled on its lees. There are, however, a few exercised minds still belonging to Swarthmore; and surely we have more than a few in many other places. Everywhere we may say where Friends yet congregate, there is a living remnant. This is a mercy; and the hope of better and brighter things often arises. . . . . .

Called on William Wordsworth, now the aged poet laureate, and had a good religious opportunity with him and his family, in which simple and sound Christianity was declared, as we afterwards found, to his satisfaction.*

*Joseph John Gurney hesitated about calling on Wordsworth, fearing his call might be deemed an intrusion, but was at last constrained to make it, by a sense of religious duty. A gentleman who saw the poet shortly afterwards, informed him that Wordsworth had spoken gratefully of the visit, adding, with much warmth of feeling, "And who am I, that a prophet should be sent to my dwelling?"—*Note by E. P. Gurney.*

On Third day morning (9th mo. 2d) we left Blackwell, and travelled by railroad to Birmingham. There we spent Fourth day; meeting with Friends in the morning; very full, and truly encouraging. In the evening, a meeting for worship with more than 2000 people, at John Angell James's Chapel, [when] the last chapter of Revelation was much before me. This meeting crowned and concluded our whole service, and left us clear, without a feather's weight upon our minds.* O how great is the compassion of Israel's shepherd who went before us, throughout this journey, and was our rearward: yea, was, and is, "our exceeding great reward!"

9th mo. 29th. More than three weeks have now elapsed since our return home. It has been a time of a good deal of enjoyment, and fraught with some lively interests. At the same time, it would be very satisfactory to my feelings, were I more engaged, in my home life, in doing good to others. Much peace is permitted in the retrospect of our late journey, but a very indulgent life is now my portion; and, from a considerable degree of bodily infirmity and other circumstances I seem to be much more useless than a Christian might desire to be. The great matter is, to dwell near in spirit to Him, who is himself the spring of all good, and to endeavor, in humility and watchfulness, to follow His counsel in all things.

The year had been already marked in their circle by a bereavement of no common order. They had now to mourn the loss of another tenderly beloved member of the family, with whom he had long been accustomed to sympathize and labor.

10th mo. 13th. We have just received the deeply affecting account of our beloved sister Fry's having been attacked, last Seventh day afternoon, with pressure on the brain, which appears to have continued until yesterday morning, producing torpor, or perhaps insensibility, with difficulty of breathing. The dear patient did not know those around her, except occasionally for a moment, and did not appear to suffer pain; but the medical man evidently considered her end to be approaching, unless something effectual could be done to relieve the breathing. Overwhelming as this stroke would have been two years ago, we are now mercifully

*Of this meeting John Angell James writes, in a note received from him whilst these sheets were passing through the press:—"We felt on that occasion, as we feel on some others, that there is a bond of union between the true followers of Christ, which lies deeper than that of denominational connexions, and which these, however they may appear to separate us, cannot sever, and do not always disturb. The sheep of Christ know the Shepherd's voice, through whatever organ it may come to them; and it was heard at that time, when our friend spoke to us of justification by faith, too distinctly to be misunderstood, and too impressively to be unheeded."

enabled to receive it in great quietness of mind. Her long-continued, and, of late, increasing infirmity, though with very precious alternations of hope, and, on her part, of great brightness, has gradually weaned us from that close dependence on her, to which many of us were prone; and it is impossible to say how much of pain and difficulty a prolonged state of increasing debility might have occasioned her. Most dearly have I been bound to this beloved sister, ever since I knew anything; and our being brought into the same religious course, has rendered that bond one of peculiar intimacy and tenderness. What a favor it is, that peace is the mantle of my spirit, on the hearing of this intelligence, in the delightful assurance that, whether she be in life or in death, peace is everlastingly hers, through Jesus Christ our Lord!

Third day morning. Our tenderly beloved sister appears never to have recovered from her state of unconsciousness, although the struggle of nature to the beholders was great. She drew her last breath about four o'clock yesterday morning. We are quiet under the blow, yet somewhat stunned.

Largely as Joseph John Gurney was thus again called upon to partake of the cup of sorrow, it was one mingled with mercy and abundant consolation. But the loss of such a brother and sister was one, in this world, never to be supplied; and it was not the less felt amidst that quiet, confiding trust, and that steady diligence in the performance of duty, which seemed not obscurely to intimate that his own separation from them was not to be long.

10*th mo.* 27*th.* It is almost impossible for me to describe the last two weeks. We have deeply felt the blow; and have been closely occupied by the subject.

On Seventh day, the 18th, we went by railroad to London, and joined the Upton party at dinner. The following First day was very interesting. The funeral on Second day, at Barking, was very large, and deeply solemn. I was led to pour forth my praises and prayers at the grave; and a large meeting was afterwards held to our satisfaction, under a tent.

12*th mo.* 15*th.* These gaps in my journal, so full is my mind, and so weak my memory, are difficult to fill up; but sure I am, that the ever-rolling stream of time is bringing me nearer and nearer to eternity. May it through infinite mercy and ever-flowing grace be more and more a happy, yea, a joyous thought! How important, yet how impossible without that grace, to dwell in the meekness and purity of Christ, in the very truth and power thereof!

The failure of the wheat harvest in many parts of the kingdom, and the depressed state of trade, concurred in producing at this period great distress among the poorer classes; especially in the manufacturing districts. Joseph John Gurney's deep sympathy was, as usual, awakened by the sufferings of the poor at Norwich; and he was induced, on their behalf, to plead for a modification or suspension of the existing duties on corn, in a letter to the late Sir Robert Peel, who was then, though unknown to Joseph John Gurney, anxiously revolving, with the other members of his Government, this important question.

It was in the same spirit that he now entered into a lengthened correspondence with another influential and distinguished individual, in reference to the dispute which had arisen between the British and American Governments with regard to the Oregon Territory, and which seemed at one time to endanger the harmony that had so long happily subsisted between the two countries.

In connection with this subject, Joseph John Gurney, whilst in London, in the early part of the following year, (1846,) accompanied a deputation to present an address from the Society of Friends to the government, earnestly praying for the preservation of peace. Referring to this, he writes under date:—

2*d mo.* 20*th.* The engagement which took deep hold of me, in connection with the Meeting for Sufferings, was that of addressing the government on the subject of the Oregon question and peace with America. * * * I waited on Sir Robert Peel and Lord Aberdeen, with my brother Samuel, Peter Bedford, Robert Forster, and several other Friends, and read the address to them, which was evidently much felt. It was a highly interesting occasion.

In a memorial subsequently addressed by Joseph John Gurney to the Earl of Aberdeen, after minutely discussing some of the minor details of the question, he winds up with the following earnest appeal against war under any circumstances:—

Should the American Government, after all, determine to stand firmly upon the Florida treaty, and continue to assert what they call their irrefragable claim to the whole of Oregon, should they, on this ground, refuse to agree to any further concession (as they consider it) than that which was proposed to the British Minister at Washington, and rejected by him, without reference to the Home Government; should they, under the pressure of a low and lawless democracy, be deaf to the voice of reason and reconciliation, even beyond this point; shall Lord Aberdeen, on that account, deem himself to be "*forced*" into a rupture with America? Shall he yield to the absurd and dangerous dictates of our war-loving and America-hating newspaper writers? Shall he exchange his truly Christian and conciliating spirit—estimated and honored as it is by good men the world over—for the hurling forth of the weapons of death and destruction; for a war of which no man could calculate the probable extent and duration? Under a feeling of the solemnity of the words

would answer from my very soul, *God forbid!* The question of national honor, even in its worldly phase, cannot surely be involved in the *more* or *less* of the concession which we make for the sake of peace; in the *more* or *less* of the acres either of land or water which we yield to the Americans for the sake of the welfare of both nations, and for the happiness of the world. . .

It cannot be doubted that these sentiments found a response in the mind of the distinguished statesman to whom they were addressed. War was on this occasion mercifully averted; and by slight mutual concessions, these two great countries were spared the enormous misery and guilt which it ever brings in its train. Happy, indeed, will be the day when, through the effectual working of the love of Christ, both statesmen and people are brought to a willingness, on all occasions, to act upon what, to the Christian, must surely be the undeniable axiom, that no necessity can relieve either individuals or nations from the obligations of that highest of all allegiance which they owe unto Him who hath said, "LOVE YOUR ENEMIES."

(To be continued.)

Account of Eliza Richardson, of Bishop-wearmouth, who died 1st. mo. 26th, 1854, aged 50 years.

Of this dear friend we believe it may be truly said, that she was a meek and humble follower of the Lord Jesus; and that, in her life and conversation, she adorned the doctrine of God her Saviour.

Her Christian excellence was peculiarly appreciated in her character as a wife and mother, and in the capacity of Overseer, in the Meeting to which she belonged, her labor of love was acceptable to her friends. Her remarks in meetings for discipline, though not frequent, were offered in much humility and tenderness of spirit, evincing her interest in the religious welfare of our Society.

Her last illness came upon her very gradually, and continued with various fluctuations, for more than a year. From its commencement, she appeared to entertain doubts as to her recovery; yet she was generally cheerful and hopeful, and quite willing to use the means prescribed for her recovery. As the complaint progressed, opiates were employed to allay the pain and irritation of the system; but, although considerable alleviation of her sufferings was thus procured, she expressed her apprehension lest her heavenward course should be retarded thereby, and she should be lulled into a state of unconsciousness as to her real condition.

She frequently remarked upon the peace with which she was favored by night and by day, and expressed her sense of unworthiness of it. Adverting to her constant desire to promote love, peace and harmony in her family, she remarked, that she felt she had not always been sufficiently careful to hand advice when she believed herself called upon to do so, humbly adding, "I have been an unfaithful and unprofitable servant." Yet it had been her frequent practice to impress upon her children the importance of these fruits of the Spirit, pointing out how much more conducive to true peace of mind it is, even to suffer wrong patiently, and to live in love to all, than to retaliate.

On going out for the last time, she spoke of her feeling of peacefulness, and her trust in Jesus, adding with her wonted watchfulness and caution, "I hope I am not deceived, I *think* I am not." At another time she remarked, "Though I cannot always feel a full assurance, yet I can rest in this, that I have no other dependence than on a merciful Saviour."

About four weeks before her decease she remarked, "Though I cannot say I rejoice, yet I can feel resigned to any termination of my illness, should a merciful God but make it a blessing to my family." Whilst her maternal feelings were often turned with deep interest towards her seven surviving children, the humble trustfulness of her spirit was evinced by the manner in which she was enabled to commit them to the tender care of the Shepherd of Israel, and on one occasion she intimated that she felt no anxiety respecting them, feeling sensible that the Lord would do all for them, "much more," than her continuance with them. In the course of her illness, she several times reminded them of the importance of being obedient and faithful to the teachings of the Holy Spirit, desiring that they might trust to that for direction. She also impressed upon them the duty of remembering the poor, in which she was a bright example herself, having been a kind neighbor and sympathizing friend to those around her, concerned both for their spiritual and temporal benefit, "peace on earth, and good will to men," being emphatically the breathing of her spirit.

Being at one time much oppressed with bodily weakness, she prayed, "O Father, thou art not willing that a sinner should perish,—thou art ever merciful,—grant me a gleam of hope,"—and the calm and tranquil frame of mind which usually attended her was soon restored. But as her weakness increased, seasons of depression sometimes recurred. On one of these occasions, she exclaimed, "O that I might feel more of the sensible presence of the Saviour!" And, on the language of the prophet being revived, "When thou passest through the waters, I will be with thee, and through the rivers, they shall not overflow thee," she replied, "I suppose it must be so, or I should not feel so calm. I have felt the teachings of the Holy Spirit from a child," and, turning to her husband, "so hast thou, dear. I do believe in the sensible teaching and guidance of the Holy Spirit," adding,

"Pray for me! O do pray for me! but it is an individual work,—I must pray for myself." She then poured forth the accents of prayer and praise, craving that her dear Saviour might be near, that she might feel more of his sensible presence.

Referring to her Christian experience, she exclaimed, "Oh that I had been more faithful!—the fear of man!—having too much regard to what pleases man!"

The night previous to her decease was passed in much prayer. She was calm and collected, and gave some directions, evidently to spare the feelings of her family after her removal. A short time before the close she said earnestly, "I *cannot* be deeeived, such peace!" Not long after, her redeemed spirit ascended, we thankfull believe, to its heavenly mansion.—*Annual Monitor.*

For Friends' Review.

JOSEPH JOHN GURNEY AND HIS ACCUSERS.

(Continued from page 710.)

The New England Seceders, in their "Answer to the Supplemental Bill," which was presented to the Supreme Judicial Court of Massachusetts, in the law suit commenced by them for the possession of certain property, introduced specific charges against Joseph John Gurney, as follow, viz:

First.—"In regard to the first named doctrine [relative to the Scriptures and the Holy Spirit] he and they believe that the moral law, as revealed in the Scriptures, applies to all circumstances, comprehends all conditions, regulates all motives, directs and controls all overt acts; that therein enough is revealed to direct our faith and regulate our conduct; and that it is the Bible alone that fully reveals the nature and character of sin."

Second.—"Touching the doctrine of Justification, he and they believe that justification precedes sanctification; that men are first fully justified and subsequently sanctified."

Third.—"Touching the doctrine of the Trinity, (as it is called,) he, the said J. J. Gurney, and those in unity with him, believe there are three distinct persons in the Deity; that there is a plurality in the one God; a plurality in the Divine essence."

It may be fairly assumed that in a case so important in its character and results, no pains would be spared to exhibit the strongest points, and we may therefore regard these charges as comprising the sum total of all that their own ingenuity and that of their counsel, and also of their coadjutors in Philadelphia and elsewhere, could cull from "inaccuracy or inadvertence of expression" on the part of Joseph John Gurney, and from passages in his writings which "seem doubtful or not so clear."

Such are the grounds upon which is founded the constantly reiterated imputation against him and the great body of Friends in Europe and America, of departing from the faith and principles of the Society of Friends, and "promulgating opinions diametrically opposed thereto, and so attempting to undermine and overthrow those vital and fundamental principles, and to change the character of the Society and to bring in a new system of doctrines."

From the mass of evidence in Joseph John Gurney's journal and writings, we proceed to quote a few paragraphs in which his views are clearly given on the only points of his religious belief thus called in question; and of their soundness or unsoundness the readers of Friends' Review can form their own conclusions.

Of the Holy Spirit and the Holy Scriptures.

"What a noble view did our forefathers take of the doctrine of the Holy Spirit! They were bold to assert, that as, on the one hand, Christ died for all men, so on the other, all are made partakers of a measure of the light, life, power, and spirit of the Redeemer of men; that there is not a man born into the world who has not his day of visitation; that a law is written with the finger of God, on the hearts of all men, by which, in various degrees, the natural conscience is enlightened and guided.

"They knew, indeed, that this light is often very faint in the children of ignorance and idolatry; that it shines in 'a dark place,' and that the darkness comprehends it not; but they also knew that it is pure and unchanging in its character. Never did they dare to consider it as a part of fallen man's corrupt nature; never did they hesitate to ascribe it to the free and universal grace of God, through Christ Jesus our Lord?—*Observations on Distinguishing Views, page* 7, 8.

"In the first place, however, I must invite the reader's attention to an important doctrine of religion, which, although by no means peculiar to Friends, is certainly promulgated among them with remarkable earnestness, and which lies at the root of all their particular views and practices, the doctrine of *the perceptible influence and guidance* of the spirit of truth."—*Page* 74.

"Some persons conceive that the spirit of God does not influence the heart of man *directly*, but only through the means of certain appointed instruments; such as the Holy Scriptures and the word preached. Many others, who allow the direct and independent influences of the spirit, and deem them absolutely essential to the formation of the Christian character, refuse to admit that they are perceptible to the mind; but consider them to be hidden in their actions, and revealed only in their fruits. Now, with Friends, and probably with many persons under other names, it is a leading principle in religion that

the work of the Holy Spirit in the soul is not only immediate and direct, but perceptible. We believe that we are all furnished with an inward guide or monitor, who makes his voice known to us, and who, if faithfully obeyed and closely followed, will infallibly conduct us into true virtue and happiness, because he leads us into a real conformity with the will of God."—*Page* 76.

"It is worthy, in the last place, of particular observation, that the monitions of the Holy Spirit within us direct an *exact, comprehensive* and *unmixed* obedience to the will of God. How imperfect is the obedience of those persons who acknowledge only the written law, and who in the application of that law to the various occasions of human life, are accustomed to seek no other direction than that of their own reason, and to depend upon no other strength than that of their own wills! while in the secret of their hearts there dwells a spirit of rebellion against that Lord who would lead them into self-mortification; how readily can they plead excuses and urge the doctrine of expediency, in opposition to the dictates of truth! Notwithstanding their professed regard to the Scriptures, they neglect to seek that guidance of the Holy Spirit of which the Scriptures so plainly testify. And what is the consequence? Their moral sense degenerates, and they presently learn to 'call evil good, and good evil;' to 'put darkness for light, and light for darkness;' to 'put bitter for sweet, and sweet for bitter.' In such unsound professors of religion there is no full coming out, no effectual emancipation from that which is evil in the sight of God."—*Page* 95.

"In the meantime it is impossible not to be anxious on two points. The first is, lest the faith of any of our members in the grand fundamental doctrines of the New Testament, should be in any degree shaken, or I might rather say, their relish for them impaired by the imprudence of some who press these points almost to the exclusion of their practical consequences. The second is, lest that most precious doctrine of the inward and perceptible guidance of the Holy Spirit, which lies at the very foundation of all our peculiar testimonies, should be let down in the minds of our beloved, inquiring young people."—*Memoirs, vol.* 2, *page* 27.

"Again, I deem it to be of peculiar importance that our children should be frequently reminded of that unflattering witness for God, in the conscience, which testifies against their sins; of that still small voice of Israel's Shepherd in the soul, which would lead them into every virtue. The more this 'inward light' is attended to, the clearer will be their view of their own corruption; the more they will be brought into humility and contrition; the better they will be prepared for a full apprehension of scriptural truth; the more earnestly will they 'flee for refuge' to the 'hope set before us' in the gospel."—*Page* 29.

"In what respect then are we now permitted to realize the promise of the Holy Ghost, as an unfailing and ever-present Guide and Teacher in the church? One, who, though he may often make use of human instruments, still operates directly and immediately, not merely on the affections, but on the understandings of his people?

"I would venture to reply:—First, in unfolding to the mind, with divine clearness and power, yet often very gradually, all those blessed truths which are recorded by the pen of inspiration in the Holy Scriptures.

Secondly, in perpetually directing the children of God to the practice of holiness, teaching them how to apply to their daily duties, to the exigencies and requirements of each passing moment, the general principles of the divine law; principles which are primarily written on the heart, and are confirmed and beautifully unfolded in the sacred volume. Here I would remark, in passing, that obedience, in practice, to that swift witness for God in our bosoms, who testifies against all that is wicked, and leads into all that is virtuous and comely in our daily walk, has a vast efficacy in preparing the mind for a right understanding of Christian truth. I wish also to observe, that these precious, immediate influences of the spirit are to be enjoyed, not in the disuse and neglect of Scripture, or of any other appointed means of religious instruction and edification, but in connection with the diligent use of them to the best of our ability.

"But, thirdly, this immediate anointing will lead the living members of the body of Christ into those specific services in his cause which belong to their individual paths of duty; as the spirit divideth to every man severally, even as he wills. And the same influence which leads into these duties, will ever be present with the believer, to qualify him for their performance. While the general tenor of these services may be collected both from the precepts and examples afforded us in Scripture, and while the spirit of them must ever be checked and tested by the known principles of Christianity, we can derive no information from the sacred volume respecting their peculiar direction in our own case. Here we have no resource but immediate revelation. Our Lord and Master, who speaks to our souls by his spirit, can alone determine for us what our service shall be; and when, where and how it shall be performed. Blessed be his holy name; he still enables his faithful, humble and watchful followers—even those who are willing to *wait* for his teaching in deep humiliation of mind—to distinguish the Shepherd's voice from the 'voice of the stranger.'

"The full application of this blessed principle to the ministry of the gospel, not only as regards the original call, but as it respects the continued exercise of the gift *on every successive occasion*

must, I think, still be regarded as a marked and distinguishing peculiarity in the views of our religious Society, a peculiarity based, like our other testimonies, (as I believe,) on Jesus Christ, and *inseparably* connected with the spirituality of his gospel."—*Page* 33.

"And now, under the enlarged effusion of the Holy Spirit, in connexion with a knowledge of Christianity, which distinguishes the dispensation of the gospel from that of the law, it is *immediate revelation* by which the eye of the soul is opened to a saving view of the truths thus recorded; it is this by which he is led into those specific and often sacred duties which belong to his particular place and calling in the church of Christ. 'The anointing which ye have received of him abideth in you, and ye need not that any man teach you; but as the same anointing teacheth you of all things, and is truth and no lie, and even as it hath taught you, ye shall abide in him.' This precious anointing, this immediate and perceptible guidance of the Holy Spirit appears to me to be the grand, practical characteristic of the New Covenant; a large and important feature in the whole system of the gospel. May we ever maintain this blessed principle of truth inviolate! May we neither overrun the Lord's anointing by our activity, nor curb and check it by our prejudices and fears! It is only as it spreads and rules amongst us that we can ever maintain our true standing in the church of Christ; or fulfil the purposes for which we were raised up of the Lord, to form, for a season at least, a distinct religious community."—*Page* 42.

"Friends hold the immediate influences of the spirit in contrast with those who, while they allow the inspiration of the sacred writers, imagine that their writings are the *only* guide with which we are now favored in the way of truth and righteousness. 'The Scriptures,' say such persons, 'were given forth by the spirit of God; all, therefore, who believe and obey the Scriptures, are, *through that medium*, taught by the spirit.' We, on the other hand, assert that no man can savingly believe in the truth declared in Scripture, or truly obey its precepts unless his understanding is illuminated and his heart touched by the *immediate* or *direct* influences of that spirit, who is himself the divine author of the book; and further than this, while we expect no revelation of the peculiar *facts and doctrines* of Christianity, except through Scripture, we believe that the *moral law* is, to a certain extent, immediately revealed to all men, *independently of the book;* and also that, with respect to their individual callings in the church, Christians cannot ascertain them from Scripture. Here they have no other guide to look to but the voice of the spirit of Christ, who condescends to speak *immediately* to his people, and to show them what are the services into which he is pleased to call them."—*Page* 162. S. R.

(To be continued.)

FRIENDS' REVIEW.

PHILADELPHIA, SEVENTH MONTH 28, 1855.

Slave Case.—During the session of the United States District Court for the western district of Arkansas, recently closed, it was decided by Judge Ringo, that slaves were not known and considered by the United States law as *property*. The case in point was briefly this: Two negroes had been convicted of larceny in forcibly rescuing and taking away a slave woman from two gentleman in the Creek nation. A motion was made by counsel for the accused in arrest of judgment, on the ground that slaves were not known to the United States laws as property, which motion was sustained by the Judge, and consequently the two negroes were discharged. Another negro indicted in the same case was also discharged, a *nolle prosequi* being entered in the case after the decision of the Judge had been given.

If slaves are not property under the laws of the United States in one part of the Union, it appears difficult to conceive how they can be property in any other part. We are, indeed, explicitly informed, that in the Convention which formed the Constitution of the United States, James Madison, of Virginia, one of the ablest members of the Convention, gave it as his judgment, that nothing ought to be admitted into the Constitution which could authorize the conclusion that man could hold property in man. Such an idea was, indeed, studiously excluded; and it is fully believed that Judge Ringo was entirely correct when he decided that slaves are nowhere recognized as property by the laws of the United States. If, then, the stealing of slaves is no larceny, under those laws, because slaves are not property, upon what principle of law can an assumed master exercise his authority over the person and services of a slave who has been bound by no contract to render such service? The plain result of the decision referred to, appears to be that slavery has no legal existence where the laws of the United States alone are in force, if, indeed, it can have a legal existence anywhere.

Died,—On the 15th inst., at Frankford, Philadelphia, Anne, daughter of Joseph and Sarah Hughes, of this city, in the 20th year of her age—a member of Northern District Monthly Meeting.

DIED, On the 11th inst., at the residence of Aquilla Binford, Columbiana Co., Ohio, HANNAH HUNNICUTT, in the 79th year of her age—a member of Upper Springfield Monthly Meeting, Ohio.

DIED, On the 21st of Fourth month last, at his residence in Peru, Morrow Co., Ohio, WILLIAM GIDLEY, a member and elder of Alum Creek Monthly Meeting, in the 76th year of his age.

——, At his residence in Wayne Co., Ind., on the 30th of last month, WILLIAM WICKERSHAM, in the 47th year of his age, a valuable and esteemed member of West Grove Monthly Meeting. This beloved friend we believe was of that number who are precious in the Divine sight, being of a meek and quiet spirit, a pattern of sobriety and watchfulness. He bore his sickness with much Christian fortitude, patience and resignation.

——, On the 19th of last month, at Brooklyn, N. Y., MARY WOOD, widow of Samuel Wood, in the 91st year of her age. Her parents were members of the Society of Friends, and were religiously concerned to educate their children in accordance with the principles and practices of this society. Being in early life visited by the Most High, she yielded her heart unto God, and endeavored, during the years allotted to her, to maintain a consistent Christian walk before him. Ardently attached to their own religious society, and to the doctrines and distinguishing views advocated by its members, she and her husband for many years discharged the duties of various responsible trusts confided to them with fidelity, and to the satisfaction of their friends. Their dwelling was ever open to the stranger, and the messengers of the gospel—the devoted laborers in the harvest of the Lord were cordially welcomed to their home.

But it was chiefly within her own family that the excellence of her character during a long life, was manifested. She labored faithfully in her own vineyard; and her care to train up her children in the nurture and admonition of the Lord, was unceasing. One of her sons, who, a few years since, after a short and severe illness, ended his days in peace, said he had had a good mother, whose watchful care over him had preserved him from many of the evils to which he might otherwise have been exposed; and all her children can truly "rise up and call her blessed."

After the death of her husband in 1844, with whom she had shared the joys and the sorrows incident to this life for more than sixty years, and whom she had devotedly nursed during an illness from paralysis of five years, the infirmities of age fast gathered upon her, and the last eleven years of her life were almost wholly passed in her chamber. At times she suffered acutely from a neuralgic affection; but nothing like impatience or repining escaped her lips; in the midst of her suffering she recounted her blessings; and her mind was sustained in uniform peacefulness. Few persons, of any age or condition, entered her chamber without receiving from her a few words of religious counsel.

During this period, the prayer so frequently uttered that it might almost be said to be "without ceasing," was, that she might be purified and made meet for the presence of the Lord, and for his heavenly kingdom. A few days before the close a new song was put into her mouth—the work of purification appeared complete, and overflowing with love to all who approached her, her spirit was absorbed in adoration, and she would often break forth in the strain, "Holy, holy, holy!"

WESTTOWN BOARDING SCHOOL.

Wanted a teacher in the Classical department of this institution. Application may be made to either of the undersigned, members of the Committee.

SAMUEL HILLES, Wilmington, Del.
THOMAS EVANS, Philadelphia, Pa.
S. BETTLE, Jr., " "

"THOU SHALT NOT KILL."

In the Columbus (Mississippi) Eagle of the 1st ult., we find reported at length a lecture delivered in the Presbyterian church of that city, by the Rev. James A. Lyon, the pastor of that church, who took for his text the commandment we have quoted at the head of this article.

The following is an extract from the lecture:—

"The reckless manner in which the sixth commandment, which forbids murder, is disregarded in this community, is truly alarming, and should excite the well-founded fears of every friend of morality and good order. Scarcely a month elapses that some one, black or white, does not fall by the hand of his fellow man!

"As proof that I am not exaggerating the evil, I will refer you to the statistical tables on this subject for the last year, (1854.) In the Daily *Globe* for January 2d, 1855, quoted by the New York *Herald*, the following startling facts are brought to light, viz: That there have been in the United States, during the last year, no less than six hundred and eighty-two murders! Here is a little army slain every year, by the hands of violence, in our country, boasting justly of more general intelligence, freedom, and civilization than any other upon the globe! But let us examine a little this table of blood. We find that, of the murdered host, only thirty-two fell in all the six New England States—only one hundred and six others in the Middle States, including the largest States and cities in the Union. The blood of all the rest, five hundred and forty four, was spilt in the South and West. But let us inspect still more closely this record of crime. Of this remaining army, five hundred and forty four strong, that have fallen in the South and West, three hundred and forty six have been slaughtered in the South alone—that is, in the Southern States proper, not including Missouri, there have fallen more than one-half of the original army! The South has the unenviable distinction of having slain a greater number of her fellow men with murderous hands than all the other States, including even California, put together! Of this number, I am sorry to say that as many as thirty-

two have been slaughtered in our own proud State of Mississippi*—that is, in the State of Mississippi alone, as many human beings have fallen by the hands of violence, as in all the six New England States put together—States with an aggregate population five times as great as that of Mississippi! If the New England States had slain as many of their fellow men in proportion to their population as the State of Mississippi has, instead of murdering only thirty-two, they would have murdered five times that number.

"We have no great seaport towns as the places of resort for felons of other lands—we have no foreign population amongst us, except such as belong to the better classes of society—we are not a new and pioneer State—and yet the annual list of our murdered is *frightful!* frightful not only on account of the comparative number of the slain, but also on account of the character and standing of the slayers. If these murders were committed by vagabonds, and the scum of society, then its *prestige*, its moral effect, would not be so injurious to society. But what, think you, is the effect upon the minds of our children and youth, when men of fair standing in society, received and regarded as gentlemen, are the perpetrators of the butcheries!!"—*Nat. Era.*

From some other portions of this lecture, it appears that the speaker imagined that the reason why murders are so frequent, is that the murderers are, as he says, seldom executed; but to render this explanation plausible, he ought to have shown, what he does not appear even to have attempted, that a larger proportion of the murderers are executed in the North than in the South. From various other sources of information, it is sufficiently proved that crimes are not diminished, but visibly increased, by frequent executions. The fact, however, which this speaker describes and pathetically deplores, that the number of murders in the Southern States, bears a much larger proportion to the whole population than in the Northern ones, admits of an easy explanation. And this explanation is as important as it is easy. This is one of the evils of slavery. The system of slavery is, in reality, a species of war. The servile class are, and must be kept in subjection by the fear or application of force. Hence, arms become an appendage to every family arrangement in all slaveholding communities; and this appendage becomes more conspicuous and important, the greater ratio the number of slaves bears to the free. Now, it certainly requires very little reflection to convince us that, where men are generally armed, the possession of revolvers and bowie knives not only facilitates the perpetration of murder, on any sudden or unexpected emergencies, but fosters the spirit from which sanguinary conflicts always arise.

If the lecturer would find an effectual remedy for the evil of which he complains, he would, unquestionably, act more wisely by exercising his talents and influence in promoting the extinction of slavery in the State wherein he resides, and thereby annihilating the excuse for carrying deadly weapons, than by recommending the more frequent use of the gallows.

*The editor of the Eagle here says in a note, that he a few years ago heard Governor H. S. Foote say that some person had been killed within the State every day during his term of office of two years! This seems like a careless and extravagant saying of Gov. Foote; yet, could we learn the number of deaths among the slaves, caused by the tyranny and barbarity of brutal masters and overseers, and which are not found upon the criminal records, we might possibly be convinced of the literal truth.—Ed. Era.

IMPORTANT RUBBISH.—ANOTHER AMERICAN DISCOVERY.

The following account of an interesting discovery is taken from *Dickens's Household Words:*

We have, in one of our former numbers, shown how art and science have been brought to bear upon things before thought worthless; how the refuse of the smithy, the gas-works, and the slaughter-house, has been made to yield products the most valuable, results the most beautiful. We are now about to relate how another useful step has been made in our Penny Wisdom.

The iron wealth of England is a proverb in the most remote corners of the world. It produces the enormous amount of three millions of tons annually. We export to all parts of the world iron and steel to the yearly value of ten millions sterling, and machinery and tools to the extent of two millions—sums that equal the revenue of more than one kingdom.

In travelling through the iron districts of England it is impossible to avoid being struck with the vastness of the works carried on in those places. A journey through our mining districts—where undying flames leap forth from hundreds of volcanoes, and around which nothing is discoverable but blackened piles of cinders and unsightly slag—will not be easily forgotten. For scores and scores of miles the traveller beholds these apparently interminable heaps of refuse ore. Carts, wagons, and trucks may be seen on all sides, occupied in the endless task of removing this metallic incumbrance of the smelting works. Hundreds of laborers are engaged in conveying to remote and undisturbed spots the enormous piles of black, friable, clinkery-looking stuff—the slag that day by day

and hour by hour is produced by the smelters of iron ore. Some is flung down deep gullies, and hidden in the dark, yawning recesses of ravines, when haply any such are to be found. Some is employed in the hardening of rotten roadways, where it is made to perform a very satisfactory duty for stone. Occasionally it is shot into the sea, when near enough for that purpose, which, however, is but very seldom the case.

Of the actual extent of this rubbish production, some idea may be formed, when it is stated, as it has been on very good authority, that in the removal of all this waste slag from the furnace-mouths of the United Kingdom, not much less than half-a-million sterling is annually expended. Indeed, it has been calculated that in round numbers there are at the present time fully six millions of tons of this refuse material produced in one year. At this rate it would be easy to imagine the gullies, pits, and ravines of the iron districts becoming filled up at no very remote period, when iron masters would have to go further in search of secluded spots whereon rubbish might be shot.

The philosopher who by the aid of scientific observation and research can point out to us how to turn all this perplexing mass of unproductive refuse to good and profitable account—how by a simple method we may convert this ugly, useless clinker into a beautiful means of ornamentation, and make it an indestructible and economical agent in the construction of public works and dwelling houses—surely the man who can accomplish this deserves some thanks at our hands.

All this has been accomplished by the patient research of Dr. Wm. H. Smith, of Philadelphia, United States, who recently delivered a lecture on the subject to the members of our Society of Arts. In this interesting discourse the lecturer pointed out the brittle and useless character of the mineral refuse of smelting-furnaces, at present known under the name of slag. A careful analysis of this hitherto rejected product of our iron works shows that it is composed, in the main, of lime, silica, and alumina, with an occasional admixture of magnesia and sulphur. In all parts of the world the same results are arrived at. The slag of France or Sweden differs in no essentials from that of Britain or the United States. It is scarcely necessary to remind the reader of the similarity in the process of smelting ores, and the vast operations of Nature beneath the crust of the earth, where, by a like agency of heat, mountainous deposits of igneous rocks are constantly thrown off.

The rocks of this origin are met with in stupendous masses, in most parts of the world.—While Nature on the one hand employs her igneous products in the construction of gigantic mountain-palaces, man, well aware of their great value, equally applies those rocks, under the names of granite, feldspar, basalt, greenstone, syenite, porphyry, serpentine, &c., in the construction of his most elaborated architectural edifices. High geological authorities tell us that if we examine the composition of the crust of the globe, we shall find that of all the earths and earthy substances therein, three only will be ascertained to constitute its great bulk, namely, silica, alumina, and lime—precisely those which mainly compose the slag of the smelting-house.

The worker in ores when he is occupied with his blast-furnace, is in fact but repeating on a small scale the grandest operations of Nature deep in the bowels of the earth. Heat is the great first agency employed by Nature and by the Philosopher in the decomposition and recombination which produce some of the most beautiful and useful products with which we are acquainted. Dr. Smith has shown that the rubbish of the smelting house is identical in character, and equally valuable, with most of the igneous rocky substances.

Like many other valuable discoveries, this result was arrived at while searching for something else. It is well to relate how this truth, so interesting in itself apart from commercial results, was seized upon by the American philosopher, since it may tend to encourage such as may be toiling in other fields of research. Impressed with a conviction of the influence of electricity upon life, health, and disease, Dr. Smith, at that time a practitioner in Philadelphia, commenced a series of experiments in electro-agencies on the human frame. Success in that question induced him to carry his researches to vegetable life, and from animate he was led to direct his observations to inanimate objects. Mineral matter received attention from him, and, weighing well the geological facts alluded to above, Dr. Smith bent the energies of his mind to trace the effects of electricity in all these combinations and reproductions.

Comparing the condition and character of slag with that of the igneous rocks of Nature, he felt that to electric agency must be attributed the cause of the great difference existing between them. In order to test this, he took a piece of the vitrified mass of slag hot from the furnace-mouth, and applied to it a metallic rod. At the point where this electric conductor came in contact with the substance, the vitrified mass assumed a pulverulent character; several rods were employed, and at each point of contact similar changes in the condition of the slag were observable. The electricity rapidly engendered during the smelting process was parted with as quickly on the application of the metal conductors, and hence the sudden and marked change in the condition of the mineral.

In order more fully to test this theory, the experimenter threw a quantity of the molten slag, fresh from the furnace-mouth, into water. Every atom of the liquid being a good conductor of electricity, rapidly absorbed it as it lowered the temperature of the mass; and the immediate

consequence was that the mineral matter fell into a coarse powder, entirely deprived of its former cohesion or solidity.

From these trials Dr. Smith felt convinced that his electrical theory was correct, and that it was to the rapid giving forth of its electricity by sudden cooling in contact with conducting media that slag owed its brittle character—in other words, its want of cohesion and its tendency to pulverize. He reflected that the great masses of igneous rocks upheaved from the centre of heat, were in a position for gradually cooling; their gigantic extent would ensure that result—hence their extreme hardness and durability.

With the view of completely testing the accuracy of his electrical theory, Dr. Smith caused a quantity of slag, fresh from the smelting-furnace, to flow upon a non-conducting substance, where it was allowed to cool much more gradually than was usually the case. To his great delight, he found that he had obtained a most complete verification of his opinion. The product thus obtained had entirely lost its semi-vitreous and friable character, and assumed a dense, solid and rocky nature, capable of resisting the heaviest blows, and altogether assuming the peculiarities of the igneous rocks.

Having obtained this result, the experimenter proceeded to other trials. By continuing the molten slag, when removed from the furnace, at a high temperature in an oven, where it was afterward allowed to cool very gradually, and then run into moulds of a non-conducting substance, the material was found to have become altogether de-vitrified, and to have taken a beautifully veined and granulated character, of extreme hardness, approaching to the solidity and strength of the finest marble. By varying the heat applied, by the admixture of coloring matters, and by a subsequent polish applied to the surface, the experimenter has succeeded in producing a perfect imitation of cornelian, agate, malachite, or any other of the more valuable mineral products.

Here then we see how an inquiry, having for its object the elucidation of a purely scientific theory, has led the inquirer by imperceptible steps to a most valuable discovery, by means of which many millions of tons of hitherto refuse matter may be converted into useful and valuable materials for the builder, the architect and the decorator.

Already, in America, the slag of iron furnaces, in its new character, is employed for paving purposes with the most complete success—whole thoroughfares having been for several years laid down with this material, without any perceptible wear of the surface. In the form of building-bricks it is likewise in considerable use, and builders in some of the principal cities of the United States testify to the perfect adaptation of such bricks, and to their great superiority and economy over the common clay-brick.

It is not easy to limit the application of this valuable rubbish. Wherever durability is required, united with peculiarity of form, there the prepared slag will be found perfectly adapted; for, inasmuch as it can be cast into moulds of any shape, all labor spent in hewing and cutting marble or stone is avoided. It is perfectly compact and impervious, and therefore admirably suited for the construction of aqueducts of any size. It remains unacted on by chemicals of the greatest strength, consequently may be employed for making gas-piping, as it will last out any of the ordinary iron pipes.

When wrought in its higher character, run into suitable moulds, and polished more brilliantly than marble or porphyry, it will furnish pillars, facades, slabs, &c., for the ornamentation of mansions, halls, and public buildings at a price and in a style not hitherto attained. We have specimens of this beautiful polished material before us, and certainly we can see in it that which is likely to bring about a complete revolution in house-architecture. Who will be content with porous bricks, perishable stucco-work, or soft, crumbling stone, when such adamantine, cornelian-like material is to be had, that shall defy the action of London smoke and factory vapors? We can picture in our mind's eye a new Belgravia, a second Tyburnia, rising up at the bidding of some adventurous Cubitt or Peto, built with slag bricks and faced with a polished front of surpassing brilliancy, in the most exquisite form, and apparently composed of marble, agate, cornelian, porphyry, and malachite. If a shade of dust or smoke settle on it, the first shower of rain restores it to its original brilliancy. Time will have little or no effect on it; and as for repairs or beautifying every third or fourth year, such care would never be needed. All this we expect to see before many seasons shall have passed over us.

It is impossible to over estimate the advantages likely to arise from this new branch of industry, so simple in its application, yet so widely available in most European countries, not only with the refuse products of iron works, but with those resulting from the smelting of copper, lead, and zinc ores. The rough slabs or tiles for pavements or roofing can be sold with a large profit at fourpence halfpenny the foot. When highly polished, at eighteenpence. In its more finished and ornamented forms, for architectural purposes, this material possesses of course a much greater value, dependent on its durability and beauty.

Regarding this important discovery from whatsoever point of view, whether in reference to the vast quantity of now useless refuse that may be made valuable, to the many interests that will be benefitted by it—iron-masters, copper-smelters, builders, architects, house-decorators, and water-companies—we cannot but look upon it as one of the most promising results of modern science in an age peculiarly fruitful in marvellous inventions, and rich in its daily Penny Wisdom.

We have in a previous paper shown the marvellous powers of electricity in the production of light. Here we find the same subtle element busily employed in making mere rubbish a beautiful adjunct to the arts. How far the same agency may be made subservient to the improvement of our smelted metals and other products of the furnace we dare not venture to predict. We will content ourselves with directing the attention of founders, assayers, and all workers in metal, glass and porcelain to the subject.

CURIOSITIES OF NATIONAL MORALITY.

The war, and the discussions that have sprung from it, have brought to light some most singular illustrations of the confusion which prevails in men's minds in regard to the simplest principles of morality, where a nation is concerned, instead of an individual. It would seem as if the relations of States were to be regulated by a peculiar moral code, which is not only exceptional, but in direct contradiction to all that men instinctively acknowledge to be right in reference to their own personal and social relations. Duties so plain and obvious that not even the most shameless of mankind would have the effrontery avowedly to deny their abstract obligation, are put aside with the coolest *nonchalance*, where the interests of our country are involved, not without much vehement indignation against those who hesitate to admit that the claims of patriotism can over-rule the laws of God. That we are not exaggerating will soon become apparent when we begin to specify some of these curiosities of national morality.

One of these principles which we find currently in vogue at present is this—that the fact of a course of policy adopted by a government or a people having been originally wrong—founded on an erroneous apprehension of facts, and prompted by mistaken motives—is no reason whatever why it should be abandoned, when the error has been discovered. All the moralists of whom we have ever heard, concur in this axiom as self-evident and indisputable, that when an individual has commenced a line of conduct which is criminal or vicious, his solemn duty, when convinced of this, is to retrace his steps, at whatever cost of interest or reputation to himself. The plea that *being now in it, he must go on*, would not for a moment be tolerated. "Whoso confesseth his sins *and forsaketh them* shall find mercy." Nor would it be admitted that perseverance in wrong was in any case wise or safe, as a mere matter of prudence, since bitter retribution must eventually overtake the deliberate violation of the eternal laws of right. But an enlightened patriotism teaches a widely different morality. We are constantly met by *Christian* men—when we direct their attention to the plainest demonstration of the fact that the war was unnecessarily entered upon, under the influence of misconception, prejudice, and gross diplomatic blundering—with this answer—"Oh, it is useless now to inquire into the origin of the war; it might have been, and we incline to think that it *was*, as you say; but we are in it, and we must go on with it. It would never do to turn back now, until we have conquered." Now, if this be not a grossly immoral doctrine, we confess ourselves utterly at sea as to what the simplest rules of morality are. The principle here laid down seems to us precisely that avowed by Macbeth, when having already murdered Duncan and Banquo, he says:—

> ——"for mine own good
> All causes must give way; I am in blood
> Stept in so far, that should I wade no more,
> Returning were as tedious as go o'er"—

a principle which may, perhaps, be convenient enough for a murderer, but does not appear to us very fitting for a professedly Christian state. Nor does it much improve the matter, when an attempt is made to substitute another motive for the course we adopt, totally different from that we avowedly put forth at the beginning as the justification of our conduct. When an *individual* does this, it is immediately accepted by all men as an indirect confession of his being in the wrong. And yet this is deemed a good defence enough for a nation. We are now often told, "It may be true enough that, in reference to this particular transaction, there was no sufficient *casus belli*, or at least that war might, and therefore ought to have been avoided; but having once embarked in it we must proceed, inasmuch as Russia has done very wicked things formerly, and would, could, or might, do some other wicked things hereafter. Peter the Great conquered Finland, and Catherine partitioned Poland and seized Bessarabia and the Crimea, and it is possible that some future Russian sovereign may overrun Germany, or try to make his way to India. The war may not be just on the grounds originally assigned; but we will make it just by reference to something else, past or prospective!" Now, what would be thought, if a criminal, having been arraigned on a particular charge, the evidence for which broke down on the trial, the judge, instead of directing acquittal, were to inflict upon him the heaviest punishment which the law allows, because, though he could not be convicted of the actual offence imputed to him, his grandmother was a very profligate and flagitious old woman, or because he or his son *might* hereafter do something worthy of punishment?

But we come now to another of these curiosities of national morality to which the war has given rise. Here it is. *National honor consists not in doing justice, but in gaining success and glory.* We suppose no man will question, that to continue a war after the objects for which it was undertaken have been attained, would be unjust. And yet it is now laid down by multitudes in this country as an axiom, in which they

find nothing to revolt their consciences as Christian men, that whatever concessions may be obtained from Russia, we must not make peace until Sebastopol be taken, because it must not be said that Englishmen had failed, and because the accomplishment of that exploit is necessary to maintain our national honor and the *prestige* of our arms. That is to say, that we are to go on, sowing broadcast the seeds of barbarism over the face of Europe, shedding human blood like water, inflicting agony unutterable upon myriads of human hearts, and demoralizing to an incalculable extent our own characters and those of others, in order to gratify our national vanity, or to save the selfish susceptibilities of our national pride. "There are worse things than war," exclaims Lord Palmerston; "dishonor is worse than war." But what *is* dishonor, if we measure it by any higher principle than that of the duellist? Injustice is dishonor. Perseverance in deeds of violence and carnage, for the sake of military glory, is the foulest dishonor. Nothing can be more admirable than the language of Mr. Gladstone on this point in his splendid speech on the 24th.

"Now I confess," said the honorable gentleman, "when I hear gentlemen appealing to the doctrine of *prestige*, and talking of the game of brag and the trial of strength, as well as speaking of the safety of India, that I believe, in war as well as in peace, the great matter is that you should be just; and I frankly own that I shudder and tremble when I hear gentlemen of humanity, and of high principles and character, say that more blood must be shed, more human souls must be dismissed from the light of day, more desolation must be carried throughout Christian families and Christian lands, in order to satisfy the demands of military fame."

And again, in language still more solemn and impressive:—

"It is not the argument in this case that is the difficulty, neither is it the difference between the various plans that are proposed for a specific solution. It is that we cannot now afford to make peace—we must first have a success. The original questions in controversy have been banished out of sight, or, at least, they are now so remote as to be but mere specks in the distance; all the terms that we demand have, since the war began, been substantially conceded, unless we are to stand upon this trivial and, at best, paltry difference. It is not a matter of terms only, but in the language that we have seen held openly in the public journals, and which I was sorry to find held pretty openly to night by my hon. friend the member for Dorsetshire—viz: that it is a matter of success. I grant, that my hon. friend put it in this shape—that we must obtain a success in order that we may secure better terms; but that is not the public feeling, which is, that as to terms, there is not a great matter at issue, but that what you want is more military success. Now, I venture to say with deep respect, and without imputing any motives to hon. gentlemen who allow such a sentiment to lodge in their breast, that if they will only put down passion and look at that sentiment with the calm eye of reason, they will see that it is not only bad, but hideous—it is immoral, inhuman, and Anti-Christian, and you have no right to make war for success. If, when you have obtained the object of the war, you continue it in order to obtain military glory, because—observe the distinction there is between the objects of the war, and success in your military operations—if you persist in the war for the sake of military glory, I say, you tempt the justice of Him in whose hands the fates of armies are lodged as completely as the fate of the infant in the cradle, you tempt Him to launch upon you His wrath. I dare not, for one, enter upon such a course. I believe it to be alike guilty and unwise; and I ask, are there any governments in or out of Europe, that would be—I will not say courageous enough, but rash enough, to issue a manifesto framed on this principle, that 'whereas, we the governments of France and England, in the year 1853, proposed to Russia certain terms of accommodation, and whereas upon the breaking out of war, we extended those terms, and included in them everything that we thought necessary and useful to guarantee the future peace of Europe; and whereas those terms have been conceded, but the issue of a military operation undertaken in the Crimea still remains doubtful, and it being necessary for us that we should have more military glory before we will accept the terms which we believe and have solemnly declared to be sufficient; therefore, be it known to all men that we will continue the war in order to earn more military glory.'"

We advert to only one other of these curiosities of national morality:—"*Don't tell the truth, if it be inconvenient to your country.*" This is positively the whole and sole answer given in the House of Lords to a large part of Lord Grey's masterly speech. No attempt was made to deny the accuracy of his statements; but he was accused of playing the game of Russia by adducing facts and opinions that might tell in her favor. The same charge has been continually hurled against everybody who does not think himself at liberty to ignore or pervert historical facts for the glory of his country. The reply incessantly given to us while trying to rectify the flagrant misconceptions under the influence of which our countrymen have been seduced into enthusiasm for the war, is—not that we are wrong in our facts—but that we are taking the side of Russia. Now, what does this mean, except it be: it is the duty of a good patriot to lie vigorously for the glory of his country, or, at least, sedulously to conceal the truth, if its revelation can be of any advantage to the enemy. But we want to know how far this principle is to be carried.

Are we forever to hold our peace, however strong our convictions may be that our country is misguided, and is, under the influence of that misguidance, being hurried into fatal and disastrous courses, merely because the declaration of the truth may possibly be made use of by our adversary? For our own part, we have no faith in either the justice or wisdom of such a course. We firmly believe that a policy founded on falsehood or concealment is not likely in the end to prove safe or honorable, and that he is the truest patriot who has the courage to proclaim the truth, however unwelcome it may be to the taste and however unfavorable to the character of his own countrymen. It is some consolation to find that the same stupid calumnies now directed against the friends of peace—that they are the partizans of the enemy, because they are opposed to the war—have frequently before been brought against men whose reputation as the true lovers of their country has since been amply vindicated. Burke complains that he was branded as an "American," because he resisted the infatuated war with the colonists. Fox, in like manner, was stigmatized as a French Jacobin, because demonstrated in the House of Commons that the war with France was a war of aggression on our part and might have been avoided. We are prepared, therefore, to bear with considerable equanimity the sneers and abuse of that party in the nation whose ferocious patriotism seems never satiated with blood.—*Herald of Peace.*

CURIOSITIES OF SCIENCE.—COMBUSTION.

During a recent lecture by Prof. Faraday, at the Royal Institute, London, a piece of pure iron, peculiarly prepared so that its particles might present a large surface to the action of the oxygen in the atmosphere, was ignited, and continued to burn like tinder. Some iron filings and gunpowder were mixed together, and sprinkled into the flame of spirits of wine burning on a plate, when the iron filings caught fire and burnt in bright sparks, whilst the gunpowder passed through the flame without igniting, and the quantity that fell on the plate was afterwards dried and exploded. Lead prepared in a similar way was shown to be still more inflammable, for it caught fire in a beautiful flame when exposed to the air. Prof. Faraday stated that lead is nearly as inflammable as phosphorus, and he explained the cause of its not burning in ordinary circumstances, to be that the solid product of combustion forms a film that prevents contact with the oxygen, and the conducting power of the other parts of the metal draws off and dissipates the heat. He pointed out the admirable arrangements by which these combustible properties of the metal are kept in proper control, and bodies that are really so in inflammable are made to serve as strong resisters of combustion. Prof. Faraday said that though animal heat is not, generally speaking, caused by combustion, yet the analogy between the processes is so close, that he could not, with satisfaction to himself, conclude his lectures on the chemistry of composition without alluding to the subject, and showing the nature of the changes that are going on in the lungs during respiration. He then arranged some experiments to prove the absorption of carbonic acid in the lungs, and he presented on a plate a mass of charcoal weighing three lbs., as representing the quantity that passes from a man during every twenty-four hours. The volume of carbon in the atmosphere, though it contained only one per cent. of carbonic acid, is, he stated, greater than all the carbon that is stored in coal strata in the earth, or spread on the surface of the globe in vegetation.—*Scientific American.*

From The Independent.

SUMMER STUDIES.

To a friend who complained that he could not study in June.

Why shouldst thou study in the month of June
In dusky books of Greek and Hebrew lore,
When the Great Teacher of all glorious things
Passes in hourly light before thy door?

There is a brighter book unrolling now;
Fair are its leaves as is the tree of heaven,
All veined, and dewed, and gemmed with wondrous signs,
To which a healing, mystic power is given.

A thousand voices to its study call,
From the fair hill-top, from the waterfall;
Where the bird singeth, and the yellow bee,
And the breeze talketh from the airy tree.

Now is that glorious resurrection time,
When all earth's buried beauties have new birth,
Behold the yearly miracle complete,
God hath created a new heaven and earth!

No tree that wants his joyful garments now,
No flower but hastes his bravery to don;
God bids thee to this marriage feast of joy,
Let thy soul put the wedding garment on.

All fringed with festal gold the barberry stands,
The ferns exultant clap their new-made wings,
The hemlock nestles broideries of fresh green,
And thousand bells of pearl the blueberry rings.

The long, light fingers of the old white pines
Do beckon thee into the flickering wood,
Where moving spots of light show mystic flowers,
And wavering music fills the dreamy hours.

Hast thou no *time* for all this wondrous show—
No thought to spare? Wilt thou forever be
With the last year's dry flower-stalk and dead leaves,
And no new shoot or blossom on thy tree?

See how the pines push off their last year's leaves,
And stretch beyond them with exulting bound;
The grass and flowers with living power o'ergrow
Their last year's remnants on the greening ground.

Wilt thou then all thy wintry feelings keep,
The old dead routine of thy book-writ lore,
Nor deem that God can teach by one bright hour
What life hath never taught to thee before?

See what vast leisure, what unbounded rest,
Lie in the bending dome of the blue sky;
Ah! breathe that life-born languor from thy breast,
And know once more a child's unreasoning joy.

Cease, cease to *think*, and be content *to be;*
Swing safe at anchor in fair Nature's bay;
Reason no more, but o'er thy quiet soul
Let God's sweet teachings ripple their soft way.

Soar with the birds, and flutter with the leaf;
Dance with the seeded grass in fringy play;
Sail with the cloud; wave with the dreaming pine,
And float with Nature all the live-long day.

Call not such hours an idle waste of life;
Land that lies fallow gains a quiet power;
It treasures from the brooding of God's wings
Strength to unfold the future tree and flower.

So shall it be with thee, if restful still
Thou rightly studiest in the summer hour;
Like a deep fountain which a brook doth fill,
Thy mind in seeming rest shall gather power.

And when the Summer's glorious show is past,
Its miracles no longer charm the sight;
The treasured riches of these thoughtful hours
Shall make thy wintry musings warm and bright.

Andover, June 22. H. B. S.

SUMMARY OF NEWS.

Foreign Intelligence.—The steamship Canada arrived at Boston on the 20th ult., with Liverpool dates to the 7th.

There is no news of importance from the Crimea. The Sardinians and Turks have made incursions into the lateral valleys of the Tchernaya without meeting resistance. Gortschakoff is reported to have sent for 20,000 additional troops, having reinforced Liprandi's army with another division. General Pelissier is said to have declared that he would make another assault early in the present month, and that should it be unsuccessful, he would raise the siege, and attack the Russian army in the open field, being determined no longer to defer striking a decisive blow. Careful estimates show that the war has already cost at least half a million of lives, and yet no decisive battles have taken place. The cholera was prevailing more or less in both camps, as well as within Sebastopol. A medical officer in the British camp gives a fearful account of the inadequate provision for the wounded in the hospitals there, while all things needful are stored in lavish profusion at Scutari. The Russian official account states their loss on the 17th and 18th ult. at nearly 4,000 killed and wounded.

Accounts from the Baltic state that Nystadt, at the entrance of the Gulf of Bothnia, had been bombarded and destroyed, and an ineffectual attempt had been made on the batteries at the mouth of the Narva. The Russian authorities state, in relation to the affair at Hango, that the flag of truce was not seen, and they accuse the English of frequently abusing the privilege of such flags. Great additions have been made to the defences of Cronstadt, during the past winter, and from the descriptions, it would seem almost impossible for hostile vessels to pass the channel.

England.—The Cunard steamer Persia has just been launched. It is an iron paddle-wheel steamer, of 3600 tons, 390 ft. broad, and 32 ft. deep.

James Silk Buckingham, the well-known writer and traveller, died in the beginning of this month, aged 69.

The weather was fine, and the prospects of the harvest good. Trade was improving, and money plentiful.

A pension of 5000 dollars a year has been granted to the widow of Lord Raglan, and 10,000 dollars to his son.

France.—The legislature has voted the required loan of $150,000,000, and additional taxes are to be laid, which are expected to produce about $14,000,000 per annum.

Spain.—A rising has taken place at Barcelona, the difficulty being nominally respecting the rate of wages, but it appears to be rather a riot than an insurrection. Espartero had tendered his resignation, on account of the insufficient support which his measures had received from the country. The Queen, however, declined accepting it, considering his aid essential to the stability of the government, and he was finally induced to withdraw it.

Denmark.—The Diet met on the 28th ult., and a royal proclamation was read, communicating the draft of a new Constitution for the whole Danish monarchy.

China.—There was a report of the death of the Emperor, but it needs confirmation. The insurgents still held Nankin, but were not making any advance towards Pekin. Famine was prevailing in many parts.

Mexico.—The revolutionary forces were marching upon Matamoras, and the government troops had fallen back upon Camargo. The U. S. Court at Brownsville has acquitted Caravajal and some others of the revolutionists of the charge of a breach of our neutrality laws, in fitting out their expedition in Texas.

South America.—The Brazilian government has rejected the treaty made with Paraguay by their plenipotentiary, and the Admiral who performed that function has been removed from his command. There is a dispute respecting the boundary between the two countries.

Domestic.—Colonel Kinney, with a part of his intended expedition to Central America, was wrecked on the 19th ult. on a reef near the Caycos Islands, a small group east of Florida. No lives were lost, and the cargo was chiefly saved. The passengers and crew were carried to Turk's Island.

The Kansas legislature met at Pawnee on the 2d inst. The Free State members chosen at the second election were permitted to take their seats on the Governor's certificate, but were afterwards voted out of them, on the ground that the Governor had no authority to call a second election; thus excluding all the members not pledged to sustain slavery. M. F. Conway, who had been elected to the Council, returned his certificate to the Governor, because he would not recognize a body elected by non-residents, as the true Legislature of Kansas. Both houses afterwards adjourned to meet at the Methodist Mission among the Shawnees. The settlers of Lawrence have held a meeting to adopt a Maine Law for their city. The dealers were allowed one week to bring their business to a close.

A suit was recently brought in the U. S. District court of Wisconsin by the alleged owner of the fugitive Glover, who was rescued from the jail of Milwaukie last year, against S. M. Booth, to recover the value of the slave, which resulted in a verdict against the defendant for $1000 and costs. Booth, it may be remembered, had been previously convicted on a criminal trial for aiding in the rescue, and sentenced to one and imprisonment, but was released from prison by the State Supreme Court on a writ of habeas corpus.

FRIENDS' REVIEW.

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MEMOIRS OF JOSEPH JOHN GURNEY.

(Continued from page 725.)

Before once more recurring to his ordinary course as traced in his Journal, it seems necessary here briefly to advert to a subject which had for some time past, at intervals, occasioned Joseph John Gurney considerable uneasiness. It will be recollected that, during his visit to the United States, he had met with some who appeared to labor under misapprehensions respecting him and his writings. By an unhappily mistaken process of reasoning and criticism upon detached passages of his works—such as if applied to the writings of the early Friends, to those of the first reformers, or even to the Holy Scriptures themselves, would be found productive of consequences which the lover of truth could not fail to deplore—an attempt had been made, with a zeal worthy of a better cause, to prove that he was opposed to those great principles of spiritual Christianity, which have ever distinguished the Society of Friends—principles which had been so long truly dear to him, and for which he had sacrificed so much. It is not the object of these pages to enter into a detailed examination of Joseph John Gurney's writings in reference to the points alluded to. Nor indeed is any such examination necessary. To the candid and unprejudiced; to those who read them in the spirit in which they were written, and with that simplicity of purpose in which alone the truth can be perceived and apprehended, they will themselves furnish a sufficient answer to the charge brought against them. That amidst so much that is valuable, passages may be found which are open to misconception, and which, especially when isolated and detached from the context, may be perhaps even justly liable to some exception, is by no means improbable. Such imperfections, shared as they are, in at least a fully equal degree, by the works of the early Friends, and by other writings of distinguished worth and excellence, are, doubtless, permitted as salutary lessons at once of the weakness of all inferior instrumentality, and of the high and peculiar sanction divinely impressed upon the records of Holy Scripture, as the only volume that can be safely treated as the standard of Christian doctrine.* And if even the Epistles of an inspired Apostle, with the "other Scriptures," have been from the very first wrested by the "unteachable," and "unstable," need we be surprised if writings of vastly inferior dignity and importance are not privileged with exemption from similar treatment? To be mis-interpreted by those whose range of thought and experience is different from his own; to be supposed to hold opinions that he dislikes or disapproves; to be suspected of denying principles that are truly dear to him; these must often be among the trials which the Christian has to bear, and in which he is called upon to follow in the footsteps of his Divine Master, whose whole life was one continued act of condescension to the ignorance and infirmity of man.

The spirit in which Joseph John Gurney was enabled to bear a trial so painful as this was to his natural feelings, will best appear from the incidental allusions to it which occur in his letters and Journal of this period.

To Peter Bedford.

Earlham, 10th mo. 8th, 1845.

* * * I can truly say I passed through the meetings of New York and New England with great comfort to myself, being everywhere received with cordiality by Friends, with two or three individual exceptions; and I was not myself, by any means, fully aware of the efforts made by one individual to thwart the service: still less did I know the grounds on which his own friends were dealing with him; and when I last attended the Yearly Meeting of New England, I received a full returning certificate,† with what appeared to be the almost undisturbed

* "For equalling our writings with Scripture," says Wm. Penn, in emphatic language, "we have no such expressions or thoughts." (Works, vol. II. p. 800, fol. ed.) Cordially could Joseph John Gurney respond to this declaration.

† Granted by the Yearly Meeting at large.

unanimity of *a truly weighty and consistent body of Friends.*

Thou art also aware that since my return home, I have twice been long engaged on the continent, far away from these scenes of strife; and of later times have been generally permitted a very quiet life at my own peaceful home. Thus I can gratefully acknowledge that our dear Lord and Master has graciously condescended to "compass me with his favor as with a shield," and I should be worthy of blame did I distrust his loving-kindness for the future. Still, my beloved friend, these things are trying and distressing, and I have, at times, suffered much from them. But I do feel that it is safe to lie low under the chastening hand of the Lord; and, next to this, safe to be subject to my friends in humility and love. If there is anything wrong in me, let it be corrected. I wish not to strive. Of one thing I am sure; that I love my friends, and love the cause, and love the truth, as thou and I have always held it, in *all its parts.* And may we ever be found on the side of the Lord of truth, patiently waiting until *He* shall be pleased to arise for our help, and to put a song of praise into our mouths.

The following are from his Journal:—

12*th mo.* 15*th.* I have requested to be furnished in writing with the passages excepted against, expressing my intention of fully submitting them and myself to the judgment therein, of the only duly authorized body; the Morning Meeting. Thus I hold nothing back from the Society, and cast myself and my writings without reserve on the care and judgment of the body. I can do no more. The cause is precious to me; and I desire to be preserved in true meekness, humility, and love towards all, until this *stürm* wind shall be over-past.

12*th mo.* 16*th.* I spent almost a sleepless night, not without some deep tribulation of soul; and much lowness and weakness have been my portion this morning. I pray that I may be enabled to maintain the whole blessed truth as it is in Jesus, in the firmness, yet patience and meekness which are in Christ. O for the "patience," the "long suffering," the "firmness," the "meekness," the "purity," the "humility," of the saints!* Lord, I beseech thee, for thy dear Son's sake, whose example I desire to follow, to bestow upon me these precious graces.

In pursuance of the intention above expressed, Joseph John Gurney addressed the following letter to the Editors of the Friend Newspaper, which was published in that Journal in the first month, 1846.

Earlham, near Norwich, 12th mo. 17th, 1845.

* * * I should consider that I was travelling entirely out of my record, were I to attempt to answer the accusations made against me by an individual who, in consequence of his setting at defiance the good order established amongst us, has been separated from the Society by his monthly meeting; and whose disownment has since been confirmed by the solid and deliberate judgment of the Yearly Meeting, of which he was a member. . .

Since, however, his numerous charges against me have been read by many, I think it right to say that if any Friend of weight and consistency will furnish me, in writing, with such passages from my works as he or she may consider unsatisfactory, (duly signed of course,) although, I believe, there is nothing in my writings at variance with the truth as it has always been professed by Friends, yet I should consider it my duty to take an early opportunity of laying such communication before the Morning Meeting in London; the body which, according to our wholesome system of discipline, is constitutionally authorized to judge of such matters.

Should any of the passages objected to occur in the works which have already passed that meeting, I cannot doubt that the Friends belonging to it will deem it right again to sift those particular passages; and that they will not hesitate to examine whether those selected from my other works, (which, being of a general nature, were not within the province of the morning meeting,) are, or are not, consistent with the acknowledged principles of our religious Society.

In case of that meeting's not being satisfied with the explanations which I may be enabled to offer of the passages thus submitted to their consideration, it is my full intention to modify them, strike them out, or even publicly renounce them, in whole or in part, as the meeting may think proper to advise.

In expressing this intention, I wish it to be clearly understood that my sentiments on essential points, are in no degree changed since the date even of my earliest publications; and nothing, I trust, would induce me to sacrifice one particle of "the truth as it is in Jesus," to please or satisfy any man or body of men whatsoever. But I am fully convinced that our Friends of the Morning Meeting are as much attached both to the fundamental doctrines of Christianity, and to the distinguishing views and practices of Friends, as I am myself; and I have a deep consciousness of my own weakness and fallibility. It certainly cannot be said of my writings, (or perhaps of those of any other man who has written since the days of the apostles,) that there are not passages in them which might be improved, simplified, corrected, or even entirely omitted, with advantage to the reader, as confusing, to some minds, at least, the sense which they were intended to convey.

I make this proposal, as I trust, in the spirit of submission and brotherly love; and in the

* The words within quotation marks are in Greek in the original.

earnest desire to promote that harmony and unity amongst us, which it is one of the most subtle and cruel devices of the enemy of souls to break and destroy.

In allusion to the same subject, he subsequently writes in his Journal.

3*d mo.* 25*th*, 1846. I can truly say, I have done my best, my very best; my all, my very all; and now I think I can quietly leave it to Him whom we all call Master. May I serve Him better and more entirely than I have yet done; though I know it must be in weakness; and may none of these storms and jealousies throw me off my guard in the meekness and patience of Christ, or in the least divert my attention from daily duty, and the diligent working out of the everlasting salvation of my poor unworthy soul! I have prayed for peace among the nations, peace in our Society, and peace in the deep interior of my own spirit; a blessing which I do in a good degree already enjoy; but to which I have not the slightest pretensions, except in the abundant mercy of God in Christ Jesus. May it abound in us more and more; with joy in the Holy Ghost, and a truly thankful heart to the Father and Fountain of all our mercies!

2*d mo.* 20*th*. Returned yesterday from London, having been exactly six weeks from our happy home.

I have to record as special mercies, the flowing of love and unity towards us from Friends, wherever our lot was cast; the pouring forth of the Lord's anointing on me, his poor weak servant, on several rather memorable occasions; and the solemnity which prevailed at almost every meeting which we attended. · ·

· · Surely it is not too much to say, that the dear Master was remarkably with us on these occasions; showing us tokens for good, and giving us a banner to be displayed for his truth; yet the creature, truly, has had nothing to glory in. The language has been deeply felt, "Be thou exalted, O God, above the heavens, and let thy glory be above all the earth."

3*d mo.* 28*th*. The General Quarterly Meeting larger than usual, and to me a truly edifying time. It was on the whole to me, and I believe to many others, a time of solid encouragement; some fresh evidence graciously bestowed, that we as a people, (despised though our profession be,) are following no cunningly devised fables.

Yesterday was spent quietly at home. Cordelia Bayes and Mary Browne came to a luncheon dinner. Cordelia told us that a cheerful heart is the fruit of a thankful spirit. I was pleased with the remark, not having before put cause and consequence together in the same way. May I experience this truth more and more!

4*th mo.* 9*th*. My history this week is that of a weakling, with but little exception; languid days and restless nights; so that I seem reduced to the do-nothing, be-nothing state. This may be the very best for a season. I am, however, bringing my temporal affairs into a satisfactory arrangement, which yields me somewhat of peace. I want to get them so square, as to my will, &c., &c., as to have no more thought about them while I live. We have finished D'Aubigné's last volume, which we have read with great pleasure; the latter part contains a most striking evidence of the folly and wickedness of using the armed power of man in the combats of Christianity. Zwingle died miserably in the battle-field; the peaceable Æcolampadius happily in his bed!

4*th mo.* 26*th*. Under confinement for a cold on the chest through the day, with my dearest wife for my nurse and companion. We sat together in sweet silence, both morning and afternoon. In the morning, prayer was vocally offered to our mutual refreshment. Besides the Scriptures, Bonar's Night of Weeping, Daniel Wheeler, and William Dewsbury, have been our companions. We relish nothing so well, next to Scripture, as the Journals of Friends.

5*th mo.* 8*th*. I am remarkably divested now of concerns or object of any kind; and should it be the will of my heavenly Father to take me hence to a now unseen state of being, I humbly trust that I may be favored with some peaceful assurance that all is well: if so, it is surely all of mercy; I have nothing to hold by, besides this; and seldom have I had a clearer view of my own weakness, and thorough unfitness in myself, or on the score of my own works, for the bar of perfect discernment and righteous judgment. But there is a feeling of the vast broad wing of loving-kindness, and unmerited mercy, still spread over me. I write in this strain, not from any alarm occasioned by my present lowish state of health, but rather from a feeling of being brought to a pause in the current of life, without much prospect of its being preparatory to any particular service.

In the Yearly Meeting, at which he was present in usual course, a few days later, an opportunity occurred for the disclosure of some of his views and feelings in regard to his own position as an author amongst Friends. It was an occasion of deep interest to many present; one which the event has rendered the more impressive, this Yearly Meeting being the last which he lived to attend.

"I spoke calmly and openly," he writes, "respecting my own standing as an author; declaring that for thirty-three years since my convincement, I had endeavored faithfully and steadily to uphold the principles and testimonies of Friends, as held from our first rise to the present day; that, to the best of my knowledge and belief, I had never penned a single sentence opposed to those principles; but, knowing my own weakness, and taking into view the differences in modes of expression, &c., I was quite willing to correct any passage in my works that any Friend might point out to me, so far as

truth and propriety might demand it. I explained my ground of action respecting the Morning Meeting, showing that I had acted as a faithful member of the Society, and according to its rules, which require that any works relating to the principles of Friends, should be submitted thereto. At the same time I stated that, should it be the judgment of the society to extend the rule farther, viz., to all works on religion, I, for one, was quite prepared to comply with it. I spoke on the true ground of Christian unity; and I trust that a measure of divine anointing accompanied the communication."

True to the principles which he had ever advocated on the subjects of slavery and the slave trade, he looked with great apprehension on the effort that was now renewed in Parliament (upon the somewhat inconsistent plea of *free* trade) to abolish the differential duties upon the *slave-grown* produce of Cuba and the Brazils. On this subject he addressed the following letter

To Sir Robert Peel.

Earlham, Norwich, 6th mo. 15th, 1846.

RESPECTED FRIEND,—Fully aware as I am that I am taking no small liberty in writing to thee as Prime Minister in the midst of thy many and important avocations, I feel impelled to say that the Government has the warm approbation and support of every true friend to Africa and her afflicted children and descendants; of every consistent supporter of the anti-slavery cause, in its declared intention of continuing the prohibitory duties on the sugars of Cuba and Brazil. It must surely be evident to every candid and reflecting person, that the opening of our ports to those sugars cannot fail to add a vast stimulus to the African slave trade, with all its horrors and abominations; such a stimulus as must countervail, and perhaps, utterly nullify, all the efforts which the British Government is now making for the suppression of that hateful and murderous traffic. Heartily agreeing with the Government in its noble advocacy of the general principle of free trade, the friends of Africa and the slave everywhere cannot but deeply feel that this general principle ought to be subject to the limitations of humanity, mercy, justice, and true Christian morality, in all its branches. Nor can it be denied that these will be conspicuously sacrificed at the shrine of a merely worldly policy, if we open our ports to sugars which unquestionably represent a corresponding amount of rapine, robbery, bloodshed, and murder. In using these terms, I have especial reference to the African slave trade, on which the sugar-growing of Cuba and the Brazils at present depends. I am aware that the same objection applies, in a subordinate degree, to the slave productions of North America; and deeply do the friends of the anti-slavery cause lament that riveting of the bonds of American slavery, and that extension of the system, which have been and continue to be, the results of our ready admission of the slave-grown cottons of the United States. Nevertheless, we are aware that the case of Cuba and the Brazils is very much stronger, as involving, not only the support of slavery, but the maintenance, encouragement, and certain increase of the African slave trade itself, against which the British nation and Government are pledged by a long course of profession and action, and by the most sacred principles of honor, as well as justice and mercy.

What could be more preposterous than our pulling down with one hand the whole system of national influence and interference against the slave trade which we have been raising with the other? * * *

I trust thou wilt kindly allow me now to advert to the other branch of the subject, and to say with how much satisfaction we should hail the entire extinction of the differential duty on foreign free-grown sugar; a measure which would not only be in strict accordance with those great principles of commercial policy which the Government has so successfully advocated, but which would have a most decided tendency to weaken the bonds of foreign slavery, and to promote the progress of emancipation. After my visit to Santa Cruz, in the winter of 1839–40, a direct proposal was made to me by one of the principal planters, on his own behalf and that of his brethren, most of them being Englishmen, to emancipate their slaves, on condition of their sugar being admitted into our ports on the same terms as those of our own colonies. There is strong reason to believe that the equalization of the duties on free-grown sugars would be followed by the emancipation of the slaves in the colonies both of Denmark and Holland, and, possibly, it might be made the subject of negotiation and of terms with those countries. On my return to England, I found that the then-existing treaty with Brazil precluded such an arrangement with Denmark; but as this obstruction is now removed, (as I suppose,) I trust this view of the subject will be embraced by the Government. Should Denmark and Holland emancipate on this ground, it can hardly be supposed that France would refuse to imitate their example, and Spain herself might possibly follow in the train.

* * * * * *

P. S. I take the liberty of adding the statement of my own conviction, that the equalization of the duties on free-grown sugar, would give such a stimulus to the agricultural improvements which are now taking place in the West Indian colonies, as to enable them successfully to compete with the producers of foreign free-grown sugar, and would thus ensure and enhance their prosperity.

8th mo. 3d. Yesterday I entered my 59th year; only one year younger than my beloved and honored father when he died. How strange

an advance in life does this appear, since an event, as it were, of yesterday; so vivid is the recollection of it! I was closely engaged last week in drawing up a declaration of my faith on the Scriptures; the immediate operation of the Spirit; justification and the "Trinity;" at the request of Stephen A. Chase, of Salem, Massachusetts, who requires it in the defence of Friends, in the law-suit about Swanzey Meeting-House. Having printed the declaration in a sheet of eight columns, I affirmed to it before the mayor and two other magistrates of our city, and then committed the document to the post. May a blessing rest on this somewhat new and singular act of my life, for which I think I had a measure of the feeling of divine sanction!

In a letter to his daughter, dated 8th mo. 4th, he says in reference to this declaration:—

It has appeared a providential opening for explaining myself, and for showing the utter groundlessness of the charge of my differing from the Society in its primitive sentiments and principles. I have felt the solemnity of thus *stereotyping my faith*, yet much peace has attended it.

(To be continued.)

EPISTLE TO FRIENDS IN IRELAND,

From the Yearly Meeting held in Dublin, by Adjournments, from the 30th of the Fourth Month to the 5th of the Fifth Month, inclusive, 1855.

DEAR FRIENDS,—We have been engaged, during several sittings of this Yearly Meeting, in solid deliberation upon the state of our religious Society in this land; and under a feeling of deep interest for the religious welfare of all our members, we believe it right to address you at this time.

Our hearts have been made sorrowful in observing that many of our dear friends do not appear to be living up to the profession which our religious Society makes to the world; and we would tenderly entreat all, in their daily walk through life, to seek to have their conduct regulated by that Divine grace in the secret of the heart, a manifestation of which is given to every man, to profit withal. As this becomes the source from whence our actions spring—as we are influenced by the love of Christ, which the apostle declared to be a constraining principle—we shall be found preaching in the forcible language of example to those around us. Unless the tree be good, there cannot be good fruit. Unless we have experienced that change of heart the necessity for which is implied by the apostle, when he speaks of "repentance toward God and faith toward our Lord Jesus Christ,"* it is vain to expect the fruits of the Spirit; for unless our conduct and conversation be based on this foundation, we can have only the "form of godliness" without "the power thereof."* By experiencing this change of heart, we shall find ourselves led out of the spirit of the world, and we shall be brought to uphold in their fulness those testimonies which our predecessors in the truth were called upon to maintain.

We have been reminded of the important duty of thanksgiving for all the blessings we have received, and of the high privilege of prayer. How encouraging are the promises contained in Holy Scripture on this subject. Our blessed Lord said, "Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you;"† and his beloved disciple declared, "if we ask anything according to his will, he heareth us."‡ If we were sufficiently alive to this inestimable privilege, we should often be led to pour forth our petitions before the throne of grace for a supply of those things, both spiritual and temporal, of which we stand in need; and thus we should experience that he who can feel for every sorrow, and whose ear is ever open to the prayer offered in his name, would mercifully grant that which he sees to be needful for us. We believe that if parents were enabled to feel their continued wants, they would be earnestly desirous, daily, and oftener than the day, to seek for an increase of spiritual strength, both for themselves and for their beloved offspring; and although at seasons but little ability might be felt thus to draw nigh unto God, and, it may be, but little apparent answer to their prayers, they would yet feel it incumbent on them to persevere, and to endeavor to impress on the minds of their beloved children, even in very tender years, the nature and exceeding greatness of this privilege.

The subject of the right foundation of all Christian education, is one which we desire especially to commend to your notice. We would affectionately remind all, but more particularly our dear friends in the younger walks of life, that, while commendably engaged in seeking after an increased cultivation of the mental faculties, and extending their range of useful knowledge, it is needful that these acquirements should be brought under, and kept in subservience to the restraining and regulating influence of Divine grace; and that they should seek above all things to be imbued with that heavenly instruction, which can proceed from Him alone "in whom are hid all the treasures of wisdom and knowledge."§

To our beloved younger friends our hearts turn with feelings of near and affectionate interest. We believe there are many amongst them who feel interested in the welfare of our religious Society, and who would rejoice in its prosperity; we wish to encourage these feelings, and would affectionately express our earnest

* Acts xx. 21.

* 2 Tim. iii. 5.
† Matt. vii. 7.
‡ 1 John v. 14.
§ Col. ii. 3.

desire that, by unreservedly submitting their wills to the sanctifying operation of the Holy Spirit, they may be brought to experience reconciliation with God through the blood of Christ, and be qualified to take their places in His militant church on earth, and to labor for the spread of His kingdom in the hearts of the children of men. And although they may at times feel discouraged at finding the proneness of their nature to sin, we would point out to them, and warmly desire that they may be enabled to realize the blessed experience, that "we have an advocate with the Father, Jesus Christ the righteous," who "is the propitiation for our sins,"* and who "ever liveth to make intercession"† for us.

Amongst the various means by which the unwearied enemy endeavors to gain an ascendency over us, is that of inducing us to pursue with avidity the acquisition of wealth, and to seek gratification by an undue self-indulgence in worldly things. If we were more desirous constantly to keep in view the admonition of our blessed Lord, "Take heed and beware of covetousness: for a man's life consisteth not in the abundance of the things which he possesseth,"‡ we believe we should be enabled to regard our possessions in the true light, as being gifts intrusted to our care, to be spent in the service of Him who bestowed them on us, instead of in those pursuits which have a dissipating effect on the mind, and which lead to the misspending of that precious time we are enjoined by the apostle to redeem, and for which we shall sooner or later have to account.

Finally, beloved friends, we desire to "commend you to God, and to the word of his grace, which is able to build you up, and to give you an inheritance among all them which are sanctified."§

Signed, by direction and on behalf of the meeting, THOMAS W. JACOB,
Clerk to the Meeting this year.

British Friend.

WHEREABOUTS IS THE NORTH?

A week or two ago, we called attention to the many recent disasters at sea, some of which, as it was observed, might be traced less or more to the deviations of the compass. It will probably be new to many, that the whole doctrine respecting the pointing of the needle is now held as liable to very considerable modification; that, in short, the compass, as usually understood, is very far from being a faithful guide across the ocean; and that those mariners who depend too exclusively on its aid, are likely to lead their ships into extreme danger. But how, it will be asked, can this be, seeing that the needle points to the north? It is not strictly true that the needle points to the north; it points to a spot several degrees aside from north, and this spot is not always exactly the same. Admitting, however, that the compass, in proper circumstances, does pretty steadily point to one spot in a northerly direction, it still remains true that it is difficult to keep it in these circumstances, and, as the case usually stands, the circumstances produce great and various divergences.

These tendencies of the compass to give a misleading direction, are no new thing, but have long been under the attention of mariners. Dampier mentions them; Sturmy's *Mariner's Magazine* for 1684, as may be seen in the Library of the British Museum, has something about them; more than once were they observed during Cook's voyages, and repeatedly since. So often, indeed, that one is surprised those most concerned in explaining or preventing the error should not have taken instant pains to inquire into it. But why should any one trouble himself? It was nobody's business in particular; and so nobody meddled with it. Your genuine "old Salt" snapped his fingers at science; he could take his ship out to sea, and bring her into port again, by rules well known to navigators. Why should he bother himself with that new stuff about compass errors? "Lead, log, and look-out," had served his turn for years past, and should be his trust for the future. Sometimes, however, it happened that neither ship nor captain ever came home again. Who would have thought it! Accidents will happen—that was all; and still the old routine prevailed. Now and then the lesson was repeated in a more impressive form. In 1803, the *Apollo* frigate, and forty of her convoy, went on shore in the night on the coast of Portugal. The war-ship, trusting to her compass, signalled the course to be steered, making no allowance for the disturbing effect of her guns upon the needle. Some of the merchant-captains, remarking the error, steered the course as shewn by their own compasses, and escaped the fate of their less observant brethren. And how often did it happen, during the long French war, that the commander in charge of a convoy directed by signal the course to be steered through the night; and that in the morning, the merchant-ships would be seen dispersed all round the horizon, one or two of the most distant perhaps being carried off by the enemy's cruisers. Who was to blame? Each captain had steered the course prescribed according to his own compass; and as no two compasses agreed, the consequence was a general straggling, and a loss of time while the ships beat up into position, like ducklings to their parent.

Such being the risk and difficulty with wooden ships, how much greater when the vessel is built of iron; the liability to error is increased to an alarming extent. Indeed, the most anxious trial that could befall a pilot or sailing-master,

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*John ii. 1, 2. †Heb. vii. 25.
‡Luke xii. 15. §Acts xx. 32.

when iron steamers first came into use, was to have charge of one from Plymouth to London. The vessels would go in any direction but the right; and he was a brave man who could venture to carry on in a fog. It was not at all unusual at sunrise to see the English or French shore right ahead, and the ship running direct for it, when she was thought to be making her fair course up channel. The compass was worse than useless: it was treacherous. We have heard some men declare, they could have navigated with less hazard had there been no compass on board at all.

The liability to error is in some cases practically recognised by the captains of steamers plying regularly from port to port. Hull to Rotterdam, for instance; they know that to steer south-south-east, or whatever the course may be, will not take them true to their destination; and, taught by long experience, they take a course a point or two more to the north or south, and fetch their port as accurately as a ferry-boat its landing-place. They have learned, moreover, that to steer precisely the opposite course in returning, will not take them where they wish to go; and here, also, they allow for deviation. The out and the home voyages are thus seen to require different expedients. After this, shall we wonder that the wrecks round the British coast alone, taking the year through, amount, as has been said, to a ship and a half per day? In some years, it is more than double that number.

The Admiralty at length took up the subject, and appointed a "Compass Committee;" comprehensive inquiries were made; and the causes of error carefully investigated. These were more easily discoverable than the remedy; but science was brought to bear on the question, and, as we shall see, with beneficial results.

Many remarkable particulars came to light during the progress of the inquiry; and instances of neglect or indifference almost incredible. The rough-and-ready rule, "Keep all iron seven feet from the binnacle," which most mariners were supposed to recognise, was proved to be as little acted on by the navy, as "Early to bed and early to rise," &c., among people on shore. Iron tillers and capstans were not at all uncommon; and the disturbing effect of such a mass of metal, approaching to within two or three feet of the compass, had never been thought of. If the vessel had iron davits for the quarter-boats, the swinging of them inboard would make a difference of four or five points in the direction of the needle. The iron nails with which the binnacle-boxes were put together, would cause a similar error; and more than once, the lower part of the box was found to be used as a closet, where iron bolts, and other sundries of the same metal, were conveniently stowed away. Surely wilful stupidity must have been the presiding genius over the makers of binnacles: how else can the use of any other than wood or copper fastenings be explained? In Queen's ships, the binnacles are now made without doors, to prevent the possibility of any idle sailor depositing in them his odds and ends of iron. An iron cistern, carried between decks near the stern, would produce as much disturbing effect on the compass as a solid cube of the same dimensions. The *Courageux* was lost on the rocks off Anholt, owing to the needle having been diverted two points by a stand of arms, placed on the half-deck below the compass. The addition of a large gun to a vessel's battery would make a difference. Compasses, too, were found to disturb each other when placed too near together; and the placing them too near was the common fault of merchant-ships. In vessels of the royal navy, the binnacles, where two compasses are carried, are now never fixed within four and a half feet of each other. When both are so liable to be wrong from causes above mentioned, they should at least be prevented from making one another worse.

(To be continued.)

INTERESTING FROM JAPAN.

Another interesting letter from Silas E. Burrows, appears in the Alta California, which we condense as follows:—

While in California, Mr. B.'s commercial business enabled him to obtain various specimens of sculpturing from the natives of Queen Charlotte's Island, in latitude 54° N. The natives take slate rock from their mountains and sculpture it, with a beautiful polish. He was impressed with the great resemblance of this work to that of Japan, and took with him to Japan various specimens. When in Jeddo Bay, with the Vice-Governor of Uraga, and many of the chief men on board, he had these labors of the sons of Queen Charlotte's Island placed on the table, without a remark being made.

The Japanese, with evidently great surprise, (as they had their police regulations so perfect that nothing could come on board the ship without their knowledge,) said, "Where, Mr. Burrows, did you get these Japanese articles?" He replied, "Are these Japanese?" "Certainly they are Japanese," said several of the party, and anxiously looked at him to ascertain in what manner they had been brought on board.

Mr. B. replied, "it is with great pleasure, and this alone repays me for coming to Japan, that you recognize these articles to be the workmanship of your family, but the workmen were not born in Japan, but in America." The position of Queen Charlotte's Island was then pointed out to them on the charts, and when they again examined the sculpturings, and saw how perfectly Japanese they were, all were satisfied that the inhabitants of Queen Charlotte's Island were their descendants.

The noble specimens of the North American Indians, Tecumseh, Logan, Uncas, King Phillip

and Pocahontas, were perfect specimens of the Japanese, and were no doubt of the same blood and family.

The proof presented, Mr. B. thinks, conclusive evidence that the red men of America came from the family of Asia.

Many of the habits and customs of the Japanese have survived the wreck of ages. The Japanese have a tradition that, many years ago, their vessels had a communication with the land of the rising sun, now called America, and I hope your readers will feel the same interest in the subject as I do, as it lessens in some degree the speculation so long existing as to man's creation.

When Columbus first conveyed to Spain the natives of America, who appeared so different from the inhabitants of Europe as to impress all that they were a distinct creation of man, could they have been accompanied by the Japanese of Asia, they would have ranked as the same family.—*Exchange.*

FRIENDS' REVIEW.

PHILADELPHIA, EIGHTH MONTH 4, 1855.

JACOB LINDLEY.—The editor of this paper once heard our late friend, Jacob Lindley, relate the following circumstance: Soon after the Yearly Meeting of Philadelphia, in 1778, which was held while the British army retained possession of the city, J. Lindley, riding along the road, met an austere and ardent partizan of the American cause, who demanded in a magisterial tone, whether he had attended the late meeting in Philadelphia, to which an affirmative reply was returned. This was met by a stern reprimand, expressive of his surprise at the impudence thus exhibited by their attendance of a meeting held in a city occupied by the enemies of their country. Jacob Lindley, in reply, observed that the contest between Great Britain and her colonies was one in which Friends took no part, they fully believing that all war was inconsistent with the doctrines and principles of the Christian religion. A harsh return to this observation was substantially this: "You are an ignorant set; our ministers have reconciled it with the purest principles of Christianity." This drew from our friend the animated response: "Alas for you and for your ministers! You have but one thing more to do, to reconcile Christ and Belial—light and darkness."

The same friend, nearly seventy years ago, while in conversation with a visitor, a member of our Society, who was either an Englishman by birth, or whose connections had created a strong partiality to the English nation, was expressing his surprise that so large and valuable a body as Friends in England had done so little towards procuring the abolition of that abominable traffic, the African Slave Trade. The Friend, apparently somewhat touched with the implied reflection on the character of his English friends, answered in substance somewhat warmly, Friends in England did not compose more than a hundredth of the population, consequently could have very little influence over the affairs of the government, and further, that the African Slave Trade was so intimately interwoven with the commerce of the country and with the revenues of the nation, that it was impossible to make any impression upon it. Such information, coming from a man who was well acquainted with the commercial world on both sides of the Atlantic, sunk the sensitive mind of our friend Jacob Lindley, so that, to cite his own language, his head fell almost between his knees; but soon arousing, he exclaimed, with an emphasis suited to his character, "Though they make a covenant with death and an agreement with hell, their covenant with death shall be broken, and their agreement with hell shall be disannulled."

It was not long after this event that he heard that the subject of abolishing the African Slave Trade had been opened in the British Parliament, and before he closed his earthly career, that odious traffic was declared illegal by that body and the American Congress.

The advocates of universal freedom may derive encouragement to persevere in their labors by the circumstance, that the Duke of Clarence, who, in the House of Lords, denounced the measure of the "abolition of the African Slave Trade as fanatical and Methodistical," afterwards, as William IV., gave his royal assent to an act by which nearly eight hundred thousand slaves were converted into freemen in the British West Indies.

DIED,—At his residence in Durham, Cumberland Co., Maine, on the 21st of Twelfth month last, ELISHA TUTTLE, in the 88th year of his age, an esteemed member and elder of Durham Monthly Meeting. It may be said of this our aged friend, that, in humility, he desired to live an upright and blameless life, and to adorn the doctrine which he professed.

DIED, On the 4th ult., at his residence in Harford Co., Md., DR. THOMAS WORTHINGTON, a member of Deer Creek Monthly Meeting, in the 69th year of his age.

He bore the sufferings of a protracted illness with resignation to the Divine will, saying that he did not desire to be released until the appointed time.

A short time previous to the close, on being queried with as to the state of his feelings, he replied with emphasis, "When I am weak, then I am strong." 2 Cor. 12: 10.

The abiding sweetness of his spirit—the many happy expressions which he uttered—his unwavering trust in the power and mercy of his Redeemer, and the unclouded serenity which marked the closing scene, all leave to his surviving relatives and friends a comfortable assurance that he has been permitted to enter into eternal rest.

——, At the residence of his father, in Rush Co., Ind., of typhoid fever, on the 30th of Fifth month last, HENRY NEWBY, JR., in the 19th year of his age.

——, Of the same disease, at the same residence, on the 19th of Sixth month last, WILLIAM NEWBY, in the 27th year of his age. Both the above were sons of Henry and Sarah Newby, members of Walnut Ridge Monthly Meeting of Friends.

——, Of typhoid fever, on the 3d of last month, PENELOPE HILL, wife of Joseph Hill, and daughter of Henry and Sarah Newby, in the 36th year of her age—a member of Walnut Ridge Monthly Meeting, Rush Co., Indiana.

——, Of pulmonary disease, near Canton, Washington Co., Ind., on the 18th of last month, DEBORAH, wife of Henry Wilson, in the 61st year of her age—a worthy member and elder of Blue River Monthly Meeting. She was an affectionate wife, a tender mother, and a kind and sympathizing friend, ever ready according to her ability to administer to the necessities of the poor and afflicted.

Having submitted in early life to the visitations of Divine grace, she was enabled to bear with Christian fortitude and meekness many afflictions and great bereavements, and to raise her desires to her Saviour for his sustaining strength, having no confidence in her own. She was concerned to support the doctrines and testimonies of our religious Society, often lamenting the separations which have taken place and other departures from primitive simplicity, so apparent amongst us.

She was favored to bear with calmness, patience and resignation, a painful and long protracted illness, entertaining a very humble view of her own good works or religious attainments. She said it was only through the atoning mediation of her Saviour that she hoped for final acceptance; but such was her assurance of the goodness and mercy of her heavenly Father, that she triumphed over death, and often expressed a wish to leave this world of probation, saying she saw nothing in her way; yet she earnestly desired to be preserved in patience and resignation to suffer all that was necessary for her refinement, adding the language of Job, "All the days of my appointed time will I wait till my change come." As she approached her solemn close, it was evident her spirit was increasingly sanctified and made fit, we reverently believe, for the mansions of eternal rest.

DIED, On First day, the 15th ult., DR. MOSES B. SMITH, a member of the Western District Monthly Meeting, Philadelphia, in the 69th year of his age.

OAK GROVE SEMINARY,

Vassalboro, Maine.

The Fall Term of this Institution will commence on Third day the 21st of Eighth month, under the care of FRANKLIN E. PAIGE, late of Haverford, Principal. Instruction given in the higher English branches, and the Latin, Greek and French languages.

The location of this Institution in a neighborhood of Friends, and near the Meeting House, renders it a desirable situation for Friends' children.

Terms of tuition ranging from $3 50 to $6 per term of twelve weeks, one-half payable on entering, and remainder at the middle of the term.

No scholar admitted for less than half a term.

Vassalboro, Me., 7th mo. 23d, 1855.

For Friends' Review.

JOSEPH JOHN GURNEY AND HIS ACCUSERS.

(Continued from page 729.)

Resuming our extracts, we give those apposite to the specification of the New England Seceders, that "he and they believe that justification precedes sanctification; that men are first fully justified, and subsequently sanctified."

Of Sanctification and Justification.—"I conceive that there is nothing to which the Scriptures bear a stronger testimony than to the divine character and free and unfettered influences of the Holy Ghost. As it is by the Spirit alone that we are brought to Christ, and become, through faith in the Saviour, the reconciled children of God, so the Spirit alone can lead us onwards in the way of holiness, cleanse the inward recesses of our hearts, and prepare us for an entrance into perfect purity. Thus it is, as Friends have always believed, that 'the path of the just is as the shining light, that shineth more and more unto the *perfect* day'—thus only that we can obey the awful precept—'Be ye therefore perfect, even as your Father which is in heaven is *perfect*.' The pre-eminent grace and peculiar office of the Holy Spirit *in believers*, as well as his general and preparatory influences, are, indeed, subjects which have always been prominent in the religious views of Friends. From their first rise as a society they were led to testify of the utter vanity of the most orthodox creed, without the *possession* of the *life* which is in Christ; and while they spake with deep reverence of the atoning blood of the Lamb, they assured their hearers that *it would be impossible for them to partake of its benefit*, unless their hearts were given up to the cleansing work and inward government of the Spirit of their Redeemer. They boldly declared that *justification by faith in Christ crucified, and sanctification by his Spirit, went hand in*

hand, and could never be separated. Christ 'gave himself for us that he might redeem us *from* all iniquity, and purify unto himself a peculiar people, zealous of good works.' He 'bare our sins in his own body on the tree, that we being dead to sins, should live unto righteousness.'"—*Observations on Dist. Views.* p. 13, 14.

"And now in bringing this point of our subject to its conclusion, I would venture to entreat the reader's attention to the close and intimate association subsisting between two great doctrines of Christianity, which may indeed be rightly distinguished, but never can be rightly separated—justification through the blood of Christ, and sanctification through his spirit. In Scripture these doctrines are very generally treated of conjointly. Both are represented by the sacred writers, as essential to the work of salvation; both as originating in the boundless mercy of the Father, who sent his Son to be a propitiation, through faith in his blood. Did he bear our sins in his own body on the tree? Did he give himself thus for us? It was not only for the remission of sins that are past, and for the justification of penitent believers, but also 'that he might sanctify and cleanse' his Church; that he might redeem us from all iniquity: that our conscience might be purged from dead works, to serve the living God; that we, being dead to sin, should live unto righteousness. It is much to be desired that a holy caution should more and more prevail among Christians, *lest by dwelling on either side of these doctrines to the exclusion of the other they should lose the balance of divine truth;* for, although persons who are accustomed to commit this dangerous practical error, may participate in some of the joys, and experience some of the virtue, of true religion, they cannot fail to fall very short of a just apprehension and satisfying enjoyment of the beauty, the harmony and the completeness of the gospel dispensation."—*Essays*, p. 235.

"This principle of childlike submission to divine authority, and of an even-handed equity in the reception and appreciation of the contents of Holy Scripture, has no more important application than to those cardinal subjects, *justification* and *sanctification*. It has always appeared to me that the glad tidings of salvation, which are declared to us in Scripture, and especially in the New Testament, principally consist of two leading and essential parts, equal to each other in magnitude and importance, and although distinct in their nature and character, yet perfectly accordant, and combined by an inseparable union in God's own mighty plan for the redemption of mankind.

The first of these parts finds its centre in the doctrine of the Atonement, and relates to that which our Lord Jesus Christ has already done for us of his own voluntary love and mercy, and wholly independently of ourselves. He hath 'trodden the wine-press ALONE, and of the people there was none' with him. 'He is the propitiation (or expiatory sacrifice) for our sins,' and through this all-availing offering of Jesus on the Cross, we, who are 'by nature the children of wrath,' receive the forgiveness of our sins, and are reconciled to a just and holy God. The second grand constituent of the Gospel of Christ, is the promise of the Holy Spirit, and the whole doctrine of his enlightening, enlivening and sanctifying influences. It is by these influences that the living and reigning Saviour visits our dark hearts, convinces of sin, bestows the grace of repentance, converts to a living faith in himself, and carries on that necessary work of inward purification, which can alone prepare us for a state of eternal holiness, peace and joy.

"If, in the perusal of Holy Writ, we dwell on the former of these subjects to the exclusion of the latter, we shall soon fall into antinomianism; and if on the latter to the exclusion of the former, we shall be in danger of being weighed down, even unto destruction, by the burden of our past sins. We stand in absolute need of the pardon of our past transgressions through the atoning sacrifice of Jesus; and equally do we require a deliverance from present sin by the power of the Holy Spirit. Let us then cleave with equal love and zeal and reverence, to both these branches of divine truth. Justification and sanctification are joined together by the hand of our God, and must never be dissevered. If one of them occupy a less space in our minds and feelings than the other, our Christianity will soon become defective or distorted, just in the degree in which the holy balance between them is sacrificed and lost. Can anything be more clear or more emphatic than the numerous passages of Scripture, in which the sacred writers and our Saviour himself in his ministry, set forth the doctrine of his mediation and expiatory death? Is there anything more lucidly stated or more carefully insisted on in the Bible, than the gracious work and offices of the Holy Spirit? The foundation will be of no use to us, if we build nothing upon it; and our building is a cloud or a fable—a mere castle in the air—if it does not rest on Christ, the Rock of Ages."—*Thoughts on Habit and Discipline*, pp. 279, 280, 281.

"With respect to the second point alluded to—the acceptance and forgiveness of men through faith in Jesus Christ, as the one great sacrifice for sin—it is certainly true, that the Society of Friends has never dared to restrict the mercy of God to that part of mankind which is favored with a knowledge of the Holy Scriptures, and of the Saviour of whom they testify. We have always professed our belief that all who are obedient to the measure of the light of Christ, graciously bestowed upon them as a guide to direct the conscience, are accepted of God the Father, through the meritorious death and

sacrifice of his beloved Son—even though they have never heard the name of Jesus. 'In every nation he that feareth God and worketh righteousness, is accepted of him.' But as it relates to those to whom the truths of Christianity, as recorded in the Holy Scriptures, are made known, Friends have ever insisted on the necessity of a heartfelt belief in those truths in order to salvation. They have always acknowledged, and do still acknowledge, that when the Holy Spirit has convinced the sinner of his sins, and has produced in him 'repentance towards God, and faith towards the Lord Jesus Christ,' he is, through this Faith, reconciled to the Father, and receives redemption through the blood of Christ, even the forgiveness of sins. 'For all have sinned, and come short of the glory of God, being justified freely by his grace—through the redemption that is in Christ Jesus, whom God has set forth to be a propitiation, through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God; to declare, I say, at this time, his righteousness; that he might be just, and the justifier of him which believeth in Jesus.' Rom. iii. 23—26. 'Therefore being justified by faith, we have peace with God through our Lord Jesus Christ; by whom also we have access, by faith, into this grace wherein we stand, and rejoice in hope of the glory of God.' Rom. v. 1, 2. 'But God commendeth his love towards us, in that while we were yet sinners, Christ died for us. Much more, then, being now justified by his blood, we shall be saved from wrath through him.' Ver. 8, 9.

"The truths declared in these and similar passages of Scripture have ever been held sacred by our religious society, and have been openly professed by our responsible meetings and accredited writers. It forms no exception, as I apprehend, to this remark, that some of our early Friends were accustomed to apply the term 'justification' in a two-fold point of view; first, to the forgiveness and acceptance of the penitent sinner, through the atoning blood and meritorious righteousness of our Lord Jesus Christ; and secondly to that blessed work of inward sanctification, whereby the soul is purified, and man is made actually just.

"Richard Claridge, for example, has stated his views on the subject with great clearness. 'In a word,' says he, 'If justification be considered in its full and just latitude, neither Christ's work without us, in a prepared body, nor his work within us, by his Holy Spirit, are to be excluded; for both have their place and service, in our complete and absolute justification. By the propitiatory sacrifice of Christ, without us, we, truly repenting and believing, are, through the mercy of God, justified from the imputation of sins and transgressions that are past, as though they had never been committed; and by the mighty work of Christ within us, the power, habits, and nature of sin are destroyed; that as sin once reigned unto death, even so now grace reigneth unto eternal life, by Jesus Christ our Lord; and all this is effected, not by a bare or naked act of faith, separate from obedience, but in the obedience of faith; Christ being the author of eternal salvation to none but those who obey him.'"—*On Justification*, p. 79.

"We acknowledge that even in the first sense of the term here set forth, no man can be *justified*, while he continues in his sins. Sinful man can have no well-grounded hope of acceptance with God, and of the forgiveness of his past transgressions through the blood of Jesus, until he repents and turns away from his iniquities. But justification, in the second sense—that is, sanctification—has ever been regarded by our Society as a gradual work; and as such it is surely represented in the Holy Scriptures. 'The flesh lusteth against the spirit, and the spirit against the flesh,' and long and arduous, for the most part, is the conflict between them. But those who humbly endeavor to 'walk after the Spirit,' will obtain, under grace, an ever-growing mastery over the carnal mind; and will be finally made more than 'conquerors' through him who loved them and gave himself for them. Thus, and thus alone, can they be prepared for the enjoyment of that pure inheritance, which Christ has purchased for them with his own blood."—*Address to Adrian Monthly Meeting.*

*Of the Doctrine of the Trinity.**

"Here it may be well to remark that the doctrine of the forgiveness of sins, through the propitiatory death of our Lord Jesus Christ, is inseparably connected with that of his true and proper divinity. While it is evident that Christ died on the cross only as man—seeing that 'he took upon him the seed of Abraham, *that he might taste death* for every man,' Heb. ii, 9—16,—it is equally clear, that the efficacy of his atonement, for the salvation of sinners, essen-

* Wm. Penn declared that "setting aside some school terms, we hold the substance of those doctrines believed by the Church of England, as to GOD, CHRIST, SPIRIT, Scripture, repentance, sanctification, remission of sin, holy living, and the resurrection of the just and unjust to eternal rewards and punishments."

Samuel Bettle, in his testimony at Camden, said:—"The Society have avoided the term Trinity—they, however, hold the doctrine of the Father, Son, and Holy Ghost, as stated in the New Testament, and they prefer confining their statements of views in relation to that doctrine to the terms used in the New Testament. They have avoided the use of the word *person*, and three distinct *persons*, as not, in their apprehension, Scriptural; and as conveying, in their apprehension, an idea too gross for so sublime and spiritual a subject. *I have always understood that in all other respects* THE SOCIETY HOLD FULLY THE DOCTRINE AS HELD BY OTHER PROTESTANT SECTS OF CHRISTIANS—*avoiding the term person being the* ONLY DIFFERENCE between them of which I am aware, in reference to this particular doctrine."—*Foster*, vol. 1, p. 58. S. R.

tially depended on the glorious fulness of his divine nature. No mere creature could bear the burden of the sins of mankind. 'Herein is love; not that we loved God, but that he loved us, and *sent his Son* to be the propitiation for our sins.'

"Our early Friends were well aware of the connection which subsists between these sacred truths. They fully and freely acknowledged the eternal divinity of Christ—the Word who was in the beginning with God and was God; as well as that of the Holy Ghost, the Comforter, by whose influence the children of God are sanctified and prepared for eternal glory. They were always ready, when occasion required it, to declare their belief in the Father, in the Son, and in the Holy Ghost—one God, blessed forever.

"'We believe,' says George Fox, 'concerning the Father, Son and Spirit, according to the testimony of the Holy Scriptures, which we receive and embrace as the most authentic and perfect declaration of Christian Faith, being indited by the Holy Spirit of God, that never errs. 1st. That there is one God and Father, of whom are all things. 2d. That there is one Lord Jesus Christ, by whom all things were made, who was glorified of the Father before the world began, who is God over all, blessed for ever. 3d. That there is one Holy Spirit, the promise of the Father and the Son, and leader, and sanctifier, and comforter of his people. And we further believe, as the Holy Scriptures soundly and sufficiently express, that these three are ONE—even the Father, the Word and the Spirit.'"—*Address to Adrian Monthly Meeting.*

"I have never thought it right, either in preaching or writing, to make use of this term, [Trinity,] which is scholastic in its origin, and is liable to misconstruction; but I consider the doctrine itself, though far beyond the reach of the natural understanding of man, to be plainly set forth in Scripture; and so far am I from regarding it as merely theoretical in its nature, that I accept it as of the highest practical importance in the experience of every true believer.

"No one who has an experimental knowledge of the great plan of redemption, and calmly reflects on its several features, can fail to perceive that the proper divinity of our Lord and Saviour Jesus Christ, is one of those amazing truths which impart a living efficacy to the whole; for while he offered up himself on the cross as man, yet was he omnipotent, *because of his deity*, to bear the weight of the sins of all mankind, and just in proportion to the supreme dignity of the sufferer is the comprehensiveness of the hope and joy which we derive from his sufferings. 'He that spared not HIS OWN SON, but delivered him up for us all, how shall he not with him also freely give us all things?' Rom. viii. 32. Again, where is the individual convinced of the truth as Friends have ever held it, who will not allow that it is in virtue of his glorious Godhead, that Christ governs his universal church by the immediate influences of his Spirit; and that he is, by the same Spirit the true light which lighteth every man that cometh into the world?"

"It would be irrelevant for me here to adduce the clear and frequently repeated testimony of Scripture to the deity of Christ. Suffice it to say, that this testimony was accepted and promulgated without reserve by our earliest predecessors in the truth, and has always been maintained inviolate by the Society of Friends to the present day. Nor has the faith of our religious body been less scriptural, or less explicitly declared, respecting the divinity of the Holy Spirit; for where is the sound believer, who does not acknowledge the Comforter, even the Holy Ghost, whom the Father sends to us in the name of the Son, to dwell with us and in us, and to guide us into all truth, (John xiv. 17, and xvi, 13;) against whom it is an unpardonable sin to blaspheme, (Mark iii. 29;) into whose name the true convert is baptized, as well as into the name of the Father, and of the Son; (Matt. xxviii. 19;) who divideth to every man severally in the church, *'as he will,'* (1 Cor. xii. 11,) is himself truly and properly God? Yet, although the Father, the Son, and the Holy Spirit, are all three presented to us in Scripture as actually divine, and as severally distinguished by relative properties, in the economy of grace—it is still the same mind, the same power, the same essence. The whole Scripture assures us, that there is but one God—even the immutable and everlasting Jehovah—and therefore these Three are One. And here I wish it to be distinctly understood, that when, in any of my writings I have adverted to the 'personality,' or 'personal attributes' of the Holy Spirit, I have had no intention whatsoever to convey the idea that the Comforter possesses a personal form; much less to represent him as an object of worship, separate from God; but only to show, that so far from being a mere influence, he must be regarded as a divine intelligent Agent, truly ONE with the Father and the Son."

"'The Holy Scripture Trinity or Three thereby meant, we never questioned, but believed; as also the unity of essence; that they are one substance, one divine, infinite Being; and also we question not, but sincerely believe the relative properties of Father, Son, and Holy Ghost, according to Holy Scripture testimony, and that these Three are One.'"—*George Whitehead*, p. 195: *Evans*, p. 8:'" *J. J. Gurney's Statement of Christian Faith, &c.*

It may be expected that, in presenting these extracts, reference will be made to "An Appeal for the Ancient Doctrines of the Religious Society of Friends," published in Philadelphia in 1847. This pamphlet contains a review of the writings of Joseph John Gurney, but with the ex-

eption of the the subject of the "Resurrection" nd the "Sabbath," all the objections urged in it gainst him are, so far as we perceive, fully met by the quotations we have made. It is intended o present, next week, to the readers of Friends' Review, the Statement of his Christian Faith, prepared by Joseph John Gurney about five months before his decease, which includes an explanation on these points, as well as his belief on those already under notice.

Although the "Appeal" bears the stamp of the authority of Philadelphia Yearly Meeting, there are strong reasons for not regarding it as properly belonging thereto. The work was conceived in prejudice and misdirected zeal, and executed with no "impartial view," but with "design to find fault," and without "comparing one part with another, till the true mind, intent, and meaning of the writer" were discerned; on the contrary, his words were wrested, and a meaning imposed thereon which the author did not intend. It was not prepared in the Meeting for Sufferings with the unity of that body; and in the Yearly Meeting its adoption was strenuously and unyieldingly opposed by a large number of Friends. Our readers would probably not greatly err if they inferred its general character, and the degree of confidence to be placed in the accuracy or fairness of its comments and deductions, from one or two facts which we will mention. It may also be observed that when this attack was made on the religious character of Joseph John Gurney, he was in his grave. While fully believing there "was nothing in his writings at variance with the Truth, as it has always been professed by Friends," he had ever been ready to improve, simplify, correct or omit any passages which, through want of clearness, or from his mode of statement or expression, might bear that appearance. In publishing new editions of his works, he accordingly, at various times, modified the language of some sentences and omitted others.

When the "Appeal" was brought from the Meeting for Sufferings into the Yearly Meeting and read, it was discovered that a number of these sentences had been introduced and reviewed as originally published, *without any reference to the fact that they had been corrected or omitted!*

This great injustice being exposed in the Yearly Meeting, the document, when published, was found to have some notes added; but these being defective, and not given in every case, only aggravated the wrong, and proved that the reviewers, either through ignorance or want of candor, were not fitted for the task they had assumed. On p. 14, a sentence is quoted containing the words "feed their tender charge with the sincere milk of the word." No intimation is given that in any subsequent edition of the work these words were omitted, and the following supplied: "to imbue their children with such a knowledge of divine things as is suitable to their tender age." A quotation appears on pages 47 and 48, of eight sentences, and *one* is enclosed by square brackets, with a reference to a note at the bottom of the page, which states that "the passage between brackets is omitted in an edition printed in New York in 1840." From this apparently full and candid statement, every reader would of course conclude that none of the other passages had ever been omitted in any edition, whether published in New York or elsewhere. What were the facts? Not only was the passage between brackets left out *of the New York edition of* 1840, *but three of the others and part of a fourth were also omitted!*

And further, in an edition of the work, published in London, by Joseph John Gurney himself, about five years before the "Appeal" was produced, *all the sentences in the quotation were omitted, except one!* S. R.

A Slave Case in Philadelphia.—We copy the following notice from a Philadelphia letter in the Anti-Slavery Standard of the 28th ult.

On Wednesday afternoon, a note was received at the Anti-Slavery Office, stating that there were three persons at Walnut street Wharf, held as slaves, who wanted to be free. This note was sent to Passmore Williamson, the Secretary of the Old Pennsylvania Abolition Society. The object of this Society, as your readers are aware, is, as its name imports, the "Abolition of slavery and the relief of free people of color held illegally in bondage." The Society has been in existence seventy years, holds its charter from the State, and had for its first and second Presidents Benjamin Franklin and Dr. Rush. Passmore is the Secretary of this Society, and this case, therefore, as will be seen, came legitimately under his cognizance. He repaired to the place indicated and found the persons of whom he was in pursuit; they were a woman and her two children—boys, say of 12 and 14 years of age. They were upon the hurricane deck of the steamer Washington, which was about to start for New York. The claimant, who proved to be the Hon. John H. Wheeler, United States Minister to Nicaragua, stood near them. Mr. Williamson informed the woman that she was in a free State, and could have her liberty if she desired it. All she had to do was to go ashore, and she would be as free as the person who claimed to be her master. Wm. Still, who was present, gave her the same assurance. Her reply to both was that she wanted to be free, and she seemed ready to go with them, but Wheeler detained her. He had at first tried to prevent Mr. W. and his friends from speaking to her, and failing in that did all he could by remonstrance and appeal to counteract the effect of their statements. He implored her to stay; and asked her if she did not

want to see her friends in the South again. She said she did, but wanted to be free. By this time, the bell was ringing, and the boat was about to start. There was a crowd and tumult, such as is usual at the starting of one of our line steamers; there was no time to wait. The woman was told to make her election; she could either remain and be a slave, or go ashore and be free. She signified in the most emphatic manner—when her master was not looking at her—her desire to be free, and that at once. She was then led down the stairs of the boat and her children picked up and carried after her; one of them cried vociferously. Wheeler caught at the woman and tried to detain her. Mr. Williamson pulled him back and held him till she was out of danger from his grasp. She and her boys were taken ashore, and put into a carriage, and, amid the huzzas of the spectators, were driven off to a place of safety. There was a large crowd, including some police officers, on and about the boat at the time, but no one offered any resistance. All seemed to regard it as a work proper to be done, and to approve of the manner in which it was executed. Mr. Williamson behaved very judiciously in the affair, and discharged the duty imposed on him by his office, in a manner becoming its importance. To the threats of Mr. Wheeler, he replied by giving him his card, indicating where he was to be found, if wanted, and saying that he would be responsible for the legal consequences of his action.

The next day, a writ of *habeas corpus* was sued out by Wheeler and served upon Mr. Williamson, requiring him to produce in Court the bodies of the slaves, and on the day following (Friday), there was a hearing of the case before Judge Kane, of the United States District Court. Mr. Williamson for return to the writ answered respectfully that the slaves were not now and had not been at any time in his possession; and that therefore he could not produce them. Mr. Vandyke, United States District Attorney and counsel for the complainant, objected to the return as insufficient, and untrue in point of fact. Messrs. Hopper and Gilpin (Ex-Mayor Gilpin), counsel for the respondent, contended that the return was complete, that it was not competent to go behind it, and that if the charge of untruth were brought, it should be made the subject of another hearing and of a separate and substantial allegation.

Judge Kane volunteered the suggestion that, if the counsel for the complainant chose to adduce evidence to prove that the respondent had been guilty of *perjury*, he should, sitting as a committing magistrate, bind him over to answer to that charge. The counsel, prompt to avail himself of the Bench's assistance, after the hearing of the testimony, including the statement of Mr. Wheeler, moved an attachment against the respondent, for contempt, in not producing the bodies, and also, that he be held to answer for wilful and malicious perjury. Mr. Williamson was allowed an opportunity to "purge himself of contempt," and he took the stand, and, under affirmation, made a full and clear statement of the whole transaction, so far as his knowledge of, or connection with it extended. Judge Kane, in view of the gravity of the case, said he would take time to consider and examine it, and that in the meantime, the respondent must enter bail in the sum of $5,000 for his appearance next Friday morning, for a further hearing, at which time he would deliver a written opinion on the subject.

On the afternoon of the same day (Friday), five colored men, named Wm. Curtis, J. S. Ballard, Jas. Martin, Isaiah Moore, and Jas. Braddock, were arrested and brought before Alderman Freeman, on the charge of riot, and assault and battery, and highway robbery, on the person of John H. Wheeler, and in default of $7,000 bail were committed to prison.

On Saturday, Mr. Williamson was again arrested; this time on the charge of highway robbery. He had a hearing before Alderman Freeman, and was held in the sum of $2,000. At the same time a friend of James Martin, one of the colored men above mentioned, entered the required bail, and an order was issued for Martin's discharge. He was in the employ, and had been for thirteen years, of the Camden and Amboy Railroad Company, and was anxious to be out to resume the duties of his place; but it was of no use, as it proved, for, on returning to his post, he learned that he had been discharged. The officers of the Camden and Amboy Railroad, it seems, do not approve of men in their service taking an active part in favor of Liberty. Measures have been taken to bring out the other four persons on a *habeas corpus* to have their bail reduced so that they may be released on security. This is the position in which the case and the parties to it now stand.*

Since this notice was printed, Passmore Williamson was again brought before Judge Kane, by whom the promised opinion was delivered, and the respondent committed to Moyamensing prison, without bail or mainprise, on the charge of contempt of Court, where he still remained when this article was prepared for the press. We shall await, with no ordinary interest, the issue of this singular proceeding, and furnish to our readers, at an early day, a particular detail of the case. In the meantime, it may be observed, that the colored men were subsequently brought before Judge Kelley, who reduced the bail in the case of two of them to $1,000 each, and in that of the other three, to half that sum. Under this bail they are now at liberty.

* In the foregoing there are some slight inaccuracies, not material however to the merits of the case.

THE RUSSIAN WAR.

Previous to the last reverses, there was a certain confident tone assumed by the Times, and other leading English journals, showing that they fully believed it "impossible that Sebastopol could hold out much longer." How far these reverses may modify this hope, we shall probably soon learn. The successes thus far recorded would not seem to us to warrant any such conclusion, because it is impossible to tell what stores and resources Sebastopol may have within itself. All the hopes of England seem grounded on the destruction of the enemy's rations, the cutting off their supplies, and the supposed prevalence of disease in the city.

It is not the bloody battle—not the cool and deadly aim at the life of his fellow, that is taken by the rifleman—not the shot and shell hurled recklessly to produce indiscriminate destruction, which shows fully the horrors of war, but it is the demoralizing tone in which a whole nation is brought to exult in the disasters and miseries of others, even those not caused by their valor directly, if at all.

We had been taught to believe that Christianity, if it had not put an end to war, had rendered it much more humane, and instances were held up, after naval engagements, of the whole force of the conqueror being turned to rescuing the drowning enemy, and binding up their wounds. But now that the light of the press is let in upon the details of its scenes, the gilding of these glowing and generous pictures is sadly rubbed off by the touches of truth.

We are all rejoicing at this moment because of a plentiful harvest, and the increasing demands for our ships. But what was recently the joy and glory of England? In what was the whole nation exulting as one of the most effective exploits of the war, so far? In the destruction of two hundred and forty-one ships, four steamers, and immense stores of the finest wheat, six millions of rations! That which gives happiness and life to every man, woman and child, not even carried away, but coolly *burnt*, without even the excitement of a man killed in its defence, or of a blow struck on either side, beyond "shelling the towns at long range." And a whole nation is crammed for a fortnight with all the details of this, as a most glorious achievement and source of joy. If it were a stern necessity of war, it might have been silently done, in anger or in sorrow, but why with gloating exultation? Because such is the nature of war. England and France are not worse in this than we should be.

Three *grave-fields*, for the term grave-yards, is hardly appropriate, with seven cart loads of dead at one time, and the whole process of sepulture may be observed with a good glass; and these are not soldiers who have fallen in battle. It is noticed with satisfaction that they are the victims of disease, and perhaps of famine. These things are not only watched eagerly, by the besiegers, but carefully and exultingly recorded in the Times, and spread all over England as the hope and the joy of this glorious thing the Allies call their war.

The Emperor of Russia takes cold and dies. It is telegraphed to London in four hours. Stage managers come before the curtain and announce it to the audience in all the theatres, as if it were a second battle of Waterloo won. And yet, he is not slain in war, he bears no wound, but the hand of God in death is upon him in his own bed, as it must be soon in turn on each one of those to whom all this is announced, and, without a thought, the heart leaps to the mouth, and the multitude clap their hands and shout and hurrah. And even the papers and reviews revile the dead lion, and actually exult. A more brutal or humiliating thing has seldom been witnessed. It is all the effect of war.

Let us not deceive ourselves. These men who exult in misery are decorous men, educated and refined, many of them, but they are under the spell of the God of War. The newspaper press lays it all bare, and we can see the system as it is, and all its tendencies; see its great heart throb and beat through skeleton ribs. Thus far its savage feelings are not half aroused in England; its exasperations have not begun to be awakened. What are the full horrors which it can produce God only knows. But this is clear that all which gives joy and gladness to the heart in peace, awakens antipathy and hatred in war; while all that produces commiseration, such as destruction of food, pestilence, famine, death, in all their most horrid forms, these are the sources of its exultation and glory.

A great war always must and does tend to brutalize the spirit of a people immeasurably, inconceivably. Both Napoleon and Wellington left the most explicit testimony on this subject. It may be necessary and justifiable in self-defence. But may a kind Providence long avert from us the stern necessities and lessons of this great scourge. It is not that we need fear the final results as to an honorable peace. The cost of treasure, though immense, would be nothing to us, the blood, though more dear, would be cheerfully spilled in defence of our country, and the green grass would cover the field of battle. But the demoralization of the survivors, the effect on the moral character of all, on the civilization of all, both friends and foes, the loss of industrious habits among the masses, and of social, generous Christian virtues among the whole people—these, despite all Allison may say to the contrary, are more and worse than all; these are the great horrors and curses of war.—*Philada. Ledger.*

Bitterness comes very near to enmity, and that is Beelzebub; because the perfection of wickedness.

SUMMARY OF NEWS.

FOREIGN INTELLIGENCE.—The steamship Atlantic arrived at New York on the 25th ult., with dates to the 14th.

A Ministerial crisis had occurred in England, in consequence of the inconsistent course of Lord John Russell. It appears that during the conferences at Vienna, both the English and the French representatives there were induced to regard favorably the Russian proposals for peace, but these were disapproved by their respective governments. The French Minister resigned, but Lord John Russell retained his post, and in Parliament, advocated the warlike policy of the government, and denounced the very proposals which he had previously approved. These facts becoming known, a motion expressive of want of confidence in the government was brought forward in Parliament, and Lord John was compelled to resign. As this latter information was received immediately previous to the steamer's departure, it is not known what other changes, if any, have occurred in the ministry.

The accounts relative to the crops in all parts of England are very favorable.

Queen Victoria was expected to visit Paris on the 7th inst.

There is no news of special importance from Sebastopol. The besiegers were pushing forward their works, and were supposed to be preparing for another general assault. The Russians were actively adding to their works of defence. The cholera was decreasing in the Allied army, and the general health was said to be satisfactory. The Russian reinforcements arriving through Perekop, are said to suffer much from disease on the march. The want of water on the Steppes, where the heat is very great, makes it necessary that the troops should be followed by a great number of wagons carrying water. Simpheropol and Bakshiserai contained great numbers of sick, and the mortality, owing to the extreme heat, was frightful.

The French have garrisoned St. Paul and Ak-Bournou, which command the Straits of Kertch.

In the Baltic, the allied fleets continue to send cruisers to destroy any property left exposed on the coast. The British ships bombarded Krasmaja Gorka on the 3d ult., and destroyed the telegraph station and barracks.

A St. Petersburg letter states that the Czar intended to visit the South, but his precise destination was not known. The English papers assert that he is in very poor health, but private letters from Russian sources in Belgium deny the statement. Consumption is his alleged malady. The cholera was prevailing at Warsaw, and extending its ravages to Cracow. Preparations were making for a new campaign on the Danube.

SPAIN.—The insurrectron has been suppressed. The Cortes has adopted a bill authorizing a loan of 230,000,000 reals, and should the loan not be voluntarily subscribed, it was at the end of a month to become compulsory.

THE SOUND DUES.—A letter dated Copenhagen, June 30, published in the late English papers, states that the demand which the United States Government has made on that of Denmark, to abolish the Sound Dues, as far as concerns ships sailing under the American flag, will not be conceded. The same letter states that, of 2,009 vessels which passed the Sound during the last month, only seven belonged to the United States.

AUSTRALIA.—An export duty of 2s 6d. per ounce has been laid on all gold exported from the colony, which has caused much discontent, and it was the general feeling at Melbourne that it would be impossible to collect the tax.

MEXICO.—Dates from the city of Mexico are to the 29th ult. All was quiet at the capital. It was reported that Santa Anna had expressed a willingness to make concessions to the insurgents.

CENTRAL AMERICA.—Walker's filibusters have been defeated at Rivas. His native supporters thereupon deserted, and Walker himself was forced to flee for his life. Reaching a Pacific port, he seized a boat which he found in the harbor, and made his escape.

The cholera is said to prevail along the line of passenger travel between the Atlantic and Pacific, to such an extent that the river boats are prevented from running, on account of the risk to those on board. The disease is also raging in the interior.

NEW GRANADA.—The late President of the Republic, General Obando, has been sentenced to twelve years banishment, for participating in the late revolution. The first session of the legislature of the new Federal State of Panama has been held.

CALIFORNIA.—The City Council of San Francisco has passed an ordinance to purchase of the United States their title to land in the city, and to grant it to the persons in possession. The Mayor has entered the land at the U. S. Land Office at Benicia.

The grain crop throughout the State has been considerably injured by the smut and rust. In some districts the wheat is almost entirely destroyed in value; in others it is quite good. There is some difference of opinion as to whether the supply of grain will be equal to the demand.

The grasshoppers have been committing great havoc in the Sacramento Valley. Great flights of them have eaten up all the grass and green leaves over extensive tracts of land. The damage on Gen. Sutter's farm alone is estimated at $10,000.

It is stated that 50,000 barrels of flour have been shipped from San Francisco to New York, and 32,000 barrels have arrived at San Francisco from New York, Boston, &c.

KANSAS.—Governor Reeder has refused to recognize the Legislature, as now organized, as a legal body, or to sanction any of its acts, holding that it is dissolved by its own action. The lower house has adopted the whole code of Missouri, and the council would probably agree, thus establishing slavery. The expelled Free Soil members have published a protest, and called a mass Convention. A project has been formed to purchase Platte County, Missouri, and annex it to Kansas. The latest intelligence is that the President has removed Governor Reeder, and appointed in his stead John L. Dawson, of Pennsylvania. The latter was formerly a member of Congress, and voted for the repeal of the Missouri Compromise.

MISCELLANEOUS.—The reports of the wheat crop are generally favorable. Potatoes and corn also promise well in all parts of the country. In some sections the wheat has been somewhat damaged by rains after it was cut.

The mortality in New York last week amounted to 669, 508 of whom were children; in Philadelphia to 313, of whom 226 were children; and in Boston to 85. The deaths in New Orleans amounted to 240, no fewer than 119 being from yellow fever. The disease is on the increase there, and has also appeared at Portsmouth, Va.

FRIENDS' REVIEW.

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MEMOIRS OF JOSEPH JOHN GURNEY.

(Continued from page 774.)

Joseph John Gurney's Declaration of Faith.

Earlham, near Norwich, 7th mo. 26th, 1846.

Having been requested by my friend Stephen A. Chase, of Salem, Massachusetts, to furnish him with a statement of my Christian faith, respecting the Holy Scriptures, the immediate and perceptible operation of the Spirit, the doctrine of justification, and that of the Trinity, (as it is called,) I have much satisfaction in complying with his request.

I. *The Holy Scriptures.* My belief respecting the Scriptures of the Old and New Testament may be stated in the words of George Fox; "Concerning the Holy Scriptures, we believe they were given forth by the Holy Spirit of God through the holy men of God, who spoke as they were moved by the Holy Ghost: we believe they are to be read, believed and fulfilled, (he that fulfils them is Christ;) and they are profitable for reproof, for correction and for instruction in righteousness, that the man of God may be perfect, thoroughly furnished unto all good works; and are able to make wise unto salvation, through faith in Christ Jesus: we believe the Holy Scriptures are the words of God."

See Declaration of Faith issued by George Fox and others and presented to the Governor and Council of Barbadoes.—Evans' Exposition, p. 238.

Also in the words of Robert Barclay: "Moreover, because they are commonly acknowledged by all to have been written by the dictates of the Holy Spirit, and that the errors which may be supposed by the injury of times to have slipped in,* are not such but that there is a sufficient clear testimony left to all the essentials of the Christian faith, we do look upon them as the only fit outward judge of controversies among Christians, and that whatsoever doctrine is contrary unto their testimony, may therefore be rejected as false. And for our parts, we are very willing that all our doctrines and practices be tried by them, which we never refused, and never shall in all controversies with our adversaries, *as the judge and text.* We shall also be very willing to admit it as a positive certain maxim, that whatsoever any do, pretending to the Spirit, which is contrary to the Scriptures, be accounted and reckoned a delusion of the devil."—*Apology, Prop.* III.

Also in the words of William Penn, "We both love, honor and prefer them before all books in the world: ever choosing to express our belief of the Christian faith and doctrine in the terms thereof, and rejecting all principles and doctrines whatsoever, that are repugnant thereto."—*Testimony to the Truth, Evans,* p. 248.

Also in the words of the General Epistle of the Yearly Meeting of London, for the year 1836. "It has ever been, and still is, the belief of the Society of Friends, that the Holy Scriptures of the Old and New Testament, were given by inspiration of God: that therefore the declarations contained in them rest on the authority of God himself; and there can be no appeal, from them, to any other authority whatsoever; that they are able to make us wise unto salvation through faith which is in Christ Jesus, being the appointed means of making known to us the blessed truths of Christianity; that they are the only divinely authorized record of the doctrines which we are bound, as Christians, to believe, and of the moral principles which are to regulate our actions; that no doctrine which is not contained in them can be required of any one to be believed, as an article of faith; that whatsoever any man says or does, which is contrary to the Scriptures, though under profession of the

*The errors here alluded to, are those of copying only, which have given rise, as is generally known, to a great number of various readings. These, for the most part, are entirely destitute of importance. After a very extensive and accurate collation of manuscripts and other authorities, the text both of the Hebrew and Greek Scriptures may now be regarded as being, for all practical purposes, settled and ascertained; and the blessed result is that the readers of Holy Writ are not deprived of a single moral principle or a single doctrinal truth.

immediate guidance of the Spirit, must be reckoned and accounted a mere delusion."*

While I fully agree with the plain testimony which has thus been always borne by Friends to the divine authority of the Holy Scriptures, and do sincerely acknowledge that the doctrines and precepts contained in them, are the doctrines and precepts of the Almighty himself, I also unite with Friends in objecting to the common practice of denominating the sacred volume "*the word of God*," because I am of opinion that this epithet, considered as a distinguishing and exclusive title, properly belongs only to Christ of whom the Scriptures testify.

Secondly, I wish it to be clearly understood, that since the paramount authority of the Holy Scriptures over that of all other books, is a simple consequence of the fact, that they were given by inspiration of God, I must ever regard these sacred writings, pure and precious though they be, as entirely subordinate, in point of dignity and power, to the Holy Spirit from whom they came, and who is himself their true and ever living Author. And further, though they are "the appointed means of making known to us the blessed truths of Christianity," and thus "are able to make us wise unto salvation through faith which is in Christ Jesus," I entertain a deep and thorough conviction, that they can never impart an efficacious and saving knowledge of divine things, unless their contents are unfolded to the understanding, and impressed on the heart, by the immediate influences of that Spirit from whom they emanated. While, therefore, it is our unquestionable duty, as the Society of Friends has frequently declared, to read them diligently ourselves, and as diligently to teach them to our children, we ought, in the performance of this duty, reverently to depend on divine aid and illumination, remembering the words of our blessed Lord—especially applicable as they are to the present subject—"without me ye can do NOTHING."

II. *The immediate and perceptible operation of the Spirit.*

In reference to this great subject, I have, in the first place, plainly to declare my belief, in unison with that of Friends from their first rise to the present day, that the influence of the Holy Spirit, is very far from being confined to those who have a knowledge of Holy Writ, and of the incarnate, crucified and risen Saviour of whom it testifies. On the contrary, it is my firm conviction that as Christ died for all men, so all men, through his mediation and sacrifice on the cross, are placed in a capacity of salvation, and receive a measure of divine light, which although in numberless instances shining "in darkness," and overborne by ignorance and superstition, is in its own nature pure and holy, and perceptible to the rational mind of ma[illegible] believe in it and obey it, ar[illegible]ar God, and to keep his law as [illegible]on their hearts; that such as thes[illegible] accepted for Christ's sake, even though they may never have heard his name; and thus sharing in the benefit of his atoning death on the cross, through faith in the degree of light bestowed upon them, they are to be regarded as partakers *in their measure, and according to their capacity*, of the body and blood of our Lord and Saviour Jesus Christ.

In stating this point, I do not forget that the heathen world, both in ancient and modern times, has been found, generally speaking, in a state of great blindness and degradation, as compared with that part of mankind which has the outward knowledge of Christ, and that their moral responsibility is small in proportion; and I freely confess my belief (also in unison with Friends from their first origin until now) that the immediate and perceptible guidance and government of the Holy Spirit, are *pre-eminently* enjoyed by true believers in Christ—the living members of the Christian church. To these was addressed the language—"Ye have an unction from the Holy One, and ye know all things;" and again, "The anointing which ye have received of him, abideth in you, and ye need not that any man teach you; but as the same anointing teacheth you of all things, and is truth and is no lie, and even as it hath taught you, ye shall abide in him:" 1 John ii. 20—27. Although directly miraculous gifts, and that extraordinary measure of inspiration, which the apostles received, were peculiarly adapted to the first settlement of Christianity in the world, and (without daring to limit the operations of divine power) we do not look for them in the present day, yet I am well assured that the promise of the Holy Ghost as a perceptible guide to truth and righteousness, and as the only qualifier for the exercise of those gifts which are instrumental for the edification and enlargement of the church, were not confined to primitive days, but are the inheritance of the people of God, under the gospel dispensation, to the end of time. That promise was not only to the first believers, but to their children, and to all that were afar off, even to as many as the Lord their God should call: Acts ii. 39. The Holy Ghost, the Comforter, was to abide with the church "for ever:" John xiv. 16. "As for me, this is my covenant with them, saith the Lord (to Israel's Messiah;) "MY SPIRIT THAT IS UPON THEE, and my words which I have put in thy mouth, shall not depart out of thy mouth, nor out of the mouth of thy seed, nor out of the mouth of thy seed's seed, saith the Lord, from henceforth and for ever:" Isaiah lix. 21.

If I am asked in what respects, according to my belief, the immediate and perceptible operation of the Holy Spirit is experienced by true Christians, I answer,

*This epistle was, as I understand, republished by most of the Yearly Meetings of North America.

First, in that divine teaching and illumination by which the truths of our holy religion are made clear to the mind, and by which the mind is brought into such a condition, as to be able fully to receive and appropriate them; more especially in deepening those convictions of sin, and strengthening that living faith, of which the Spirit Himself is the very Source and Author.

Secondly, in the application of the general moral principles declared in Scripture, to every particular exigency or question which may arise in the course of our lives—there being a swift witness for God within us, instructing our conscience, and plainly showing us, on every successive occasion which requires it, in what way that love to God and man which is the fulfilling of the law, is to be brought into practice—what we ought to do, as responsible moral agents, and what to leave undone. And here I would remark, that according to my apprehension of the subject, it is *on this ground*, in connection with a simple obedience to the precepts of our Lord and his apostles, that Friends have so long been led to bear an open practical testimony against war in all its forms, against oaths under whatsoever circumstance or pretext, against the sin of trading in our fellow men, and of holding them in slavery, against the vain amusements and heartless dissipation of the world, against extravagance and useless ornament in dress or furniture, and against all that is opposed to Christian simplicity and truth, in the modes of behaviour and address current amongst men.

Thirdly, in the call to his own particular line of duty, of every living member of the church, for the welfare of the body, and for the advancement of the cause of truth and righteousness; seeing that "the manifestation of the Spirit is given to every man *to profit withal:*" 1 Cor. xii. 7;—an office of the Comforter wholly independent of the sacred records; for while Scripture abounds in descriptions of spiritual gifts, and of their true origin and operation, the call of the individual member of the church to the exercise of any particular gift is a matter which belongs to the hidden counsels and sole prerogative of the Saviour himself; and is made known to the Christian only by the immediate and perceptible light and guidance of the Holy Spirit. These remarks apply with especial force to the gift or office of the Christian ministry. I am one with the Society of Friends in openly declaring my conviction that it is the great Head of the church alone who selects and ordains his own ministers, calls them into his service, qualifies them by his Spirit for the performance of it, and graciously directs them as to the time, place and matter of their communications—the immediate putting forth and anointing of the Holy Ghost being indispensable, not only for the first entrance on the work, but for the continued exercise of it, on every successive occasion. I also believe—as Friends have always declared—that in accordance with the prophecy of Joel (ii. 28,) and with the experience of the earliest Christian believers, the gift of "prophecy"—that is, of ministry uttered under the immediate influence of the Spirit—is graciously imparted to persons of both sexes; and that as it is freely received, *so it must be communicated to others, without money and without price.* Incapable in its own nature of being appointed, provided, or hired by men, and coming from the Lord alone, it ought to be exercised in simple conformity to his will, under the immediate teaching and government of his Spirit, without any secular end in view, and for the sole purpose of the glory of God our Saviour.

Here I think it right to remark, that I fully unite with Friends in approving and maintaining their excellent practice of sitting down in silence for the public worship of Almighty God; for while this mode of worship alone consists with our principles respecting the ministry as now stated, it is peculiarly adapted to that prostration of soul before the Lord, that patient waiting upon him, and that listening to the immediate teaching of his Spirit, which are essential to a real growth in grace, and to the solid formation of the Christian character. Nor ought such a practice to be confined to public occasions, for "it is good for a man that he bear the yoke in his youth; he *sitteth alone and keepeth silence* because he hath borne it upon him; he putteth his mouth in the dust, if so be there may be hope:" Lam. iii. 27—29. Comp. *Robert Barclay on Immediate Revelation, universal and saving light, worship and ministry; Apology, Prop.* ii. vi. x. xi.

III. *Justification.* By this term I understand the forgiveness and acceptance, with God, of the penitent sinner, for the sake and through the mediation of our Lord and Saviour Jesus Christ, and through faith in his blood. This is a doctrine absolutely fundamental and essential in Christianity, and has always been steadily maintained by the Society of Friends. It ought, however, to be inseparably associated in our minds, with the equally important truth that "without holiness no man can see the Lord," and that we cannot avail ourselves of the mercy of God in Christ Jesus, unless, being born again of the Spirit, we heartily repent of our sins, resolutely forsake and renounce them, and humbly endeavor, through divine aid, to walk in the light. "There is, therefore, now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit:" Rom. viii. 1. "If we walk in the light as God is in the light, we have fellowship one with another, and the blood of Jesus Christ, his Son, cleanseth us from all sin:" 1 John ii. 7.

I can most freely subscribe to the following declarations made by the Society of Friends as a body, and by some of its most eminent members, on this cardinal and vital topic.

"Christ gave himself, his body, for the life of the whole world, and paid the debt and made satisfaction, and doth enlighten every man that comes into the world, that all through him might believe; and *he that doth not believe in the offering is condemned already.*—*George Fox—Great Mystery, p.* 63. *Evans, p.* 29.

"Christ Jesus the Emmanuel, God with us; whom all the angels must worship. Christ offered himself through the eternal Spirit without spot to God, and by his blood purges our consciences from dead works to serve the living God. And so, we know that Christ, by one offering, for ever perfected them that are sanctified. And so as people walk in the light, they have fellowship one with another, and the blood of Christ cleanseth them from all sin. And Christ his own self bare our sins in his body on the tree, that we being delivered from sin should live unto righteousness—by whose stripes you are healed. And we *being justified by the blood of Christ,* shall be saved from wrath through him; for if when we were enemies, we were reconciled to God by the death of his Son, much more, being reconciled, we shall be saved by his life."—*Epistle issued by the Society in* 1688: *Evans, pp.* 29, 30.

"This Jesus who was the Foundation of the holy prophets and apostles, is our Foundation; and we believe there is no other foundation to be laid, but that which is laid, even Christ Jesus, who tasted death for every man, shed his blood for all men, is the propitiation for our sins, and not for ours only but also for the sins of the whole world, according as John the Baptist testified of him, when he said, 'Behold the Lamb of God that taketh away the sin of the world.'"—*Letter from George Fox to the Council and Government of Barbadoes: Evans, p.* 32.

"We do not hereby intend" (that is by enforcing the necessity of obedience to the Holy Spirit) "any ways to lessen or derogate from the atonement and sacrifice of Jesus Christ; but, on the contrary, do magnify and exalt it. For as we believe all those things to have been certainly transacted which are recorded in the Holy Scriptures concerning the birth, life, miracles, sufferings, resurrection and ascension of Christ; so we also believe that it is the duty of every one to believe it, to whom it pleases God to reveal the same; yea, we believe *it were damnable unbelief not to believe it when so declared,* but to resist that holy seed, which as minded, would lead and incline every one to believe it, as it is offered unto them."—*Robert Barclay's Apology, Evans, p.* 43.

Again, "As we believe it was necessary that Christ should come, that by his death and sufferings he might offer up himself a sacrifice to God for our sins, who, his own self, bare our sins in his own body on the tree, so *we believe that the remission of sins, which any partake of, is only in and by virtue of that most satisfactory sacrifice, and no otherwise."—Idem.*

"In him (Christ) we have life, *and by faith, atonement in his blood."—William Penn's Works: Evans, p.* 49.

"We are led by the light and spirit of Christ, with holy reverence to confess unto the blood of Christ shed at Jerusalem, as that by which a propitiation was held forth to *the remission of the sins that were past,* through the forbearance of God, *unto all that believe."—William Penn's Works, p.* 411: *Evans, p.* 54.

"We do own *first* that the Word of God, the only begotten of the Father, did take up a body of the flesh of the Virgin Mary, who was of the seed of David, according to the Scriptures, and did the will of the Father therein, in holy obedience unto him both in life and death.

"*Secondly,* That he did offer up the flesh and blood of that body; though not only so, for he poured out his *soul,* he poured out his life, a sacrifice or offering for sin, (do not, oh do not stumble at it, but rather wait on the Lord to understand it; for we speak in this matter what we know) a sacrifice unto the Father, and in it tasted death for every man, and that it is in consideration and through God's acceptance of this sacrifice for sin, that the *sins of believers are pardoned,* that God might be just and the justifier of him that believeth in Jesus, or who is of the faith of Jesus."—*Isaac Penington; Works: Evans, p.* 87.

"Question. Are you justified by that blood of Christ that was shed at Jerusalem?"

"Answer. *By the blood of Christ,* the Son of the living God who was the express image of the Father's glory, in whom dwelt the fulness of the Godhead really, who suffered at Mount Calvary, by Jerusalem, for sinners, *am I justified."—Humfrey Smith: Evans, p.* 94.

Richard Claridge, like some other writers of our Society, has treated on *Justification* as consisting of two parts; first, the forgiveness of the penitent sinner through faith in Christ crucified; and secondly, purification from sin by the power of the Holy Ghost. For my own part I am accustomed to describe the latter by the term "*Sanctification.*" Nevertheless, I am one with him in his Christian *doctrine.* "By the propitiatory sacrifice of Christ, without us," says he, "we, *truly repenting and believing,* are, through the mercy of God, *justified from the imputation of sins and transgressions that are past, as though they had never been committed:* and by the mighty work of Christ within us, the power, habits and nature of sins are destroyed; that as sin once reigned unto death, even so now grace reigneth unto eternal life, by Jesus Christ our Lord; and all this is effected, not by a bare or naked act of faith, separate from obedience, but in the obedience of faith; Christ being the author of eternal salvation to none but those who obey him."—*On Justification, p.* 79.

"We do, indeed, renounce the profession of justification by the imputation of Christ, or his righteousness performed without men, by men while they are in the degenerated estate, and unconverted and unreconciled and unborn again; for by such profession of justification, many deceive their souls. But yet we say that righteousness *is imputed to us, and reckoned unto us, who believe in Christ, and have received him;* even the obedience and sufferings that he performed without us are ours who have received him within us, and therefore we are not reprobates; yet we do acknowledge that he wrought perfect righteousness by obedience and sufferings, and *that righteousness is ours by faith."—Edward Burrough, "Satan's Design Defeated;" Evans, p.* 99.

A safer or more satisfactory declaration than this of the true doctrine of justification by faith, as it is held by every sound Christian, cannot surely be required by the most ardent advocate of evangelical truth. Those who accuse the early members of our religious Society of unsoundness in Christian doctrine, are little aware how remarkably they were distinguished by a firm unbending faith in Christ as the Saviour of the world, and by that ardent love for him, which constrained them to devote themselves to his service, and to follow him faithfully, through many and deep sufferings, even unto death. Conscientiously, do I affirm, that although I may have used terms somewhat different from those which some of them employed, and have occasionally taken a different view of particular passages of Scripture, we have advocated one and the same precious truth—even the "Truth as it is in Jesus." Most willing were *they* at all times to confess—as the Society has frequently done in its corporate capacity—that Jesus Christ in all his gracious offices is the only Foundation which can be laid in Zion; that all our hopes of salvation are in Him; that it is through his perfect obedience, and propitiatory offering on the cross, that we poor sinners receive the forgiveness of our sins, and are placed in possession of a well-founded hope, full of immortality—and that a living faith in Him is the appointed means by which we are made partakers of these free mercies of God our Father. By this faith did our forefathers in the truth spiritually *eat the flesh of the Son of man, and drink his blood;* and being richly favored with this inward experience, they neither required nor admitted any outward ceremony in divine worship, to remind them of the death of their Lord.

Equally willing have I always been, and still am, to acknowledge that (as they frequently declared, and as the Society itself has never failed to testify) we cannot truly come unto Christ, except the Father who hath sent him draw us—that the influence by which the Father draws us to the Son is that of the Holy Spirit, who convinces of sin, bestows true repentance, and lays the sinner prostrate at the feet of the Saviour; and finally, that except we be thoroughly cleansed from our iniquities by the baptism which saves—even the ONE baptism of Christianity, which is with the Holy Ghost—and thus become new creatures in Christ Jesus, we can never obtain that glorious inheritance which the Saviour has purchased for us with his own blood.

The following extract from a declaration of faith, issued by the YEARLY MEETING OF PHILADELPHIA, in 1828, (the time of the Hicksite separation) is so clearly to the point and so excellent, that I think it right to subjoin it to the quotations already given. "We believe that nothing man can do, or suffer, will atone for, or cancel his sins. They are remitted by the mercy of God, through Christ Jesus our Lord, for the sake of the sufferings and death of Christ, and it is the power and efficacy of that propitiatory offering, *upon faith and repentance,* that justifies both Jews and Gentiles from the sins that are past; and it is the power of Christ's spirit in our hearts, that purifies and makes us acceptable before God; "Being justified freely by his grace, through the redemption that is in Jesus Christ; whom God hath set forth to be a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God; to declare I say at this time his righteousness; that he might be just and the justifier of him which believeth in Jesus," Rom. iii. 24—26. "But God commendeth his love toward us, in that while we were yet sinners Christ died for us. Much more then, being now justified by his blood, we shall be saved from wrath through him. For if when we were enemies we were reconciled to God by the death of his Son, much more being reconciled, we shall be saved by his life. And not only so, but we also joy in God, through our Lord Jesus Christ by whom we have now received the atonement," Rom. v. 8—11.

"Not only do the Separatists deny the universal efficacy of the offering of our Lord, and term the imputation of his righteousness as the ground of our acceptance, a pernicious and absurd idea, but they appear to rejoice in the hope, that the doctrine will be discarded, as the fruit of the apostacy from the Christian faith. Believing as we do, that it is only as we come to be divested of our own righteousness, and of all confidence in it, and through divine mercy clothed upon with the righteousness of Christ, that any can have a firm ground whereon to rest their hope of salvation, we sincerely deplore the delusion of those, who thus wantonly deprive themselves of that hope, which maketh not ashamed, and entereth within the veil."

IV. *The Doctrine of the Trinity.* I have never thought it right, either in preaching or writing, to make use of this term, which is scholastic in its origin, and is liable to misconstruction; but I consider the doctrine itself,

though far beyond the reach of the natural understanding of man, to be plainly set forth in Scripture; and so far am I from regarding it as merely theoretical in its nature, that I accept it as of the highest practical importance in the experience of every true believer.

No one who has an experimental knowledge of the great plan of redemption, and calmly reflects on its several features, can fail to perceive that the proper divinity of our Lord and Saviour Jesus Christ, is one of those amazing truths which impart a living efficacy to the whole; for while he offered up himself on the cross as man, yet was he omnipotent, *because of his deity*, to bear the weight of the sins of all mankind, and just in proportion to the supreme dignity of the sufferer, is the comprehensiveness of the hope and joy which we derive from his sufferings. "He that spared not HIS OWN SON, but delivered him up for us all, how shall he not with him also freely give us all things?" Rom. viii. 32. Again, where is the individual convinced of the truth, *as Friends have ever held it*, who will not allow that it is in virtue of his glorious Godhead, that Christ governs his universal church by the immediate influences of his Spirit; and that he is by the same Spirit, "the true light which lighteth every man that cometh into the world?"

It would be irrelevant for me here to adduce the clear and frequently repeated testimony of Scripture to the deity of Christ. Suffice it to say, that this testimony was accepted and promulgated without reserve by our earliest predecessors in the truth, and has always been maintained inviolate by the Society of Friends, to the present day. Nor has the faith of our religious body been less scriptural, or less explicitly declared, respecting the divinity of the Holy Spirit; for where is the sound believer, who does not acknowledge that the Comforter, even the Holy Ghost, whom the Father sends to us in the name of the Son, to dwell with us and in us, and to guide us into all truth, (John xiv, 17, and xvi. 13;) against whom it is an unpardonable sin to blaspheme; (Mark iii. 29;) into whose name the true convert is baptized, as well as into the name of the Father, and of the Son; (Matt. xxviii. 19;) who divideth to every man severally in the Church "*as he will*," (1 Cor. xii, 11,) is himself truly and properly God? Yet, although the Father, the Son, and the Holy Sprit, are all three presented to us in Scripture as actually divine, and as severally distinguished by relative properties, in the economy of grace —it is still the same mind, the same power, the same essence. The whole Scripture assures us, that there is but one God—even the immutable and everlasting Jehovah—and, therefore, these Three are One. And here I wish it to be distinctly understood, that when in any of my writings I have adverted to the "personality," or "personal attributes" of the Holy Spirit, I have had no intention whatsoever to convey the idea that the Comforter possesses a personal form; much less to represent him, as an object of worship, separate from God; but only to show, that so far from being a mere influence, he must be regarded as a divine intelligent Agent, truly ONE with the Father and the Son.

My belief on the subject cannot be better expressed than in the following declarations of the early members of our religious Society:—

"We believe concerning the Father, Son, and Spirit, according to the testimony of the Holy Scriptures, which we receive and embrace as the most authentic and perfect declaration of Christian faith, being indited by the Holy Spirit of God, that never errs; 1st. That there is one God and Father, of whom are all things; 2nd. That there is one Lord Jesus Christ, by whom all things were made, who was glorified of the Father before the world began, who is God over all, blessed for ever. 3d. That there is one Holy Spirit, the promise of the Father and the Son, the leader, sanctifier, and comforter of his people. And we further believe, as the Holy Scriptures soundly and sufficiently express, that these three are ONE—even the Father, the Word, and the Spirit."—*George Fox's Answer to all such as falsely say the Quakers are no Christians, pp.* 26, 27*: Evans, p.* 3.

"So being led by the Spirit of God, ye are his sons and daughters, and, by his Spirit, will come to know the Three that bear witness in heaven, the Father, the Word, and the Holy Ghost. These are the THREE WITNESSES that are in heaven, that bear record of all things; for He is God in the heaven, and God in the earth."—*George Fox's Epistles: Evans, p.* 3.

"There are three that bear record in heaven, the Father, the Word, and the Holy Ghost, and these Three are One. The Father is in the Son, and the Son is in the Father. No man knoweth the Son but the Father, neither knoweth any man the Father but the Son, and he to whomsoever the Son will reveal him. The Spirit searcheth all things, yea the deep things of God. For the things of God knoweth no man, but the Spirit of God. Now the saints have received not the spirit of the world, but the Spirit which is of God, that they might know the things which are freely given to them of God. For the Comforter, which is the Holy Ghost, whom *the Father* sends in *Christ's* name, He teacheth them all things, and bringeth all things to their remembrance."—*Robert Barclay's Confession of Faith*, p. 104: *Evans* p. 5.

"Perversion 9. The Quakers deny the Trinity. Principle—Nothing less. They believe in the Holy Three, or Trinity of Father, Word, and Spirit, according to Scripture, and these Three are truly and properly One—of one nature as well as will."—*William Penn's Key, &c.: Evans*, p. 7.

"The Holy Scripture Trinity, or Three thereby meant, we never questioned, but believed; as

also the unity of essence; that they are one substance, one divine, infinite Being; and also we question not but sincerely believe the *relative properties* of Father, Son, and Holy Ghost, according to Holy Scripture testimony, and that these Three are One."—*George Whitehead*, p. 195: *Evans*, p. 8.

"Now consider seriously, if a man from his heart believe thus concerning the eternal power and Godhead, that the Father is God, the Word, God, the Holy Spirit, God; and that these are one eternal God, waiting so to know God, and to be subject to him accordingly; is not this man in a right frame of heart towards the Lord in this respect? Indeed, friends, we do know God sensibly and experimentally, to be a Father, Word, and Spirit, and we worship the Father, in the Son, by his own Spirit, and here meet with the seal of acceptance in Him."—*Isaac Penington's Antichrist Unmasked, p.* 27: *Evans, p.* 10.

To these explicit testimonies, given forth on behalf of the body, by eminent individuals, may be added the following declaration solemnly made by the Society, A. D. 1693:—

"We sincerely profess faith in God by his only begotten Son Jesus Christ, as being our light and life, our only way to the Father, and also our only Mediator and Advocate with the Father.

"That God created all things; he made the world by his Son Jesus Christ, he being that powerful and living Word by whom all things were made; and that the Father, the Word, and Holy Spirit are one: in Divine Being inseparable; one true, living, and eternal God, blessed for ever." *Signed on behalf of our Christian profession and people aforesaid—George Whitehead, Ambrose Rigg, &c., &c. . . . Sewel's History*, vol. ii. p. 499.

Under the full conviction that this is a subject, above all others, on which it were very foolishness to attempt to be wise above that which is written, and under a solemn sense of the importance of our faithfully adhering to the doctrine of the *Oneness* of Jehovah, I will now conclude my declaration of faith, on this grand, essential article, in words which I have already published. They were suggested to me, many years ago, by a venerable minister of the gospel, who dearly loved our religious Society, and faithfully adhered to its acknowledged principles to his dying day.

"While the Christian rejoices in the distinct characters and offices of the Father, the Son, and the Spirit, so graciously revealed to us for our instruction and edification, he probably never finds his soul bowed down with so deep a reverence, or filled with so pure a delight, as when he contemplates the Almighty as an ineffable glory—an incommunicable name—an infinite and incomprehensible UNITY."

Although I have now given a full and explicit answer, as I trust, to the inquiry of my friend Stephen A. Chase, I am best satisfied to add a short explanation of my belief on two points which he has not mentioned—*the resurrection of the body, and the Sabbath.*

My convictions on the former subject are well stated in the following sentences selected from the declaration of faith made by the Society of Friends in 1693, and already cited under a preceding head.

"Concerning the resurrection of the dead and the great day of judgment yet to come, beyond the grave, or after death, and Christ's coming, without us, to judge the quick and the dead, what the Holy Scriptures plainly declare and testify in these matters, we have been always ready to embrace. *For the doctrine of the resurrection;* if in this life only we have hope in Christ, we are of all men most miserable: 1 Cor. xv. 19. We sincerely believe not only a resurrection in Christ from the fallen sinful state here, but arising and ascending into glory with him hereafter; that when he at last appears, we may appear with him in glory: Col. iii. 4; 1 John iii, 2.

"But that all the wicked who live in rebellion against the light of grace, and die finally impenitent, shall come forth to the resurrection of condemnation.

"The soul or spirit of every man or woman shall be reserved in its own distinct and proper being, and shall have its proper body as God is pleased to give it: 1 Cor. xv. A natural body is sown, a spiritual body is raised; that being first which is natural, and afterwards that which is spiritual. And though it is said that this corruptible shall put on incorruption, and this mortal shall put on immortality, the change shall be such as that "flesh and blood cannot inherit the kingdom of God, neither shall corruption inherit incorruption:" 1 Cor. xv. "We shall be raised out of all corruption and corruptibility, out of all mortality; and the children of God and of the resurrection shall be equal to the angels of God in heaven. And as the celestial bodies do far excel the terrestrial, so we expect our spiritual bodies in the resurrection shall far excel what our bodies now are." To which declaration may be added the words of JOHN CROOK. "We believe that we shall be raised with the *same bodies*, so far as natural and spiritual, corruptible and incorruptible, terrestrial and celestial, can be the same." *Evans, p.* 114.

Similar declarations were frequently made during the times when Friends were exposed to much controversy as well as persecution. On this subject I have only to add that, while the testimony of Scripture to the resurrection of the dead, and a future day of general judgment, is both unquestionable and abundant, and was fully received and admitted by our early Friends, it may also be clearly proved from Scripture (as

Friends have always maintained,) that the rational soul of man exists immediately after death either in happiness or woe; and that it is only as we experience what it is to be raised from our death in trespasses and sins, and quickened into newness of life by the power of the Holy Ghost, that we can possibly be fitted for the awful change which awaits us all, from probation to retribution, and from a brief sojourn in this passing scene, to a fixed but boundless immortality.

With respect to the "sabbath," I wish it to be distinctly understood, that in sometimes applying that term to the first day of the week, as it is observed among Christians, I have had a view to the simple meaning of the Hebrew word, viz. "*cessation from labor.*" I am perfectly aware that the maintenance of the Jewish sabbath, observed as it was and is on the seventh day of the week, and with a ceremonial strictness which appertained only to the Mosaic law, is, under the gospel dispensation, no longer obligatory. And while I am of the judgment that the setting apart of *one* day, after every recurring period of *six* days of labor, for the blessed purposes of rest and worship, is not to be regarded as a matter of mere expediency, but as a moral and religious duty, truly belonging to the law of our God, I fully unite in the sentiment expressed by Robert Barclay and others of our early Friends, that no portion of time ought to be regarded by Christians as in itself holier than another—that all our time is the Lord's—and that ceasing from our own wicked works, and all the willing and running of the carnal mind, we must press forward after that glorious rest, (typified by the Sabbath of the Jews) of which a precious foretaste is bestowed even here, and which is perfected, for the people of God, in the world to come.

Joseph John Gurney, of Earlham in the County of the city of Norwich, a minister of the gospel in the Society of Friends, on his solemn affirmation saith that the declaration contained in the foregoing part of this sheet, and printed in eight columns,* is a true and honest declaration of his Christian faith on the several articles therein stated; and that to the best of his knowledge and belief, he has held the same sentiments for more than thirty years.

J. J. Gurney,
of Earlham near Norwich, England.

Declared and affirmed before us, at the Guildhall, in the city of Norwich, the First day of August, one thousand eight hundred and forty-six.

John Betts, Mayor of the City of Norwich, and County of the same.

Geo. D. Lynn, Justice of the Peace of the City of Norwich and County of the same.

J. H. Barnard, Justice of the Peace of the city of Norwich and County of the same.

The Annual Conference of the Methodist Church in California, in May, voted in favor of amending the discipline on slavery, so as to require slaveholders to emancipate their slaves, wherever emancipation is not impracticable, or age or infirmity does not render it unjust to the slave.

*The original was printed upon a large sheet, in eight columns, with the certificates above upon the same sheet.—*S. A. C.*

FRIENDS' REVIEW.

PHILADELPHIA, EIGHTH MONTH 11, 1855.

We have introduced into the present number a lively article, copied from the Leisure Hour. The writer gives us professedly his experience of twenty-five years, commencing with early manhood, in regard to the use of tobacco. He concludes, on reviewing the subject in a variety of aspects, that had he his course of life to begin anew, he would not learn to smoke. Now we should willingly hope that this author, who, from his own account, would appear to be still in the prime of life, will not think it yet too late to unlearn what he appears fully convinced he had better never have learned at all. If he now perceives that the sixty-five pounds, or three hundred and twenty-five dollars, which he has evaporated in the fumes of tobacco, might have been more judiciously expended, he may perhaps reflect, that as another twenty-five years of life are yet possible to him, he will act more prudently by unlearning the practice of smoking; and thus saving another three hundred and twenty-five dollars, than by continuing in it. But whether the writer of the article in question learns wisdom from his own experience or not, we may justly hope that many of our readers, and particularly those in the morning of life, who have not become slaves to this foolish and wasteful habit, will stop and reflect before they allow themselves to be carried into a current, which, if once fallen into, will probably drift them along until they feel neither power nor inclination to escape. Even if smoking should not lead to intemperate drinking, of which there certainly is some danger, nor be productive of serious disease, there are so many objections to the practice that the editor of this periodical would seriously admonish his youthful readers against following an example, which, however respectable some of those who set it may appear, can lead to no ultimate advantage, and can scarcely fail to excite regret on a sober review.

Died, on the 7th of the 6th mo. last, at the residence of his son, near West Elkton, Ohio, Jona-

THAN ROBERTS, in the 88th year of his age. He was an exemplary member of Elk Monthly Meeting, of a quiet and peaceable disposition, a tender father, a kind neighbor and a regular attender of our religious meetings. About a year before his decease he remarked that he had attended our religious meetings for many years, and never yet had cause to regret the time thus spent. When near his close, he desired the family to be called in, when he said that the feelings he was favored with at that time were worth more to him than every thing that this world could afford; and at several other times expressed a belief that he was nourished and sustained from the bountiful table of his Lord and Master. He desired that his relations and friends might be informed how calm and peaceful he felt, and that his future prospects were bright and clear, and all doubts were banished from his mind, so that his evening sun appeared to go down without clouds.

——, On the 18th of last month at the residence of her son, John Thompson, MARY THOMPSON, widow of the late John Thompson, in the eighty-ninth year of her age, a member of Cane Creek Monthly Meeting, Alamance Co., N. C.

——, At his residence in Southampton Co., Va., after a confinement of eleven days, of typhoid fever, WILLIAM HARRIS, a member of the Lower Monthly Meeting of Friends in Virginia, in the fiftieth year of his age.

This dear friend had for several years acceptably filled the stations of overseer and elder; he has left a large family to lament his loss.

OAK GROVE SEMINARY,

Vassalboro, Maine.

The Fall Term of this Institution will commence on Third day the 21st of Eighth month, under the care of FRANKLIN E. PAIGE, late of Haverford, Principal. Instruction given in the higher English branches, and the Latin, Greek and French languages.

The location of this Institution in a neighborhood of Friends, and near the Meeting House, renders it a desirable situation for Friends' children.

Terms of tuition ranging from $3 50 to $6 per term of twelve weeks, one-half payable on entering, and remainder at the middle of the term.

No scholar admitted for less than half a term.

Vassalboro, Me., 7th mo. 23d, 1855.

NEW ENGLAND YEARLY MEETING BOARDING SCHOOL.

This Institution will be reopened on Fourth day the 31st of Tenth month next, under the care of Joseph and Gertrude E. W. Cartland as Principals.

In order to secure admission into the School for the next Winter term, members of New England Yearly Meeting must forward their applications seasonably for the decision of the School Committee at their meeting on Third day the 4th of Ninth month. This regulation is established by the Yearly Meeting in order that it may then be ascertained how many other pupils, if any, can be received.

Address Superintendent of Friends' School, Providence, R. I.

7th mo. 21st, 1855.

For Friends' Review.

UNITED STATES *vs.* PASSMORE WILLIAMSON. } *Habeas Corpus.*

English lawyers have been accustomed to boast of the writ of habeas corpus as a second *magna charta* and a most stable bulwark of liberty. If the application that has been made of it in this case is authorized by law, this great writ of right will prove capable of being perverted to purposes hostile to those for which it was originally devised, and of being wrought into an instrument of intolerable oppression.

The questions which the proceeding involves are of great magnitude, and ought to be dispassionately considered. If the Judge shall be sustained in his course, legislative remedy is needed. If he has exceeded his legitimate authority, and committed the cruel blunder of sending to jail, without bail or mainprize, a citizen who has violated no law and is liable to no punishment, the error ought to be exposed.

The first and most important inquiry is, whether the judge has not exceeded his powers in issuing the writ and assuming cognizance of the complaint. It is certain that neither Judge Kane nor the District Court over which he presides, nor the Circuit Court of which he is a member, has any common law jurisdiction. Those courts have been created by the Federal Government, and possess no powers except those conferred by Congress. The judges of the United States courts are not peace officers of the several States, nor can they legitimately exercise any authority required to remedy a breach of the local laws.

"Courts which originate in the common law," says Chief Justice Marshall, "possess a jurisdiction which must be regulated by the common law until some statute shall change their established principles; but courts which are created by written law, and whose jurisdiction is defined by written law, cannot transcend that jurisdiction. It is unnecessary to state the reasoning on which this opinion is founded, because it has been repeatedly given by this court; and with the decisions heretofore rendered on this point, no member of the bench has, even for an instant, been dissatisfied. The reasoning from the bar, in relation to it, may be answered by the single observation, that for the meaning of the term *habeas corpus*, resort may unquestionably be had to the common law; but the power to award the writ, by any of the courts of the United States, must be given by written law." Ex parte Bollman, 4 Cranch 75.

In order, therefore, to ascertain the extent of the authority of the courts and judges of the United States, we must look to the acts of Congress, and we need look no further. The inquiry then is limited to a narrow range. Is there any statute which authorizes officers of the inferior federal judiciary to issue writs of

habeas corpus; and if there is, what are its terms, and what is its reasonable or received construction?

By the Act of the 24th of September, 1789, it is provided that "all courts of the United States may issue writs of *scire facias* and *habeas corpus*, and all other writs not specially provided for by statute which may be necessary for the exercise of their respective jurisdictions, and agreeable to the usages and principles of law. And either of the justices of the Supreme Court, as well as judges of the District Courts, may grant writs of *habeas corpus* for the purposes of inquiry into the causes of commitment; but writs of *habeas corpus* shall in no case extend to prisoners in jail, unless they are in custody under or by color of the authority of the United States, or are committed for trial before some court of the same, or are necessary to be brought into court to testify."

The meaning of this section is somewhat obscure, and might, if unaided by judicial decision, be a subject of difficulty. As, however, the authority of the judicial department was, according to the Federalist, (No. 81,) intended to be "restricted to those causes which were *manifestly proper* for the cognizance of the national jurisdiction," it would hardly at any time have been presumed that this act, under which the United States courts were originally organized, designed to give to those courts a general power which could not be exercised without interfering with subjects of State jurisdiction. The courts of the several States had full power to afford relief under this act in all cases except those which arose under acts of Congress, or grew out of the proceedings of the United States courts, or of officers acting under the general government; and there was no possible necessity for judges or courts of the United States to have power to issue the writ in any other cases than those not within the cognizance of the local tribunals. Accordingly we find that no such power has ever heretofore been assumed, and that its existence has been authoritatively denied. "We cannot issue any writ of *habeas corpus*," says Justice Story in Ex parte Barry, 2 Howard 65, "except when it is necessary for the exercise of the jurisdiction, original or appellate, given to it (the Supreme Court) by the constitution or laws of the United States." If the Supreme Court cannot issue it except when necessary to the exercise of its jurisdiction, how can the Circuit or District Court do it? If the general power does not reside in the Supreme Court, there is no inferior Court in which it can be said to exist, for the grant is to all alike. "All the Courts of the United States may issue," &c., is the language of the act.

Not only have the United States Courts no general power to issue writs of habeas corpus, but Congress is incompetent to confer it. If it must be admitted that the judicial power is intended by the Constitution to be co-extensive with the legislative, it is certain that it cannot exceed it. The subjects of its jurisdiction are those which are embraced by the laws of Congress, and by them only. The United States Courts can take cognizance of nothing upon which Congress cannot legitimately legislate. But Congress can pass no law regulating the domestic relations of the citizens of the several States, or providing for the custody of infants, or determining the rights of apprentices or servants under control—subjects upon which the power of local magistrates is exerted daily by *habeas corpus*.

The limitation, therefore, of the authority of the United States Courts indicated by Justice Story, seems to be required not only by a sound construction of the Act of 1789, but by a just consideration of the constitutional powers of Congress; and the first clause of the section of the act referred to, gives no power to a District Court of the United States to issue a *habeas corpus*, unless in cases necessary for the exercise of the jurisdiction of the Court.

The other clauses of the act do not extend to the powers of the judge or the court, so as to embrace the case in hand. Chancellor Kent, in the first volume of his Commentaries, page 301, accurately classed the cases in which the judicial officers of the United States may properly administer relief by virtue of this writ; and it will be seen at a glance that the proceeding against Passmore Williamson does not belong to any of the enumerated classes. "The Judges of the Supreme Court, as well as the Judges of the District Court," says the Chancellor, "may by *habeas corpus* relieve the citizens from all manner of unjust imprisonment occurring under or by color of the authority of the United States, or for acts done or omitted to be done in pursuance of a law of the United States, or of a judicial authority of any court or judge thereof. The Justices of the Supreme Court and the Judges of the District Courts may grant writs of *habeas corpus* when subjects of any foreign government and domiciled therein are in custody under the authority or process of the United States, or of any State, for acts done under the order or sanction of any foreign State, the validity of which depends upon the law of nations or under color thereof, and may hear the case and discharge the prisoner, if entitled thereto, by reason of such alleged authority set up and the law of nations applicable thereto." Nothing was done or omitted to be done by Passmore Williamson that created a necessity for the writ of *habeas corpus* in the exercise of the jurisdiction of the District Court. There was no imprisonment under authority of the United States—no act of commission or omission in pursuance of a law of the United States or of the judicial authority of any court or judge—no subject of a foreign government in custody

nder process of the United States, or of any tate, for act done under sanction of any foreign tate, the validity of which depended on the w of nations.

Had the case arisen under the clause in the onstitution and the act of Congress relative to igitive slaves, a different question would have risen. But here was no "fugitive from labor one State under the laws thereof escaping to another." It was not alleged even by the laimant himself that there had been an escape om any other State into Pennsylvania. The ersons sought to be reclaimed had been brought to the State by the voluntary act of Wheeler, nd had withdrawn from his custody while ithin our State jurisdiction.

On what ground, then, could Judge Kane nterfere? Will he assume that he has cogniance in ordinary cases of husband and wife, arent and child, guardian and ward, and aster and servant, and in those analogous to em where the object is to restore persons, legally detained, to the custody of their legal r natural protector? Clearly such cases belong a different jurisdiction. The common law nctions of *parons patriæ* are appropriately xercised by the State governments, who could ot endure a principle of construction that ould allow the United States Courts to interere with questions arising out of the domestic elations. When applied to, even where the elator was the citizen of a foreign country, they ave refused to interfere. In Barry *v.* Mercein, ecided by Judge Betts of the United States ircuit Court for the Southern District of New ork, in 1844, it was held that the Federal ourts had no authority to issue a writ of *haeas corpus* prayed for by Barry, a subject of he Queen of Great Britain, to take his child ut of the custody of its mother, on the ground hat the subject was one of which the State ourts had exclusive cognizance. The opinion elivered by the learned Judge was elaborate, ble and well considered, and may properly be id to have settled the question, if any ever efore existed.

If Judge Kane exceeded his authority in suing the writ, it follows that the whole proeeding is *coram non judice* and void, and that ll who have been parties or privies to the detention of Williamson, including the Judge imself, are answerable in damages for this false nprisonment.

There are other considerations that arise in the ase that will be presented hereafter. J. J. L.

Christian joy is not a tumultuous passion, or everish affection, but a calm and composed rame, a holy serenity of soul, a gladsome rest n the faithfulness and grace of Jesus. It sheds lustre over the countenance; beams forth at the ye; and often causes it to be suffused in tears. t creates an indescribable delight in the heart.

From "The Leisure Hour."

THOUGHTS OF AN OLD SMOKER.

A quarter of a century ago, I began to master two difficult attainments: I learned to shave, and I learned to smoke. Of these two attainments, smoking was incomparably the hardest; but I managed it. What has it cost me? I have smoked almost all sorts of tobacco, and as I suppose, in almost all forms. I began with cigarettes, advanced onwards to cigars, then to Maryland tobacco, then to returns, thence to birds-eye, and thence to the strongest shag. I have bought and smoked cigars at all prices, and of all manufactures, from the suspicious article, seven of which may be bought for sixpence, and which probably are innocent of any connexion with nicotiana, save a slight tinge with its juice, to the Havana at thirty shillings a pound. I have been fanciful in cigar tubes, and also in pipes, though to no alarming extent, having never paid more than seven shillings for a tube, and five shillings for a meerschaum; and, after all attempts to be fine, preferring the naked cigar, or the half yard of clay. I have spent money, too, on instantaneous lights of many sorts. When phosphorous-boxes, containing a small bottle of fiery mixture, and about a score of matches, cost three shillings and sixpence each, I gave three and sixpence for one. When lucifer matches were invented, and sold for sixpence a box—less in quantity than may now be bought for a halfpenny—I patronized the manufacture. I have used German tinder, fuzees, and a dozen other kindred inventions; and all these, costing money, haved served me only for the lighting of my pipes, or cigars.

Looking at it, then, altogether, and taking into account cigars, cigar-cases, cigar-tubes, tobacco, pipes, and matches; considering, too, that I have been a constant and persevering, though not an enormous smoker, I may safely and fairly conclude—and keep within compass too—that, take one time with another, smoking has cost me—a shilling a week, for twenty-five years.

A shilling a week: that is to say, two pounds twelve shillings a year: making for the whole period, and without reckoning interest, either compound or simple, the sum of sixty-five pounds. Now this, I repeat, is keeping within compass; and a friend at my side tells me that two shillings a week would be nearer the mark. I fear it would; but as, during ten years past, I have not exceeded the more moderate computation, I shall let the shilling a week remain.

Sixty-five pounds—setting aside the consideration of interest—is a large sum. If, twenty-five years ago, instead of a tobacco-box I had set up a money-box, and dropped into it a weekly shilling, I cannot avoid the conclusion that I should be now sixty-five pounds richer than I am; and there are many things I could do with sixty-five pounds. It might serve me for half a

year's housekeeping, for my establishment is on a humble scale; or it might turn to account as an apprenticeship premium for my eldest boy; or it might re-furnish my house. Or, if the shilling a week had been devoted to a life assurance, and I were to die to-morrow, my family would be the better for my self-denial, by a hundred and fifty pounds. Or, if I had spent a shilling a week on literature, my library would now be, and much to my advantage, larger than it is. Or if, laying aside selfish considerations, I had set apart a shilling a week to works of charity and mercy, the world might have been the better for it. Many a heartache might have been relieved by the sixty-five pounds which I have puffed away. I think, then, that if I had to begin life again, I would not learn to smoke.

I know it may be said that the same arguments could be raised against this, that and the other superfluity, which might be done without. But I am not writing about this, that, and the other superfluity; I am writing about tobacco-smoke.

To turn to another thought: I am not quite sure that smoking is a healthy practice. I know it is not necessary to health, for I see my friends who do not smoke are not troubled with diseases from which those of us who do are exempt. My wife does not smoke, and, so far as I can see, she does not suffer from the privation. I might go a step further, and say, I have a strong suspicion that sometimes smoking disagrees with some of us, and is rather detrimental to health than otherwise. Certainly, excessive smoking is injurious; but who shall draw the line of demarcation between moderation and excess? As for myself, I do not know that smoking has ever hurt me. It is true, when I have a bilious head-ache, I nauseate the smell of tobacco-smoke, but so do I nauseate also the smell of roast-beef. Still, as I firmly believe that I am none the better for smoking, I think, if young again, I would not learn to smoke.

Then again, I cannot help the conviction that smoking is rather the reverse of a sweet and cleanly practice. To be sure, my friends praise me for not betraying my habits; nevertheless, there are times when I am glad to rinse my mouth, and purify my garments, and fear that, after all, I carry about with me, unmistakable tokens of what I have been doing. And I am quite sure that some of my smoking friends, who are less particular than I am, and especially those who cultivate dirty German pipes, are never free from the peculiar perfumery of stale tobacco. And as this is far from being pleasant to me, who am a smoker, I am sure it cannot be pleasant to those who are not smokers. Moreover the expectoration which smoking provokes, is far from a pleasant or cleanly habit. On these accounts, then, had I to pass through life again, I think I would determine to pass through it without learning to smoke.

Again, I think smoking does not add to a man's respectability. I am not sure that it has not, sometimes, a contrary tendency. This may depend on circumstances. Certainly some men of the highest respectability do not think it any derogation to be seen at times inhaling the vapor of a cigar or a pipe; but no one will say that they would not be equally respectable were they known to avoid smoking as an evil thing. Whereas, on the other hand, some have notoriously lost caste by being numbered among the smokers: and, in fact, I am reluctantly compelled to admit, if a smoker be reckoned a respectable man, it is in spite of his habit, and not because of it.

Once more, it is not to be denied that a good many people in the world are so fastidious and weak, some smokers say, as to think smoking a disagreeable habit. They do not willingly admit a smoker into their houses, because they dislike his accompaniments. Well, say that is fastidiousness and affectation, and "all nonsense"—though, friend and fellow-smoker, we have no right to say that—but suppose it be the effect is the same; our practice makes us disagreeable, causes us to be shunned, and sometimes, if we don't take care, to be shut out from good society.

True, so far as I am concerned, I avoid this evil—the chance of being disagreeable, or of being thrust out from good society—by never smoking except where smoke is welcome. But it is not pleasant, at times, to be debarred a favorite resource for passing time. There is a little bit of self-denial required, I think, when a man would, but dare not, put a pipe to his mouth. And as, more or less often, such sacrifices must be made by the smoker who has consideration for others as well as for himself, or who has indeed due consideration for himself, I would, I think, if my youth could be renewed, avoid the need for this self-denial by not learning to smoke.

I think, moreover, that smoking is not one of the things which help to push a man onward in the world; and I am mistaken if, sometimes, the habit is not like a clog to keep him back. I am very sure that a young man, for instance, is not more likely to obtain a situation of responsibility and trust, because he knows how to hand a cigar in an elegant manner, or is refined in his appreciation of the best oroonoko: I have a strong impression, on the contrary, that such a one would prefer keeping this acquirement in the back-ground. In other words, I cannot be persuaded that—all things else being equal—the man who does not smoke has a better chance of success in the world than the man who does; and as, if I were young again, I should wish to succeed, if possible, I think I would not learn to smoke.

And I do not wonder that men of business and employers generally, look with suspicion

pon tobacco-smokers; for though a youth or a an, in spite of this practice, may be a valuable rvant; it is not denied that the smoker at mes lays himself open to temptations, strongly gging at him, to draw him aside from integrity d honor. It is not every smoker that can puff vay at a *dry pipe;* and the youth who, to be anly, puts himself to the discomfort of learning smoke, is likely also, with the same object in ew, to learn to tipple. In short, I fear it would e found, if curiously and strictly sought into, iat smoking often leads to sottishness. I fear so that, as with every other needless expense, leads sometimes to dishonesty. It is not always iat a youth or man can afford to dissipate a illing a week, nor sixpence either, in smoke. ut five shillings a week would not suffice for ie vespertine or nocturnal cigar and glass of any a "fast" youth of the present day. Where o they get their shillings?

Well, I never spent more than I thought I ould honestly afford on smoke (perhaps they do ot, either,) and I never needed to wet my pipe; ut because of the temptations which beset the noker, I think, could I go back again to the orning of life, I would not learn to smoke.

Again, I do not think that smoking is gene- lly necessary as an aid to mental exertion, or incentive to profound study. I cannot sub- cribe to the motto, "Ex fumo dare lucem;" iat is to say, so far as tobacco smoke is con- erned. There have been philosophers, poets, tatesmen and divines, among the smokers; so have here been among the non-smokers. And I am ompelled to conclude that wisdom does not coyly lothe itself in vapor. On the contrary, I am ound to acknowledge my reluctant belief that the tobacco-pipe is sometimes a help-meet to he pen, it quite as often happens that the en is the bond-servant of the pipe. Therefore, ere I to begin the world again, I think I would ot learn to smoke.

I think, lastly, that it is very disgusting to see eardless youths, and boys just entering their eens, puffing and spitting in the public streets. t was but an evening or two ago, that I met a ittle manikin, about four feet in height, and robably twelve years of age, with a face as mooth as a girl's, sucking furiously at a dirty neerschaum nearly as long as his arm, till the shes in the bowl glowed with a burning heat. And the most charitable wish I could frame for he poor misguided lad was, that before he got o the bottom of his pipe, he might be desperate- y sick.

Seriously, I have observed so many mischiefs onnected with smoking—have known so many hipwrecks made by it, ay, even of faith and a ood conscience—have seen so much time wasted, o much money too, and so much health—and ave witnessed so much deterioration of character n some who have given themselves up to the ractice, to be led captive by it at its will—that though I may have escaped, by God's help, its worst evils, yet if I had to begin life again, I would not—I think I would not—learn to smoke.

HEARING FOR THE DEAF.

Why remain deaf? We ask the question advisedly; for the progress of surgical science has of late years been such, that all ordinary cases of deafness are now proved to be curable. The subject is one to which we the more willingly call attention as the remedy is simple, and the number of those who need it great. It is a sad spectacle to see a person in good health otherwise, cut off from one of the most blessed means of social intercourse—that of conversation. Want of hearing is, indeed, a more deplorable affliction than most people believe; no sounds of rustling trees, singing birds, or falling waters, neither the voice of nature, nor the voices of the household, make any impression on the ear; and through the deprivation, many deaf persons are a weariness to themselves and their friends. An invention which makes the world around become audible to the greater number of them, is something not to be passed over without notice.

The marble effigy of the boy with the broken drum, seen by so many thousands at the Great Exhibition, may be taken as no unapt illustration of most deaf people. The cause of their infirmity is really a broken drum, and great reason have they to sorrow over it. We all know that a musical drum will not speak when the parchment is cracked; there is no reverberation, no return of sound. So it is with the drum of the ear. When it is a complete membrane stretching across the whole inferior passage of the ear, then we hear well; but let there be ever so slight an opening, and we are at once enrolled in the ranks of the deaf. Apparently there is not much mystery in the cause of deafness.

If it be asked, in what does the cause originate? the answer is—disease. A very small percentage of the population are born deaf; but in some of the numerous maladies which we have to go through at sundry periods of our terrestrial existence, the organisation of the ears is so severely deranged, that deafness follows as the inevitable consequence. Many a mother will remember that when her child was recovering from an attack of scarlet fever, scarlatina, measles, or sometimes a common cold, the little patient shewed signs of deafness, which no after-treatment would remove. The mucous membrane of the drum of the ear had become thickened, and more or less inflamed during the disease; and when this is the case, the result is, that mucus is secreted in greater quantity than usual, and of so viscid a quality, that it cannot be got rid of by the usual channel of escape—namely,

the Eustachian tube. The accumulation of mucus goes on, therefore, until, pressing on the tympanum, or drum, the latter begins to ulcerate, its substance is injured, it cracks, and the mischief is done. The opening is, in some instances, not larger than could be made with a pin—at times, a mere narrow slit; at others, the drum membrane is entirely eaten away, except a scanty margin left adhering to the passage of the ear. Then it is that the mucus finds its way outwards as a disagreeable-looking discharge, and this being suspected as the cause of deafness, attempts are made to suppress it; but even should it cease, the power of hearing remains imperfect by reason of the broken drum. Such is the history of most ordinary cases of deafness. At times, however, there is no perforation of the tympanum, but the mucous membrane becomes either too dry or too moist, secreting too much mucus, or none at all; and in either case the hearing is impaired, and the person afflicted assumes that anxious, inquiring stare peculiar to the deaf. Other causes might be adduced, but what we have to do with on the present occasion is, the broken drum. We may mention, however, that there is no hope of cure for a person so deaf as to need to be shouted to close to his ear.

We come now to the remedy; and here we quote from a pamphlet recently published,* which contains the sum of all that is at present known on the subject. The author, Mr. Toynbee, after some years' study of the important branch of anatomy which comprehends the ear, has cleared away some of the errors in which it was involved, and thrown such additional light upon it, that henceforth the incurable cases of deafness will be greatly reduced in number. Until within the past year or two, the Eustachian tube was believed to be always open, allowing a free passage to the throat. Mr. Toynbee, however, shows it to be always closed, except during the transient act of swallowing. It is while thus briefly open that the redundant mucus from the ear escapes, and air is admitted. He gives what he calls "experimental proofs," which we quote as deserving attention, and likely to be beneficial. "To those accustomed to descend in a diving-bell," he says, "it is well known that the unpleasant sensation in the ears, amounting sometimes to positive pain, is capable of instant removal by the act of swallowing, during which the condensed air being allowed to enter the tympanum and come in contact with the inside of the membrana tympani, the pressure on its outer surface is relieved by being counterbalanced. Again, if an attempt is made to swallow while the nostrils are closed by the finger and thumb, a sensation of fulness and pressure is experienced in the tympanic cavity, in consequence of air having been forced, during the act of deglutition, through the open tube into the tympanum; and this sensation continues until, by another act of swallowing, the tube is re-opened, and the confined air escapes into the fauces."

That which it has been the fashion to print in popular works on physiology, about little bones within the ear playing on the drum, and so communicating sounds to the brain, is far from being correct. These bones serve an important purpose in regulating muscular action: one of them, the stapes, has a movement similar to that of a piston, and when that becomes fixed by any cause, a case of incurable deafness is at once established; but it is by the impact of air upon the drum, and the communication of the latter with the auditory nerve, that the sense of sound is conveyed to the brain. In the course of his investigations, Mr. Toynbee was struck by the fact, that after syringing the ear with tepid water, the hearing of the patient was sensibly restored for some minutes, and then was suddenly lost again. Examining into the phenomenon, he found it to be due to the closing up of the perforation in the tympanum by a bubble of the water. While the bubble remained, the drum was, so to speak, unbroken, and the patient was able to hear; but as soon as it evaporated or broke, the membrane was again imperfect, and deafness returned. Taking the hint, he found it possible to effect temporary closure of the orifice by applying a solution of gum-acacia, and so to keep up for a time the improvement in hearing; and after this, as he relates, "I tried vulcanised India-rubber and gutta-percha, making use of the thinnest layers of them that were procurable. With both these substances, I succeeded in making a rude kind of artificial membrana tympani, by cutting a portion about the size of the natural membrane, and passing through it a piece of thread, by means of which, and a fine tube, it could be passed down to its proper situation." There—that is the whole secret. Cover the broken drum with a sound artificial one, and the deaf will hear as well as their neighbors!

Improved by experience, the artificial drums are now made by Messrs. Weiss with a fine silver wire substituted for the thread, attached to one of the two small, thin silver plates, between which the disk of India-rubber or gutta-percha is held. The latter is about three-quarters of an inch diameter, "which leaves sufficient margin for the surgeon to cut out a membrane of any shape that may seem to him desirable, and to leave the silver plate, either in the centre or towards the circumference, at his discretion. The silver wire is of sufficient length to admit of the membrane being introducod or withdrawn by the patient, but is not perceived externally, except upon especial observation." It is pos-

* *On the Use of an Artificial Membrana Tympani, in Cases of Deafness dependent on Perforation or Destruction of the Natural Organ.* By Joseph Toynbee, F.R.S. Second Edition. 8vo. London: Churchill. 1854.

ble, by a slight change in attaching the wire, give it an oblique direction, which in some stances is found more suitable to the ear than e other.

As to the mode of inserting the new drum, e give Mr. Toynbee's own explanation. After ating that it is to be kept external to whatever mains of the natural drum, and recommending reful examination of the form of the passage, e proceeds: "The operator should then cut ie artificial membrane as nearly of the size id shape of the natural one as possible, taking ire at the same time to keep the margin quite nooth and regular. The patient must then be laced with the head inclined to the opposite houlder, while a strong light is thrown into ie meatus, which, if liable to discharge, should ave been previously syringed. The operator ill now take the artificial membrane, and aving moistened it with water, pass it, by eans of the silver wire, gently inwards, until has reached what he considers the natural osition. This he will ascertain by the occur-ence of a faint bubbling sound, caused by the scape of the slightly compressed air beyond it; e will also feel a slight obstruction offered to s further passage by the remnant of the natural embrane. Should he attempt to pass the rtificial membrane beyond this point, the patient ill complain of pain, which until then had not een felt. The most certain test, however, of ie artificial membrane having been properly laced, is the sensation of the patient, who dis-overs by the sound of his own voice, or that of he surgeon, or by the movement of his tongue nd lips, that his hearing has been suddenly uch improved."

The effect produced on some persons is almost agical: they not only hear sounds close to hem, but those far off. Some find no incon-enience whatever from the new drum; others an only wear it for an hour or two every day, until by use they lose the uncomfortable feeling aused at first, and then it may be retained hrough the whole of the day. It should, how-ver, in all cases be removed at night.

Were this the place to give details of cases hat have been cured, we might fill a page or wo with interesting facts; but for these we nust refer the reader, whether lay or professional, o the pamphlet which has suggested our re-narks. We may, however, mention one—a ieutenant, now serving in the Black Sea fleet. He had never heard with his right ear; yet no ooner was the artificial drum introduced, than is hearing became perfect, and no one on oard the ship has discovered his deafness.

There is something strange in the idea of eing able to hear or not to hear at pleasure; nd we doubt not that occasions will arise when he wearers of artificial drums will find it de-irable to take them out. Nelson once found it onvenient to put his telescope to his blind eye. At all events, suffering will be alleviated; and who shall say whether we are to stop with the cure of deafness? But a few weeks ago, a deaf and dumb boy was exhibited to the Academy of Sciences at Paris, who, by highly-skilful train-ing, had been made not only to hear partially, but to speak so as to be understood.

Chambers's Journal.

For Friends' Review.

LINES SUGGESTED BY THE DEPARTURE OF A VALUED FRIEND FOR ENGLAND.

When fleeting moments bring the hour
That severs us from those we love,
And tearful eyes and aching hearts
The silent signs of friendship prove;
When broken words, in faltering tones,
Disclose the grief we cannot tell,
'Tis sad to think that dearest friends
Must shortly speak the word *farewell.*

We gathered round in solemn prayer,
That God thy guide and strength would be,
As well on ocean's stormy face,
As on life's wild tempestuous sea.
The young and fair, the bowed by age,
Whose whitened locks old memories tell,
With hearts responsive pressed thy hand,
And said, with gushing tears, *farewell.*

And thou art gone—but not with thee
Are gone thy worth and kindness proved;
Still lingering, echo in our hearts
Those tones by Christian kindness moved.
For thee the daily prayer shall rise,
For thee the grateful bosom swell,
And truest friends, in future years,
Still breathe the heaven-born wish, *farewell.*

Thy home is now beyond the wave,
Endeared by many a tender tie,
Where, in the lowly, quiet grave,
The ashes of thy loved one lie.
The storms that howled around his head,
And on his name infuriate fell,
May soon by love divine be laid,
And gently whisper, "*peace, fare-well.*"

Peace be with *thee*—thy Saviour's peace,
To all his humble followers given,
In token of the soul's release
From earth to highest bliss in heaven.
May He, thy ever-present guide,
Each anxious thought or fear dispel,
Till, 'mid the blest and sanctified,
No more is breathed the word *farewell.*

Burlington, N. J. J. C.

SUMMARY OF NEWS.

FOREIGN INTELLIGENCE.—By the arrival of the steamship Asia at Boston, on the 2d inst., and of the Ariel at New York on the 4th., Liverpool dates have been received to the 21st and 22d ult., respectively.

The Cunard steamship Arabia was at Liverpool, embarking troops for the Crimea.

There was no news of importance from the seat of war. The Russians continued to make frequent sorties, which, though always repulsed, were a source of great annoyance to the besiegers. General Sir John Campbell had died in Sebastopol. The Sardinian and Turkish forces had again withdrawn from the valley Baidar to Balaklava. This was considered as an indication of another modification in the plan of the campaign or of the

abandonment of field operations against the Russians.

Accounts from Asia to 6th mo. 23d, state that the Russian army under General Muravieff, had invested Kars, while a small corps d'arme had advanced upon Kutai, and was pressing the Turkish garrison of Batoum. The Russians number 30,000, and the Turks 15,000, under Vasseff Pacha and General Williams. The Russians are bringing siege guns from Gumri, and the situation of the Turks is critical. The Russians hold the roads to Erzeroum.

The Generals of the Turkish army had sent to Constantinople pressing demands for reinforcements, and it had been decided to despatch 15,000 men of the garrison of Constantinople to their assistance.

Another sea expedition was fitting out, but its destination was unknown.

The Austrian troops in the Principalities were being greatly reduced, and the men sent home to Hungary and other places.

On the 5th ult., the English fleet in the Baltic bombarded the city of Lovisa, set fire to the dock-yard stores and shipping, and completely burned the town. Lovisa is situated east of Helsingfors and Sweaborg. It was built in 1745, on the frontier of the Russian and Swedish possessions in Finland, and is a place of considerable importance.

England.—Roebuck's motion for a vote of censure on the Government, after being debated at great length in the House of Commons, was defeated by a majority of 107, the numbers being, ayes 182, nays 289. The Turkish loan bill passed the House of Commons by only three majority.

Ireland.—The demand for labor had so greatly increased that it was supposed the wages during the coming harvest would be higher than has ever before been known.

France.—The Moniteur contains a decree, modifying the import duties on various articles.

Spain.—The Black Warrior dispute with this country has been settled by the payment, by Spain, of a million of reals as indemnity. Don Escalante is appointed Minister to Washington, in place of M. Custo.

The workmen in Barcelona had returned to their work, and the other provinces of Spain were tranquil.

Italy.—Turin papers speak of an attempted insurrection in the Duchy of Modena, and arrests had been made at Spezzia, Carrara, Massi, Lerici, and elsewhere.

Owing to the troubled state of Italy, the French garrison at Rome has been reinforced by a thousand men.

Mazzini publishes a letter in the Genoa papers, warning Italians against Bonapartist intrigues.

Germany.—Most of the small German States are preparing to disarm. Austria has addressed a circular to the German Diet, strongly favoring peace, threatening to hold the Principalities during the continuance of hostilities, and asking the Confederation to maintain its present attitude. The reply of the Diet was pacific in its tone.

Poland.—The Emperor Alexander, is effecting important reforms in the administration of affairs in Poland. The Commissary of Inquiry, by which, for many years, political offences have been summarily decided, has been abolished, and these offences will, in future, be decided by the ordinary tribunals; the Imperial ukases will henceforth be published in the Polish language, which will replace the Russian in all official matters; and other reforms are spoken of, tending to place Poland more on her former footing. These concessions are doubtless owing to the necessity in which the Emperor finds himself placed, to concilitate his Polish subjects.

Mexico.—Dates from Brownsville to the 25th ult. have been received at New Orleans. The revolution was progressing, but no recent collision had taken place between the insurgents and the government forces. Gen. Woll had fallen back on Matamoras. The revolutionists were following, and a large force under Gen. Vidalez was marching from Monterey towards the same point. The insurgents were daily gaining strength, great numbers of the people joining them, and the capture of Matamoras was considered inevitable.

California.---The steamship Northern Light, from San Juan de Nicaragua, arrived at New York on the evening of the 5th inst., bringing San Francisco dates to the 16th ult. The passage from San Francisco was made in 19 days and 20 hours, being the shortest on record.

Capt. Walker was at Realejo, whither he had returned from San Juan del Sud. Col. H. L. Kinney, and 24 followers, had arrived at San Juan, and were engaged in erecting buildings there.

The California papers say, that the mines are yielding more gold than for several years past. Large quantities have been discovered near Puget's Sound. The new city government of San Francisco had been organized. Twenty houses on Kearney and Bush streets, in San Francisco, were destroyed by fire on the 4th ult. Loss estimated at $100,000.

A. A. Cohen, late receiver of Adams & Co.'s assets, and J. C. Woods, a member of that firm, are charged with frauds, to the amount of $400,000 by Judge Chambers, late of the firm of Page, Bacon & Co. The Judge charges that Adams & Co. have been engaged for four years in palming off inferior dust upon Page, Bacon & Co., and that a regularly organized band of disguised accomplices has been maintained in the various mining districts.

Domestic.---The deaths in New Orleans for the week ending 7th mo. 30th, were 275, of which 173 were from yellow fever. At the Charity Hospital there were 92 deaths from this cause during the week ending on the 4th inst., being a decrease of nine from the previous week. At Norfolk, the disease has much subsided, and accounts from Portsmouth, dated 5th inst., state that no new case had occurred there that day. The fever was spreading at Gosport and the inhabitants were leaving the town in great numbers.

Jane Johnson, the former slave of J. H. Wheeler, has made affidavit before a New York magistrate that she always wished to be free, and intended to be so when she came to the north; that Wheeler had told her to say, if asked, that she *was* free, and that he had watched her to prevent her speaking to any one, but that while he was at dinner at the hotel, she had told one of the waiters that she was a slave and wished to be free, and that the interference of Passmore Williamson in her behalf was in consequence of this information, conveyed to him by the waiter mentioned. P. Williamson is still in prison, an application in his behalf to the Supreme Court of Pennsylvania for a writ of *habeas corpus* having been refused by Judge Lewis, the Chief Justice.

FRIENDS' REVIEW.

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MEMOIRS OF JOSEPH JOHN GURNEY.

(Continued from page 760.)

If there be an interest belonging to each varied period in the progress of the Christian traveller, that interest can scarcely fail to be deepened, as he is observed drawing nearer and nearer to the consummation of all his hopes. Though death may at times cast its shadow before, yet the consciousness of its gradual, but certain approach, tends rather to quicken his diligence, and to cheer him onward in the near prospect of the long-looked-for prize.

Reflections, such as these, may have not unnaturally already presented themselves to the mind of the reader; who has now only to watch Joseph John Gurney's calm and peaceful course during the few remaining months of his life.

The autumn of 1846 was spent quietly at home; with the exception of engagements connected with the attendance of the Meetings of Friends in his own Quarterly Meeting, and with what proved a farewell visit to his beloved daughter at Darlington, and to his friends in several places on his way home.

The following are from his Journal:—

8th mo. 25*th.* O that I may be more and more entirely subject to the spiritual government of Christ! Probably a little more of service, in the promotion of his cause in the earth, may arise, not very far from home, and without much delay. There is great peace in looking back on the meetings so far held under my present minute. If my state in the mean time is that of poverty, with much quietness, and deep nothingness, why should I complain? Why should I not rather rejoice, and be thankful?

9th. mo. 1*st.* First day, after much lowness of mind, was greatly favored. The meeting at Diss, in the morning, was fully and unexpectedly attended by a crowd of respectable persons, and was very solemn—"This God is our God for ever and ever: he will be our guide even unto death." In the evening, an overflowing public meeting at Tivetshall—"O death, where is thy sting," &c. These words came clearly into my mind as we approached the meeting-house, and I believe at the moment when I passed a cottage where an awfully sudden death of a young mother had just taken place, though we knew nothing of it. Great solemnity crowned the meeting. Good family-sitting in the morning, including the poor young man who had just lost his wife; after which, we returned home. Dearest Anna and her boy came to us in safety in the afternoon, to our great joy; and to-day, dear John Henry and Mary have happily joined our circle. So that we have our children around us, and it may be we are washing our steps with butter, and the rock is pouring us out a sufficiency of that holy oil, which alone qualifies for the service of the Lord. Ought I not to be hopeful, faithful, thankful?

9th mo. 19*th.* A considerable degree of tranquillity prevails at the close of this week. May a due preparation for a true Sabbath day of rest and worship be felt this evening! Prayer was poured forth after reading, this morning. William Forster's company at breakfast, and afterwards, truly acceptable; he is so entirely one with us in feeling and sentiment; such a firmly-supporting, yet tenderly-sympathizing friend and brother. Our darling grand-son is a great pleasure to us. How many, O Lord, are the blessings, temporal and spiritual, which thou hast been pleased to pour into our cup. As this cup of blessing overflows, may our hearts overflow with love and gratitude towards thee, our God and Saviour!

On his return from his visit to Darlington, he writes:—

11th mo. 3*d.* We look back on our late journey and its accompaniments with much satisfaction, and, I trust, humble gratitude. Much has, in a quiet way, been accomplished, of which I can now give only a brief summary. A very agreeable passing visit, on our way, to the beloved Upton family. A satisfactory and comforting week with our dearest children at Blackwell, with their engaging little boy. Attendance of the Quarterly Meeting at Darlington, a

very refreshing and memorable time; Monthly Meeting at Stockton; three first days at Darlington; altogether a series of meetings, for which we had abundant cause to be thankful.

A highly interesting visit of two days to Ackworth; good times with the children, particularly a concluding attempt at a scientific lecture. New hope attends the institution.

The selection of a site on the school estate to be purchased and given for our Flounders' Normal School.*

The unity and good fellowship of Friends, during the whole of this time, have been animating and encouraging.

The distress which was at this time prevalent in Ireland, owing to the failure of the potato crop, deeply affected Joseph John Gurney's feelings. He was among the foremost in encouraging the efforts that were then made by the Society of Friends in this country and in Ireland, on behalf of the starving population; and warmly did he second his beloved friend, William Forster, in that spirit of Christian devotedness in which he gave himself up, during the winter, to a laborious visitation of the afflicted districts.

11*th mo.* 18*th.* Very interesting communication with Friends, on the subject of poor, miserable, starving Ireland. Dear William Forster seems bent on being our ambassador thither. I think it is a case which requires not merely subscription, but sacrifice; and his sacrifice is a noble one; mine, only pecuniary. May I not say—"Filthy rags!"

11*th mo.* 21*st.* Yesterday, a delightfully quiet day at home. Dearest sister Buxton with us to dine and lodge; a blessed time of prayer after our reading this morning; and since breakfast we have had a most agreeable wander in the bright chrysanthemized garden. Who has the same pleasure in flowers that I have? I trust it is not idolatrous. Can it be, that—

> From Paradise to Paradise my upward course extends,
> My Paradise of flowers on earth, in heaven's elysium ends!

O how deeply and thoroughly unworthy am I of all the Lord's benefits!

12*th mo.* 8*th.* Just returned from a solemn and comforting visit to the sick and probably dying chamber of nurse Norman; my old nurse, who has lived eighty out of her eighty-nine years in the cottage at the bottom of the park, which she now inhabits. I trust and believe all is and will be well with her, for Christ's sake.

We went to Yarmouth last seventh day, and returned yesterday. Our visit to the little meeting, and to several Friends during the day, and more particularly a well-attended and quiet public meeting in the evening, were relieving and comforting. The preceding first day, at Norwich, was also a good day; Friends being well gathered together, I trust, as before the Lord.

12*th mo.* 25*th.* Quietly at home, and rejoicing in my privacy. I felt somewhat of the sweetness and benefit of prayer on my first rising this morning; and, in dependence on the Spirit of grace and supplication, desire for myself and others a greater diligence in fulfilling this often-commanded and most salutary duty. We have been permitted to enjoy a happy Quarterly Meeting. I thought we were graciously favored with evidence during the day, that, as a people, though very poor, we are not yet forsaken.

My subscription of £500 to Ireland, has at length been well backed up by the accompanying list. This is a comfort to me; it is a vast case of physical woe. The Lord help them, and feed them, and overrule all for good! It is my prayer that I may be delivered from all self-complacency, and may be more and more prostrate before the Lord, in deep humility. All that I am and have are undoubtedly his. In the matter of giving, there is, in private cases, very much in the precept, "Let not your left hand know," &c. In public charities, while parade is abominable, I think the Christian ought not to shrink from openly acting up to the true Christian standard, on the principle of "Let your light shine before men."

Second day morning, 12*th mo.* 28*th*, 1846. We were favored with good and fairly-attended meetings yesterday, and a good time after the evening reading. Two deaths have occurred in our circle; one of nurse Norman, in her ninetieth year, we reverently believe in peace; the other, that of my long-loved and greatly-esteemed brother-in-law, Samuel Hoare. He was at the Refuge on fourth, the Bank on fifth, and public worship on sixth day; pursuing his active, honorable and useful course to the end, just as he would most have wished to do. He was possessed of lively piety, and great perseverance in his Christian course. Can we for a moment doubt that he rests in peace? I was very uncomfortable and poorly last night, and feel a good deal indisposed this morning. Yet I think I may venture to the district committee for a short time.

The foregoing was the last memorandum penned by Joseph John Gurney. On his return from the Committee of the District Visiting Society, which he attended with difficulty, he complained of great exhaustion, feverishness, &c. A few simple remedies were administered;

* "The Flounders' Institute," for the training of young men as teachers among Friends, originated in the gift of £40,000, three per cent. consols, by Benjamin Flounders, of Yarmouth. The trustees not having power to purchase land for a site with the principal sum, Joseph John Gurney gave the £500 required for this purpose; the purchase being completed by his executors after his decease. On the site thus furnished, the necessary buildings have been since erected, and the establishment has been for some years in active and efficient operation.

but the uncomfortable symptoms remaining, his medical man was summoned on the following morning. At first, however, he had no apprehension of a serious termination of the malady; and the calmness and cheerfulness of the invalid were calculated to inspire the hope of a speedy recovery.

The summer had been one of peculiar enjoyment to him; everything gave him pleasure, and he frequently observed, whilst roaming over his delightful lawns and gardens, "I never saw this dear old place look so lovely before—my cup is full of blessings." The warmth and brightness of the weather no doubt contributed to his enjoyment; but it also seemed as if the dawning of that new sense was breaking in upon him, which apprehends those good and glorious things, "which eye hath not seen, nor ear heard, neither hath it entered into the heart of man to conceive;"—as if he had even then a little foretaste of eternal joy. His love of nature was at all times remarkably strong, but it appeared to be greatly increased during the last few months of his life; and perhaps there were few, to whom the beautiful words of the poet would more fittingly apply:—

His are the mountains, and the valleys his,
And the resplendent rivers—his to enjoy
With a propriety that none can feel,
But who, with filial confidence inspired,
Can lift to heaven an unpresumptuous eye,
And smiling say, "My Father made them all!"
Are they not his, by a peculiar right,
And by an emphasis of interest his,
Whose eye they fill with tears of holy joy,
Whose heart with praise, and whose exalted mind
With worthy thoughts of that unwearied love,
That planned, and built, and still upholds, a world
So clothed with beauty, for rebellious man?

During the greater part of the summer, he was unusually vigorous, and appeared to be very desirous of fulfilling the numerous demands that were made upon him. Indeed, it was evident that he was dwelling under a solemn consciousness that "Time is short"—that we must work while it is called "*to-day*." He had several engagements in hand, which cost him considerable exertion both of mind and body, and when they were completed, he smilingly observed, "Now I believe I may say, I have at least set my *outward* house in order, which is a great comfort." On the confidence being expressed, that not the outward house only, but the spiritual building also was in readiness, he replied, "I trust, through *pardoning mercy*, that it may be so, but of myself I am the very poorest and the most infirm of human creatures." It was truly instructive to observe, that, with an earnest and abiding endeavor to maintain a conscience void of offence towards God and man, so deep was his humility, that he invariably spoke of himself as falling far short of the mark; frequently saying, he had the most abasing sense of all his own performances, and the strongest conviction, that, if he were saved at last, "it would be all of grace; the free, full, pardoning mercy of God in Christ Jesus." The depth of the riches of the love of Christ, the fulness and universality of divine grace, were the themes on which he delighted to dwell; and the following was among the Scripture texts from which he derived especial consolation:—"Let Israel hope in the Lord, for with the Lord there is mercy, and with him is *plenteous redemption*, and he shall redeem Israel from all his iniquities."

He greatly enjoyed his last visit to Darlington; the little companies of friends and relatives which gathered around him in the early autumn; his quiet settled evenings with his own home party; in short, the world seemed clothed for *him* in smiles and sunshine. But upon hearing of the sufferings of the Irish poor, his deepest sympathies were awakened, and, for several weeks, his exertions on their behalf were unremitting. He not only contributed largely to their relief himself, but wrote many letters to his friends and acquaintance urging them to do the same; until at last, feeling thoroughly oppressed by a sense of the extent of their calamity, he observed, "I think I had rather not hear any more of these affecting statements, they are almost too much for me. I believe I can do no more, and therefore I must try to leave the subject."

This he was enabled, in good measure, to do; and he then gave his mind with renewed earnestness to the claims of the NORWICH POOR; in many instances increasing his annual subscriptions, and devising new channels for their relief. It was on his return from a meeting of the District Society, in which he made a warm and impressive appeal on their behalf, that his horse fell, and threw him, in descending Orford Hill; and although his friends were not aware of his being seriously injured at the time, there is no doubt that the accident was the exciting cause of the illness which terminated in death. This was on the 22d of the 12th month. On the following day he complained a little of his back, but attended a committee in the morning, and in the evening the meeting of ministers and elders, preparatory to the Quarterly Meeting, in which he was memorably engaged to the tendering of many hearts. When he sat down there was a heavenly solemnity to be felt, and some who were present were impressed with the belief, that they should never all meet together there again. An awful sense was given of a great change being at hand.

The ensuing week he continued to attend to his various avocations with increasing diligence; driving to and from Norwich, in his pony-chair, during the inclement, snowy weather, because, he said, "it looked self-indulgent to use the carriage now he was so well." His old nurse, who had occupied a cottage in the park for eighty

years, was in her dying illness, and he repeatedly called in and ministered to her.

(To be continued.)

For Friends' Review.

CONDITION OF PHILADELPHIA YEARLY MEETING.

In the 20th number of the present volume, a review, at considerable length, was taken of the causes which produced the division in the Yearly Meeting of Ohio. In this it is clearly shown, that the difficulties in Ohio originated in the unhappy contest in New England, by which a secession from the Yearly Meeting there was effected in 1845. It is also shown, that the controversy within the latter Yearly Meeting did not arise from the profession or promulgation of incongruous doctrines; but related to the disciplinary proceedings, wholly or chiefly in regard to one of its members. The proceedings in relation to that individual, so far as the Yearly Meeting was concerned, were consummated in the year 1844. With this proceeding we do not find that any other Yearly Meeting considered it within its province to interfere. The Epistles issued at that time, were consequently received and responded to in the usual manner. In 1845, a secession took place by a small part of their number, who organized or professed to constitute a Yearly Meeting, in a manner which no other Yearly Meeting has acknowledged as agreeable to the order of Society. The proceedings in relation to this seceding body, which took place in the Yearly Meetings of London, Dublin, New York, Baltimore, North Carolina and Indiana, are briefly stated in vol. 1st, pp. 810–11, of Friends' Review, from which it appears that those Yearly Meetings disavowed any church fellowship with the seceding body, and continued their usual correspondence with the regular Yearly Meeting of New England. In the Yearly Meeting of Philadelphia, in 1846, the correspondence with New England was suspended, apparently from no other cause than the presence of two Epistles, both purporting to be from New England Yearly Meeting. From that time till 1852 inclusive, the regular Yearly Meeting of New England continued to address Epistles to Philadelphia, but those Epistles were neither read nor responded to by that Yearly Meeting; although, the continuance or resumption of the correspondence was earnestly advocated by many valuable and experienced Friends. In 1853, the Yearly Meeting in New England, after seriously considering the subject, declined addressing Epistles to the two Yearly Meetings, Philadelphia and Ohio, that had discontinued their correspondence, but referred the subject to the weighty deliberation of its Meeting for Sufferings. That body subsequently addressed an Epistle to the Meeting for Sufferings of Philadelphia, expressive of the value they placed upon our correspondence, and their desire that "as professors of the same faith, engaged for the support of the same precious testimonies of Truth, the day might not be distant when, in the free flowings of gospel love, they should be permitted again to resume and continue their correspondence with us." This Epistle, however, when presented to the Meeting to which it was addressed, was not read nor any acknowledgment of its reception communicated to the Meeting which sent it.

The reference of the question respecting the difficulties with New England by Philadelphia Yearly Meeting to its Meeting for Sufferings in 1848, and an outline of the proceedings consequent thereon, were given in our 20th No. alluded to at the commencement of this essay. As the object of the reference was ostensibly to bring into view, for the information of Friends, the causes of those difficulties, it was impossible that the service could be properly performed without tracing their connection with and their dependence upon the promulgation and advocacy of doctrines inconsistent with those which the Society of Friends have believed it their duty to maintain, if such connection and dependence actually existed. It has been so often asserted, that the difficulties by which the Society of Friends in New England and Ohio have been agitated, were the result of unsound doctrines proclaimed among us, that the assertion has become familiar to our ears; and probably, could the truth of the declaration be clearly sustained, no more appropriate occasion for its demonstration could have been desired than the one under consideration. Yet the Report itself, given professedly in compliance with the duty assigned, passes in silence over the charge so repeatedly and openly made. A review is indeed professedly given, not of the doctrines proclaimed or advocated by Friends in New England or anywhere else, but of the proceedings in the administration of their discipline; and those proceedings are pronounced, in several instances, incorrect, and are declared to constitute "the most prominent causes that produced the separation in New England Yearly Meeting in 1845." The manner in which that secession was effected, is very slightly passed over, but from the account given, it evidently appears, that the question at issue was one of order and not of doctrine. The acknowledgment "that the manner in which this separation was effected, was not such as affords a precedent safe to be followed in the organization of a Yearly Meeting," evidently implies that this new organization was not supported by any established usage of the Society; and this would have been still more apparent, had the reporters thought proper to notice the fact that the person proposed and appointed by the separatists as Clerk, had been disowned about seven months prior to the occurrence under review. The opinion is indeed expressed that those who formed the new organization were

desirous "to maintain the doctrines and discipline of the Society;" but no attempt is made to show that those doctrines had been assailed by the body from which they were separating. The exhortation which follows, in regard to the restoration of harmony, plainly applies to the disciplinary proceedings, and not to any contest in relation to doctrines. The recommendation itself is, indeed, not easily reconciled with the supposition that the controversy arose from the profession or advocacy of incongruous doctrines. The contest springing from that cause certainly could not be removed, and harmony restored, by any other means than the abandonment, by one party or the other, of the doctrines in question. We are therefore authorized to conclude, as we have always insisted, that no radical controversy in relation to doctrinal subjects exists or has ever existed between the parties to this unhappy contest. The declaration so frequently made, that the whole difficulty originated in the promulgation of unsound doctrines, has always been wanting in one essential element, viz: direct and intelligible specification.

The manner in which this Report was carried through the Yearly Meeting in 1849, is related at pp. 505–6, vol. 2, of Friends' Review, from which it is obvious that the Report was not adopted with the unanimity which has been usually considered as essential in the attainment of conclusions of vital importance to the Society. As the examination above referred to of the disciplinary proceedings within the Yearly Meeting of New England has always been regarded by the Editor as extra-judicial, no attempt has ever been made in this periodical to review it. It may be proper, however, to observe, that an able "Vindication of the Disciplinary Proceedings of New England Yearly Meeting of Friends" was published by their Meeting for Sufferings in 1852. It comprises a pamphlet of fifty-six pages.

We come now, to the consideration of the condition into which the Yearly Meeting of Philadelphia has drifted in relation to the other acknowledged Yearly Meetings of Friends. It is well known that the Yearly Meetings of Philadelphia and Ohio,—the women's Meeting of the latter not included,—are the only ones which suspended their correspondence with New England Yearly Meeting, in consequence of the separation there in 1845, and we do not find that any members of the seceding body there, have openly attended or attempted to attend the Meetings of Discipline anywhere, except within the limits of the two Yearly Meetings above named. In 1852, John Wilbur openly attended the Yearly Meeting in Philadelphia; and though it was well known that his disownment was confirmed by New England Yearly Meeting in 1844, the year previous to the separation there, his attendance, when objected to by several Friends, was vindicated as a matter of right, on the assumption that he was unquestionably a member; and after a short discussion the business of the Meeting proceeded while he was present. In the Yearly Meeting of Ohio, several instances occurred, as mentioned in former numbers, of persons belonging to the separated body in New England, openly appearing at the Yearly Meeting and claiming their seats as members. These individuals assumed their seats professedly as members of the Society of Friends; and the right to seats, in that capacity, was countenanced by one class and opposed by another. This controversy virtually involved the question whether the separated body in New England constituted a genuine Yearly Meeting of Friends. Though we do not find that any attempt was made to place upon their records a distinct acknowledgment of it as such, yet the admission of its members to a seat in their Yearly Meeting could not be vindicated on any other principle. This was in reality the matter in dispute, on which the division in the Yearly Meeting in the autumn of 1854 actually turned. The manner in which that division was effected, and the reasons which have been considered as conclusive in favor of regarding the Yearly Meeting for which Jonathan Binns and Jane M. Plummer acted as Clerks as composing the genuine Yearly Meeting of Ohio, have been given at length in our previous numbers. The Yearly Meetings of Indiana, Baltimore and North Carolina, which occurred prior to that of Philadelphia, recognised those bodies, with remarkable unanimity, as the Yearly Meeting of Ohio. In Baltimore, it is true, a small number dissented, and professed to organize as a Yearly Meeting in opposition to the existing one. This organization, however, has not been recognised by any Yearly Meeting of Friends.

The proceedings of the Yearly Meeting of Philadelphia in relation to that of Ohio, are related at length in Nos. 32 and 33 of our present volume, and need not here be repeated. From this it is evident that the dominant party carried their measures in a manner totally irreconcilable with the long established order, which was particularly described in the testimony of Samuel Bettle, given at Camden in 1830.* Nor can that manner be easily reconciled with the declaration contained

* The following passages are extracted from the testimony above referred to.

"No question is ever taken by reference to numbers, or votes, or a majority, or any thing like that. It is obtained upon religious principles, which we understand very well, but which it is difficult to explain. We have got along in this way, for near two centuries, very well" * * * *

"In all my experience as clerk, one of three things has taken place, with general satisfaction to Friends. First, Friends submitting to the minute of the prevailing sense of the meeting, as taken by the clerk. Second, Postponing the matter for future consideration; or third, by rejecting the proposition whatever it might be, or dismissing it—and they have thus come together harmoniously and happily."—See *Foster's Reports*, vol. 1, pp. 64–5.

in the following passage which we find in the Report of the Meeting for Sufferings in 1849.

"When, as in the present case, two bodies come before a Yearly Meeting, both under the same title, and each claiming to be the co-ordinate branch of the Society bearing that name, it becomes a duty, under the guidance of Divine wisdom, to inquire into the circumstances of the case, so that it may not withhold from those to whom they belong, the precious rights and privileges which membership in our Society confers."

If the separation in New England imposed upon the Yearly Meeting of Philadelphia the duty asserted in the above quotation, we might naturally, if not necessarily, conclude, that the examination ought to have been made before the conclusion to suspend the correspondence with New England was adopted; and it is not easily perceived why the condition and claims of the two bodies, professing to be Ohio Yearly Meeting, should not have been examined previous to a decision of the question which of these should be recognised as the genuine one; and, indeed, it would not be straining the argument contained in the above quotation very far, to infer that the small body that assumed the appellation of Baltimore Yearly Meeting, and issued an Epistle as such, was entitled to more consideration than it received.

The proceedings adopted under the name of Philadelphia Yearly Meeting, can scarcely be regarded in any other light than those of a party and not of a Yearly Meeting. A recognition as the true Yearly Meeting of Ohio of the body for which Benjamin Hoyle acted as Clerk, must unavoidably place the body, thus recognizing it, out of unity with the several Yearly Meetings which have disavowed such connection. As the Yearly Meetings of New York, New England and London, have since acknowledged the Yearly Meeting for which Jonathan Binns and Jane M. Plummer acted as Clerks as the genuine one, it is difficult, if not absolutely impossible, to perceive how the Yearly Meeting of Philadelphia, or those who have acted under its name and assumed its authority, can, without retracting some important measures, retain a connection and church fellowship with any of the other Yearly Meetings of the Society.

As the Yearly Meeting of London is the oldest in the world, and has heretofore constituted a central point to which communications from all the other Yearly Meetings have been made by common consent, some further notice of the proceedings of that Meeting in relation to the division in Ohio may, with propriety, be made.

We find, by the notices already published in this periodical, that when the subject of the divisions in Ohio was brought before that Yearly Meeting, the matter was referred, with all the accompanying documents, to the committee on correspondence, which, constituted as it then was, may be justly regarded as a committee of the whole Yearly Meeting. In this committee, the subject was examined in all its details, through three protracted sittings; yet during this time, we are distinctly informed, that the reading of the Epistle signed by Benj. Hoyle, whatever the private opinion of individuals may have been, was not proposed. The action in relation to the Yearly Meeting of New England and the body that separated therefrom, seems to have been considered as an insuperable bar to the recognition of the Meeting represented by Benjamin Hoyle and Rachel E. Patterson. The difference of sentiment prevailing in the committee appears to have related solely to the question whether the Epistles signed by Jonathan Binns and Jane M. Plummer should be accepted, and the Meetings which they represented acknowledged *at that time*, or deferred to a future year. Some Friends, desirous of making an effort, though without very sanguine hopes of success, to procure a reconciliation between the parties into which the Meeting was unhappily divided, were apprehensive that the immediate acknowledgment of one, and the consequent rejection of the other would preclude all hope of successful mediation between them. The judgment, however, of the committee settled conclusively in favor of the immediate recognition of the Meeting represented by J. Binns and Jane M. Plummer, and was so reported to the Yearly Meeting. Some Friends, however, notwithstanding the decided conclusion of the committee, still adhering to the opinion that the prospect of successful mediation depended upon some further delay, revived the proposal when the subject was presented to the Yearly Meeting. This occasioned a considerable renewed discussion, which, we are told, was conducted in a remarkably becoming and Christian spirit, and the judgment of the Meeting finally settled upon the adoption of the committee's report; Friends very generally cordially acquiescing in the conclusion. The judgment of London Yearly Meeting, in regard to the course which duty required it to pursue, being, after such ample examination, finally settled, is not likely to be again brought into question in that Meeting.

There is no reason to apprehend that the Yearly Meeting of Dublin will, at any time, embrace a conclusion inconsistent with that which the Yearly Meeting of London, after such serious deliberation, has adopted.

The Yearly Meeting of Philadelphia, or those who governed its proceedings, may be considered as having, by the recognition of the Meeting of which Benjamin Hoyle is Clerk, isolated themselves from the great body of the Society of Friends. Under this deplorable circumstance, well may we anxiously inquire how the Yearly Meeting of Philadelphia is to be sustained? This is a question which the editor of this periodical will not at present attempt to answer. No

person who duly considers the important position which that Yearly Meeting has held in the Society and in the world, and who estimates the numerous important testimonies which its members, in conjunction with their brethren in other parts of the world, have labored to uphold, can contemplate the present condition of things here without the most intense anxiety. Well may such, like Eli of old, tremble for the Ark. E. L.

DRAINS UPON WEALTH.

If, in the California mines, two men set to work washing out gold, and one has a hole in the bottom of his bag, it matters little how industrious he may be, his neighbor will have the most gold at the end of the day. A great many men seem born only to make money, and put it into a bag with holes in it. Indeed, it is astonishing how large a proportion of all human labor is thus wasted. The sea swallows up our ships; here is one great leakage of commercial wealth, —the fire devours our stores—there is another. Theft and fraud make the cost of bolts, bars, locks and watchmen, the checks and counter-checks of precaution and suspicion, so great, that to secure a man's own, he must spend half the results of his labor. These are all so many holes in the great gold bag of the world.

But all of them put together are hardly to be compared with war. The cost of a year's conflict with Russia has been more than $200,000,000 to England alone, and certainly not less than $600,000,000 to the four principal powers concerned. But if we add the arming up of Austria, Prussia, Denmark and Sweden, and the whole amount of private property destroyed in Turkey and Russia, we shall find the real cost of the war about a billion of dollars. This would have been sufficient to build 50,000 miles of railroad, at $20,000 a mile, or just *twenty* railroads to California!

One chief object of all wise statesmen is to stop these wastes of the productive energies of the world, to the greatest possible degree. Only a closer observance of the causes of loss and the means of their avoidance, can do this. Artificial cures cannot reach the case. Insurance, for instance, may equalize these losses among a number, instead of allowing them to break down one or two. So far it is based on a principle of immense value to society. But insurance rather increases, instead of lessening the whole losses by fire and shipwreck, and even war. The only true mode of stopping these holes is, a more close scrutiny of those universal and eternal laws upon which success depends. Some of the more common of these are well understood. Thus, all know that the most accurate charts, compasses and chronometers, and the best built ships, navigated with a knowledge of winds and storms, lessen the number of shipwrecks, while fireproof buildings best guard their contents. Railroads, the swiftest means of transportation, are also the safest, both for men and property. Thus, in England, 55,000,000 persons travelled on railroads during the last year, *without one loss of life or serious accident.* What, then, with the aid of fireproof buildings, steam, electricity, and Lieutenant Maury's charts of the ocean, we might seem fast arriving at the ne plus ultra of adaptation mechanically to those laws that prevent losses; in a word, to be sewing up all the holes of our gold bags very snug and tight.

And yet the leakage from moral causes is immense. There is an arm inserted into the mouth of that bag that scatters the gold by handfulls. Nearly a third of the productive energy of Great Britain is lost, it has been calculated, by the use of intoxicating liquors. The Maine law is an attempt to stop this leakage. How successful it will prove among ourselves, experiment will soon decide. Peace societies are an attempt to stop another great drain caused by war. The chief advantage of all these attempts, however successful or unsuccessful at the moment, is in calling the attention of mankind to the exact spot where the hole is, and in showing how the gold gets out of the bag of industry.

The only way in which all these great leakages must be finally and effectually stopped, is by a more exact conformity of the largest possible number of *individuals* in society, to those principles of human nature which bear on the subject. Thus the study by each to conform to that course of life which will give the most perfect health, and productive power, for the longest period, will produce perfect temperance. Sometimes, indeed, it may be best to bend the bow a little backward in order to get it straight.

The best safeguard for durable peace in nations, as in individuals, is the exact exercise by each in all intercourse with others, of justice and benevolence, the avoidance of entangling alliances in the quarrels of others, and the firm conviction that all unjust attempts at aggrandizement or selfishness, however covered up by the forms of diplomacy, must be as foolish as they are wrong. In fact, any nation will best avoid the wastes of war, not by going all the time armed to the teeth like a bully, cruising for a quarrel, but by conducting itself, just as millions of gentlemen contrive to do in private life, who walk the most crowded streets for years without finding it necessary to fight a single blackguard. These were the original principles on which our republic was founded, and on which it acted during Washington's administration.

But for a nation to adopt this policy in its public acts, it is necessary that the principles on which it is founded, should not only be admitted by the many, but so distinctively adopted, as to repress the lawless violence of the few who in all ages and countries, having nothing to lose by war, are daily striving to break up the happiness of peace.—*Ledger.*

FRIENDS' REVIEW.

PHILADELPHIA, EIGHTH MONTH 18, 1855.

Is Pennsylvania a Free State?—The case of John H. Wheeler and his slaves, which has recently excited no inconsiderable attention in Philadelphia and other places, may very properly suggest the inquiry that stands at the head of this article, and induce some of our citizens to examine, with a little more care, what the laws of Pennsylvania in relation to slavery actually are. In the case above alluded to, we find the following expression of Judge Kane:

"I know of no statute of Pennsylvania which affects to divest the rights of property of a citizen of North Carolina, acquired and asserted under a law of that State, because he has found it needful or convenient to pass through the territory of Pennsylvania. I am not aware that any such statute, if such a one were shown, could be recognized as valid, in a Court of the United States."

Certainly a person less acquainted with law than a Judge of the Federal Courts may be reasonably expected to be, may readily perceive that the right of Wheeler to hold as slaves, while within the limits of Pennsylvania, any persons whom he may claim under the laws of North Carolina, must depend, not upon the absence of any Pennsylvania statute to divest him of his *property*, but upon the presence of a statute, if any could be shown to exist, recognizing *as* property the persons thus claimed. While Wheeler and his attendants were in Pennsylvania, the claim to the former and the rights of the latter must depend upon the local law. The laws of North Carolina, or of any other State except Pennsylvania, have no more efficacy than the laws of Japan. In the celebrated case of negro Somerset, Judge Mansfield evidently rested his decision, not on the existence of a law declaring the defendant free, but upon the non-existence of any law authorizing his detention in slavery. "Slavery," said he, "is of so odious a nature that nothing can be allowed to support it but positive law." And as the learned Judge could find no law in England to detain him in servitude, he declared that the black must be discharged. Upon the broad principle here laid down, we may confidently assume that at the moment when Wheeler and his slaves came within the jurisdiction of Pennsylvania, they were all equally free, unless some law of the State, supporting a different relation, could be invoked. The law for the reclamation of fugitives from labor, or the constitutional article on which it was ostensibly founded, even supposing the construction usually placed upon that article to be correct, can have no application to the case before us, for it is not pretended that the slaves *escaped* from any other State into this. They were brought into the State by the voluntary act of their professed owner, and remained in his custody until removed from on board the boat at Walnut Street wharf.

If, now, we look into the laws of Pennsylvania, we shall find that so far are those laws from sanctioning the claim in question, or declaring that slaves may be held here, either permanently or *in transitu*, that they declare the direct contrary. By the celebrated law of Pennsylvania enacted in 1780, all persons born in the State after the passage of the Act, and all those brought into it, with certain specified exceptions, were declared free. One of these exceptions included the case of sojourners coming into the State and not becoming resident therein, provided they did not hold their slaves longer than six months. This exception, if it had continued in force, would undoubtedly have included Wheeler's case. But the Act of Third month 13th, 1847, contains a provision in the following words:

"That so much of the act of the General Assembly, entitled 'An Act for the Gradual Abolition of Slavery,' passed the first day of March, one thousand seven hundred and eighty, as authorizes the masters or owners of slaves to bring and retain such slaves within this Commonwealth for the period of six months, in involuntary servitude, or for any period of time whatsoever, and so much of said act as prevents a slave from giving testimony against any person whatsoever, BE AND THE SAME IS HEREBY REPEALED."

This settles the question of the freedom of slaves brought by their ostensible owners within our jurisdiction, as far as the laws of Pennsylvania are concerned. If those laws are to be overridden or nullified by the dictum of a Federal Judge, it is time that the good people of the State should know it.

But there is another provision in the Act of 1847 which ought to instruct the holders of slaves who bring this species of pretended pro-

perty into this State, with the open and avowed intention of taking them out as slaves, that persons whose skins are not colored like our own have rights which our laws will protect. The 1st section of this act contains the following provision :*

"That if any person or persons shall, from and after the passage of this act, by force or violence take and carry away, or cause to be taken or carried away, and shall by fraud or false pretence entice or cause to be enticed, or shall attempt so to take, carry away or entice, any free negro or mulatto from any part or parts of this commonwealth, to any other place or places whatsoever out of this commonwealth, with a design and intention of selling and disposing of, or of causing to be sold, or of keeping and detaining, or of causing to be kept and detained, such free negro or mulatto, as a slave or servant for life, or for any term whatsoever, every such person or persons, his or their aiders or abettors, shall be deemed guilty of a high misdemeanor, and on conviction thereof in any Court of Quarter Sessions in this Commonwealth, having competent jurisdiction, shall be sentenced to pay at the discretion of the Court passing the sentence, any sum not less than five hundred, nor more than two thousand dollars, one-half whereof shall be paid to the person or persons who shall prosecute for the same, and the other half to this commonwealth, and moreover shall be sentenced to undergo a punishment by solitary confinement in the proper penitentiary, at hard labor, for a period not less than five years nor exceeding twelve years; and on conviction of the second offence of the kind, the person so offending shall be sentenced to pay a like fine, and undergo a punishment, by solitary confinement in the penitentiary, for twenty-one years."

Would the strict execution of this section of the law interfere with the mission to Nicaragua?

DIED,—Of spinal affection, on the 21st of Third month last, MARY, wife of Benjamin Chappell, aged 52 years and 6 months—a member of Richland Monthly Meeting, Hamilton County, Ind. This dear friend bore her affliction with much patience and resignation, and left the consoling evidence to her friends and relatives that her end was peace.

HAVERFORD SCHOOL.

The Semi-Annual Examination will commence on Second day, Ninth month 12th, and close on *Fourth day* following.

The Winter Term will open on the 10th of the Tenth month next.

Friends desirous of entering Students should make *early* application to JONATHAN RICHARDS, Superintendent, West Haverford P. O., Delaware Co., Pa., or Chas. Yarnall, Secretary of the Board, No. 39 Market St., Philada.

Pamphlets giving all necessary information will be forwarded on application to either of the above named.

A Friend, who has some spare time, would like to devote it to collecting Rents, &c. Address "A. Z. Office of *Friends' Review*."

For Friends' Review.

UNITED STATES *vs.* PASSMORE WILLIAMSON. } *Habeas Corpus.*

(Continued from page 763.)

I have shown in my last essay, that the proceedings in this case are destitute of a shadow of authority in law, and that, as a consequence, every person concerned in the attachment and detention of the defendant, from judge to jailor, is liable to respond in damages. Whether Passmore Williamson shall think proper to vindicate his rights by action, is for himself and his counsel to determine, and I shall not presume to advise. It is obvious, however, to remark that the injury is not merely personal to him, but affects every citizen, and that if he shall seek his appropriate remedy against the ermined functionary, who has sent him to prison without cause, all who value their rights of personal liberty will be interested to know how an outrage, as yet unparalleled in the history of the jurisprudence of this continent, shall be regarded in a court of law, and in what spirit and with what measure redressed by a jury of the country.

I have before me an accurate transcript of the record, and an authentic copy of the opinion of the judge. They present for discussion, several points well worthy of grave consideration, besides that which relates to the subject of jurisdiction.

The object of the writ of habeas corpus is to remove all unlawful imprisonment, and to afford to the persons imprisoned an easy, prompt and efficient means of relief. The remedy is designed for those who suffer the imprisonment, and the application of the writ is to be made by them, or in their behalf, by some person having authority for that purpose.

In this instance, the complaint is preferred by John H. Wheeler, who represents that he "is the owner of three persons held to service or labor by the laws of the State of Virginia, said persons being respectively named Jane, aged about thirty-five years, Daniel, aged about twelve years, and Isaiah, aged about seven years, persons of color—and that they are detained from the possession of the petitioner by one Passmore Williamson, a resident of Philadel-

*This article was in the hands of the printer, and probably in type, before the communication of our correspondent J. J. L. was received. This will account for the apparent repetitions.

phia," and he therefore prays for the writ of *habeas corpus*.

The petitioner does not allege that Jane, Daniel and Isaiah are deprived of their liberty, nor does he claim the benefit of the writ on their behalf. The claim is simply and undisguisedly on his own. The persons detained from his possession are neither his infant children nor his wards by nature, by testament, for nurture, nor by the appointment of any court, but they are his *slaves*—slaves by the laws of Virginia—and his right to their custody and to the use of the writ for their reclamation rests upon his title as their master and owner by virtue of those laws.

In other words, it is a naked unblushing assertion, on the free soil of Pennsylvania, of a claim to the use of a process sacred to personal liberty, in order to enforce here the laws of Virginia in opposition to our own, and in derogation of rights solemnly recognized by the authority of our legislature, and to bring back into endless captivity a woman and two children who complained of nothing, who neither asked nor desired his interference, and who, on every reasonable presumption of fact, repudiated the relation which he was seeking to establish.

The proceeding is without a precedent. The claim itself is an insult to the sovereignty of Pennsylvania. It is nothing less than to make the laws of Virginia paramount to ours, on our own soil, and by means of a process of a federal court to trample the authority of the statutes of our State into the dust.

The preposterousness of such a claim ought to have been at once perceived and the petition promptly disallowed.

Suppose a satrap from Persia, or pasha with three tails from the dominions of the Grand Turk, were to appear in the streets of Philadelphia with a retinue of twenty white slaves, and one or a dozen should withdraw or be taken from him at the wharf; or suppose a Mormon from the Salt Lake, with a score of wives, should come up the Delaware in a steamboat, and being about to land, should lose half the number of his lawful consorts, according to the institutions of Utah, by the interference of some Christian minister, would his honor deem the case a fitting one for the application of the writ of habeas corpus? Would he not be startled by the bold effrontery of the suggestion, that a foreign despot could reclaim his white slaves, or a Mormon apostle any number of his wives, in a country which abhors despotism, and the unchristian practices of the followers of Joe Smith, in regard to marriage.

Yet where is the difference in principle between either of the cases supposed, and that in hand. A positive statute of Pennsylvania has abolished slavery within the State, and no distinction is made between white slaves and black. The doctrine of our law is, that free soil makes freemen, except in one or two specified cases, of which the negro retinue of a travelling embassador of the general government is not one. A plurality of wives is not more abhorrent to the spirit of our institutions than domestic slavery. A preacher of Mormonism, would have as fair a claim to the aid of our courts to recover possession of runaway wives, as a southern slave-holder to recover possession of his slaves brought by himself within the limits of the State. The laws of Utah, and the institutions of Joe Smith, have as much force here as the laws of Virginia: or rather, neither one nor the other has any force whatever. When, in 1780, our legislature declared, that "no man or woman of any color or nation, except the negroes or mulattoes who shall be registered as aforesaid," (referring to children born in the State of slave mothers, and duly registered according to prescribed regulations) "shall at any time hereafter, be taken, or deemed, adjudged, or holden, within the territories of this commonwealth, as slaves or servants for life, but *free men* and *free women*;" and when in 1847 an exception made in the act of 1780, in favor of persons passing through and sojourning in the State, for not more than six months, and attended by domestic slaves, was repealed, every pretence of title in one human being to another, within the territorial limits of this commonwealth, was swept away. Fugitives from labor indeed still continued to form an excepted class, but of them I do not now speak, as the persons described in Wheeler's petition do not belong to that class.

Of this condition of the law it was the duty of the judge, on the presentation of the petition, to take notice. He ought to have observed that no title to the custody of the persons named was set forth, that the idea of the application being made on behalf of those persons was negatived by the phraseology of the petition, and that the detention was not alleged to be by virtue of legal process. Had he done so he could not, with propriety, have allowed the writ.

But he did allow the writ; and by reference to his published opinion he seems to have done so with some misgivings, though without any clear apprehension of the extent of his authority, or of the rights of the respective parties, and to have gone through with the anomalous proceeding from beginning to end in a state of mental bewilderment as surprising as it was lamentable. For, feeling, as it were, for some ground on which to plant himself, he remarks:

"I have to say,

1. That I know of no statute, either of the United States or of Pennsylvania or of New Jersey, the only other State that has a qualified jurisdiction over this part of the Delaware, that authorizes the forcible *abduction* of any person or any thing whatsoever without claim of property, unless in aid of legal process."

Now, it is most singular that it should have escaped the perspicacity of the learned judge,

that the first subject of inquiry when this matter came before him, after settling in his mind the question of jurisdiction, was whether Wheeler had set forth or could establish any color of right to demand the possession of the persons whom he claimed as his slaves. He needed not to look for any statute authorizing a forcible abduction, but he needed to be shown a statute that made the laws of Virginia of superior obligation to those of Pennsylvania within the corporate limits of the city of Philadelphia. For without such a statute there was, in truth, no abduction. The negroes were not the property of Wheeler. He had no right to interfere with their movements. They were free to go where they pleased. If force was used in carrying them off, they had their remedy; but not by him, or through him. Separating them from him might be an injury to them, if they chose so to regard it; but that was their business, not his. They were his equals before the law, and they had as much right to a *habeas corpus* to reclaim him from the hands of the district attorney, or the keeper of the La Pierre House, as he to a writ to tear them from the kindly guardianship of their friends. The term "abduction" has no application to the relations subsisting between the negroes and their quondam master on the eighteenth day of July last. Children may be abducted from a parent, a wife from her husband, a servant from his master, but there can be no abduction where the relation authorizing the exercise of control has ceased to exist. The assumption that there had been a forcible abduction on the part of Williamson was unfounded. It was even worse, it was contradicted by the facts.

The observation, therefore, of the judge that he knew of no statute authorizing a forcible abduction, is pointless. Passmore Williamson required no such statute for his protection.

The judge proceeds, and says:

2. "That I know of no statute of Pennsylvania which affects to divest the rights of property of a citizen of N. Carolina acquired and asserted under the laws of that State, because he found it needful or convenient to pass through the territory of Pennsylvania."

The remark is, of course, to be understood in relation to property in slaves; otherwise it is destitute of meaning in the connexion in which it stands. It would seem, then, that the acts of 1780 and of 1847, by virtue of which, every slave brought by a citizen of any other State into Pennsylvania becomes free the moment his foot touches our soil, was unknown to the learned judge. Such is, in substance, the humiliating confession. Surely ignorance of that sort must be affected. It cannot, in charity to the learned functionary, whose business it is to know the law, be believed to be real. Yet if he did know the law, how he could, with such knowledge, deliberately write out in his closet, deliver in court and publish such a sentence, is hard to understand. Surely, the principle that all persons coming from a slave into a free State become subject to the municipal laws of the State into which they come, and cannot be held as slaves where slavery is not warranted in law, is of universal recognition; and, at this time of day, not to be denied or even to be doubted. The courts of Louisiana have admitted and applied it repeatedly. In Louise v. Mariot, 8 Louis. R. 475, the defendants took the complainant, a female slave, to France, and on their return to Louisiana still held her as a slave. The Supreme Court of that State decided that the fact of her having been taken to a jurisdiction where involuntary servitude was not tolerated, operated upon the condition of the slave to produce immediate emancipation; and, that being for one moment in France, it was not in the power of her former owner to reduce her again to slavery. The same doctrine has been held in Kentucky, Virginia, Pennsylvania, Arkansas, New York, Massachusetts, Ohio, Mississippi, Illinois, and if I mistake not in several other States; and I know of no case in which it has been seriously controverted by any respectable legal tribunal.

What then is meant to be insinuated here? Is it, that the laws of Pennsylvania abolishing slavery and establishing a policy incompatible with the existence of that odious institution within our borders, are not to be heeded by the Federal courts? or, that they are destitute of energy sufficient to prevent the slave masters of Virginia or North Carolina from traversing our thoroughfares with their human cattle, when it happens to be "needful" or "convenient" for them to do so? Let no Federal judge dare to assume such a position. Let him remember that the reputation of the United States courts of this circuit has already fallen to a low ebb; and that to reduce them still lower, by hasty, passionate or arbitrary proceedings, may fatally impair the respect which we are accustomed to accord to them, and provoke a revolution that will change their whole organization. J. J. L.

For Friends' Review.

EXTRACT FROM A LETTER FROM A FRIEND IN NEW ENGLAND.

My Dear Friend,—I noticed thy article on the subject of tombstones with much satisfaction. I never could see any rational or Christian objection to placing, upon a plain, unornamented stone, the same record that we enjoin upon our members to put upon perishable paper. Expensive or ostentatious display in relation to burial grounds I as much disapprove as any one whatever, but I could never see why we must appear callous to the finer feelings of our nature, for fear that some would go too far. Shall we go back to primitive times and live in log houses, because some of our members make an ostentatious display in furniture, carriages, &c.?

Wisdom is profitable to direct, and notwithstanding our many shortcomings as a Society, I am not one that considers there is not, or cannot be, any improvement upon the course of our ancestors. It is but a few years, comparatively speaking, since worthy Friends bought and sold their fellow men, and very possibly thought they were doing God service, in being instrumental in bringing the poor benighted beings from a land of heathen darkness to a land of *Christian light*, to be educated and instructed in the *great truths* of the gospel. I do indeed think there has been some improvement, and I as truly think there is room for more. Nearly every Friend, I believe, in our Yearly Meeting, long since my recollection, who could afford it, was in the habit of furnishing spirituous liquors to laborers, and wine or something stronger, or both, to visitors, and now I do not know of a single member of our Yearly Meeting who is in either habit.

So far as our Yearly Meeting is concerned, in allowing a simple tombstone, we have returned to primitive usage, for all our older burial grounds had plain stones with inscriptions upon them, to a great part of the graves. In our Monthly Meeting it is strikingly the case. And our members were laying out burial grounds for themselves, and in some instances purchasing lots in the modern fashionable cemeteries, which I hope Friends will every where discourage; but let the Society generally adopt such a course as to keep their members together, more and more closely united in principle and practice.

WHEREABOUTS IS THE NORTH?

[Concluded from page 743.]

Again: the error of a compass is not constant, especially in iron ships; it varies with the induced magnetism of the vessel, or with the changes in the permanent magnetism. As the ship proceeds on her voyage, so does the change take place—greatest in amount in the highest latitudes, and diminishing towards the equator. It is not the same in corresponding latitudes of the two hemispheres, and it differs according as the course is east or west. Nor is it the same in different parts of the same vessel: let a compass be placed near the stern, another amidships, another near the bow, and a fourth down below, each will tell a different tale. The question thus appears to be one of insurmountable difficulty—the complication of error too intricate for unravelment. How do ships ever find their way across the trackless waters?

The answer to this question will be to narrate, in few words, the principal means discovered and employed for correcting the multiplied errors already enumerated. Thirty years ago, Mr. Barlow, professor of mathematics at Woolwich, recommended the placing of an iron plate on board ship near the compass—the object being to counteract the attraction of the vessel by the attraction of the plate, and thus keep the needle pretty nearly in its true magnetic direction. This, which was never supposed to be other than an imperfect remedy, was fairly tried and kept in use until, in 1828, Mr. Airy, the astronomer-royal, after careful experiment, shewed a magnet to be a much more effectual and reliable compensation than the iron plate. The method he proposed, was to place a bar-magnet in conjunction with a sheet of soft iron rolled as a scroll, at such a distance below the compass as would produce a deviation of the needle corresponding to that caused by the ship, and so neutralise one by the other. Afterwards, instead of the scroll, he introduced an iron chain in a box, as being more uniform in its magnetism. In plates, it has often been found that one part is weaker or stronger in its magnetism than the rest, by which its action is rendered irregular. Mr. Airy shewed further, that a ship acts as a permanent magnet on the compasses, and expressed himself confident in his proposed method.

On this point there has been, at times, much discussion: one party contends, that the only safe place for the compass is the top of the mast, far above all metallic influence; another, that as there is in all vessels, generally below the deck, a neutral point where the needle is not disturbed, the compass should be established on that point. Without entering into the merits of these and other questions which have been raised, let us see what are the measures adopted to know whereabouts is the north on board vessels of the royal navy.

It was by authority of the Compass Committee that the investigations of Mr. Airy and others were made. In 1836, they sent the late Captain Johnson to make trials and experiments on board the iron steamer *Garryowen*, at the mouth of the Shannon, during which it was ascertained that the ordinary place for the compass was an "improper position" on board iron vessels; that the compass of the steamer in question could not be depended on; and that only by raising it to a considerable height above the deck, could it be made to work with anything like accuracy. In concluding his report, the captain suggested that in all cases a record should be kept of the position in which a ship lies with respect to the magnetic meridian while being built, as the permanent magnetism of the hull depends in great measure on that position.

The result of all this and other skilful researches is, that the compass is now treated by the navy as an instrument requiring as delicate handling as a chronometer; it had too long been treated with little more ceremony than the men's beef-barrel. The needles are made of the best clock-spring steel, well hammered, put together in compound plates of laminæ, and prepared with the greatest care for their important function. The compass-cards, instead of being imperfect rounds, roughly executed by the engraver, are

true circles, printed after having been fixed to the mica plate by a chemical preparation not liable to be affected by damp or heat. The bowl in which the card swings is made of copper, as this metal has the property of steadying the needle, of checking its numerous oscillations, without disturbing its directive power. The margin of the bowl is graduated by an engine, and not by hand; and an azimuth circle is fitted to each, so that at any time the compass can be checked by an astronomical observation, or it may be used for surveying purposes. The pivots on which the needle rests are of metal harder than steel; and a supply of spare ones, the points gilded by the galvanic process, is delivered to each ship. And, lastly, all the compasses and binnacles are made of one size and pattern.

So constructed, the compass becomes a standard; but it is not yet ready for use. It is sent to Woolwich, where a building has been erected and fitted up exclusively for the testing of compasses, and every portion of the instruments is most rigorously examined and compared: nothing is allowed to pass in the least degree doubtful. Then, at each of the royal dockyards, a compass-room is built—all on the same plan—the shelves fixed in the line of the magnetic meridian; and on these the compass-cards are ranged two feet apart, with the opposite poles of the needles towards each other. Should any needle be found to alter, it is not remagnetised, but is at once rejected and replaced by a good one; and a deflecting apparatus is kept for the testing of all needles before use, the particulars of each being entered in a book. A closet is also fitted up on board ship, in which the compasses and nothing else are to be stored: it has shelves and cases so contrived, that the instruments can never be put away with the same poles towards each other, and the master keeps the key.

Suppose, now, that a ship has taken in all her guns, shot, shell, and iron of every kind, ready for sea; the compasses are then put on board, and the operation is performed by which the deviations of the standard are ascertained. We see repeatedly in the newspapers, announcements that a vessel has "gone up," or "dropped down," to Greenhithe, to have her compasses corrected; and without this, all the means taken to secure exactitude would be ineffectual. A basin is best for the process; but it may be effected in a tide-way at slack water. The ship is placed so that by means of warps her head can be turned in succession to each of the thirty-two points of the compass; as each is arrived at, she is kept steady for a few minutes, while the bearing of some object a few miles distant on shore is taken with the standard-compass. When all are noted, the standard is carried on shore, and the bearings are again taken out of reach of the attraction of the vessel; and in this way the deviations of the ship's compass on each point are ascertained, the amount of deviation being exactly the difference between the two sets of bearings. All the facts are recorded in a book, and thus the captain knows what allowance he has to make for compass error, whatever be the course of the vessel. Yet after all this, precautions are necessary: the Admiralty instructions require that no iron shall come within seven feet of the compasses; the standard is to be the only authority on board; and the binnacle-compasses are to be frequently compared with it; observations with the azimuth circle are to be taken repeatedly during a voyage, especially should the ship enter the southern hemisphere, for then the deviation which was to the *east* in the northern, will be to the *west*. In this case, new steering-tables must be prepared, by "swinging" the ship to the thirty-two points, as at first. The needle is to be lifted from the pivot whenever the guns are fired, to guard against injury to the delicate suspensions; and all the compasses on board to be compared with one another every day at noon.

In all cases where the standard-compasses have been used, the result is satisfactory. The steamer *Urgent* once ran in a fog from Milford Islands to Liverpool, and hit the Bell Buoy at the mouth of the Mersey "to a fraction," as her commander reported. Captain Vidal surveyed by the new system the Azores in the *Styx* without accident. The master of the royal yacht *Victoria and Albert*, after two years' experience, describes the standard as perfectly trustworthy; and says that, making the "necessary allowance," he could steer a true course on any point of the compass.

Here, then, is demonstration of the possibility of avoiding the fatal errors mentioned at the commencement of the present article; and if good for the navy, it must be good for the merchant-service. If the owners of vessels will but provide themselves with proper standard-compasses, and require that they shall be used as prescribed by the Admiralty, we shall seldom hear of shipwreck from the compass indicating a false course. Iron has of late years been so much introduced into the construction even of wooden vessels, as greatly to increase the liability to error, and explain how it is we hear more of casualty from that cause than in former years, when more wood and less iron was used. A heavy responsibility rests on those who send ships to sea, neglecting the important precautions we have here pointed out. At the same time, it is proper to keep in remembrance, that the best compasses may be temporarily deranged by aurora borealis, or other atmospheric phenomena; and that consequently, all the common aids in good seamanship need to be resorted to by the commanders of vessels.—*Chambers' Journal*

A devout man is one thing, a stickler is quite another.

ERUPTION OF VESUVIUS.

The late eruptions of Vesuvius have recalled attention to the somewhat curious history of that volcano. To the ancients, up to the first century of the Christian era, it was not known in its peculiar character. Apart from a few close observers, among whom Strabo, the geographer, was one, and who recognized an analogy between its structures and other volcanoes, it was not supposed to differ from ordinary mountains. Luxuriant fields stretched almost to its summit, villages were scattered about its flanks, and two populous cities, Herculaneum and Pompeii, reposed at its base. But in the year A. D. 63 an earthquake visited the region, and for the next sixteen years slight shocks were frequent. At last, A. D. 79, the mountain opened, and a violent eruption took place. Herculaneum and Pompeii were both buried, not by lava, as is popularly supposed, nor even by showers of ashes alone, but by volcanic mud which flowed into cellars and beneath roofs, where ashes alone could never have penetrated. In the case of Herculaneum, which is the more exposed of the two cities, lava was subsequently added from other eruptions, till the town was buried more than a hundred feet below the surface.

From this time, up to A. D. 1036, history records seven eruptions. Thirteen years subsequently another eruption occurred, and A. D. 1138 another, after which the mountain was quiet for a hundred and sixty-eight years. Between this and A. D. 1631, there was but one eruption. All of these had been comparatively slight. At last, after having been harmless for nearly five hundred years, Vesuvius, A. D. 1631, belched forth such streams of fire, mud and lava, that the surrounding region was almost reduced to a desert; and from that time to the present, the mountain has been in nearly constant activity, an eruption taking place every ten years on an average. The most destructive agent in these eruptions has invariably been the volcanic mud. Immense quantities of vapor, or strictly speaking, steam, rise from the vents of a volcano during an eruption, and being rapidly condensed, bring on tremendous rains, which, mixing with the ashes, descends in torrents of mud, overwhelming vineyards, villages, and even cities. It was in this material that the cast of a woman, bearing an infant, was overwhelmed in Pompeii; the tuff, as it is scientifically called, having hardened, and retained the impression of her form.

Persons unaccustomed to volcanic regions frequently express astonishment at what they call the foolhardiness of those who inhabit such localities. But the risk is less than is supposed. Such districts enjoy a remarkable immunity from epidemics, and even from the ordinary diseases which shorten human life, so that it is doubtful whether, on the average, the chances of a protracted existence are not greater there than in most other places. Besides, the peril of living near a volcano is remote, not certain; and each generation, as well as individual, indulges the hope of exemption from the threatened danger. To put an every-day illustration, there is as much risk in railroad-travelling as in cultivating fields on the flank of a volcano; yet there are but few who decline a journey from fear of the cars. The soil around volcanoes is always eminently rich. Sir Charles Lyell says that the sloping sides of Vesuvius, and even the hills and plains within reach of its ejected matter, sustain twenty times the population that could have found sustenance on the same area, if the original limestone of the district had remained uncovered by volcanic soil.

Vesuvius is the safety valve of Italy. Without it, earthquakes would be far more frequent; and loss of life, besides changes in the structure of the country, would be vastly increased. The volcano gives vent to the pent-up internal fires, and thus secures, at little risk, the fertility and safety of Italy.—*Philada. Ledger.*

THE JAPANESE.

Captain Adams, of the United States Navy, who recently returned with the Japanese treaty, found the Japanese officials extremely courteous and friendly and the people social and communicative. Their former distrust and jealousy seemed greatly diminished. There was some difficulty in procuring the signature of the Emperor to the treaty, as it was the custom for the supreme council to act in his stead. But the difficulty was overcome, and the treaty with the United States is the first that has ever received the signature of a Japanese Emperor. The privileges of trade secured are more liberal and advantageous than have been secured by any other nation that has obtained access to this isolated people.

The Japanese officials made many inquiries after Commodore Perry, to whom they sent messages of remembrance. The circular railroad and locomotive he took out had been put up in Yedo, and the Japanese could now manage them very well, the locomotive making its trips every day. They had also the life-boat in the water, with a special crew detailed for her. The magnetic telegraph, however, was rather too difficult for them, and they had not succeeded in getting it to work properly. During the visit of Com. Perry's squadron they took measurements of the storeship Southampton, and they had a vessel of the same model and dimensions nearly ready for launching. The old Japanese law restricting the size and model of their junks has recently been abrogated, and the Government is now ambitious to possess a naval squadron similar to ours. From this fact it will be

seen how rapid is the growth of new ideas in this secluded nation, and what vast changes must necessarily result from their further intercourse with Americans.

The only American article they objected to the introduction of was religion. They preferred their own, and the Commissioners returned to Captain Adams a bundle of religious books and tracts, which one of the American chaplains had distributed among the people, requesting him to take them back to America. They remonstrated at this attempt to proselyte the Japanese as in violation of the principles of the treaty and contrary to Japanese law.— *Wash. Intelligencer.*

THE MANUFACTORIES OF PHILADELPHIA.

Of all the interests affecting the prosperity of a great city, there is none perhaps of so much moment as her manufactures. The ruling feature of New York is undoubtedly her commercial relations with foreign countries, and her enormous tonnage derived from the great inland seas of this continent, the Lakes. So may be regarded Boston, as far as foreign commerce is concerned; but with Philadelphia, her manufactures are her pride, and the fruitful source of her prosperity. Within the limits of the consolidated city we have establishments for the production of almost every variety of mechanism and art, and within a very few years the advancement has been so rapid that not only have the facilities for manufacture been extended and perfected, but the number of nearly every kind has increased, and instead of having the most extensive and complete of a particular class, we have, in some instances, several larger and more important than is to be found elsewhere on the continent.

Among the manufactories of Philadelphia well known in this country and through all Europe, we refer, with especial gratification, to the locomotive establishments of Norris and Baldwin, whose mighty engines are the vehicles used to convey the produce of the country from one extreme to another; the inland commerce from the distant interior to the seaboard, and return the productive industry of manufacturing towns and cities, and to transport from place to place the man of business and pleasure, with almost lightning speed. There are also the iron manufactories of Merrick & Sons; Morris, Tasker & Morris; Reaney, Neafie & Co; Morris & Co.; Whitney & Sons; Jenks & Co.; and, using the same material in their manufacture, the stove-works of Leibrandt, McDowell & Co., Cresson, Stuart & Peterson, Abbott & Lawrence, and others; and the iron railing works of Robert Wood, each of which excels in character those of similar establishments in other cities of America. So, also, may be mentioned, as an evidence of our prosperity, the success of the chemical works of Frederick Lennig, near Tacony, which, a few years ago, were miniature arrangements, but now exceed, in some respects, the most important in the world. The production of alum alone, is greater than in any other establishment known, while soda ash has grown to be a heavy trade, and of such superior quality as to make it preferred, even in Europe, to the best foreign manufacture. Powers & Weightman are also extensively engaged in chemical manufacture, and at their Falls of Schuylkill works the production of their various kinds is enormous; and Wetherill & Co. will compare with the most extensive.

The marble works of Philadelphia can, with propriety, be referred to, and where can establishments equal to Baird's and Jacoby & Co.'s be found? There are others too, in which hundreds of thousands of dollars of capital are invested, and among them may be designated Struther's, Greble's, Tarr's, Thompson's, &c. The importation of marble alone, to keep these works in operation, requires an aggregate of capital far greater than would be generally believed, if we were to give the statistics. The Chandelier and Lamp manufacture of Philadelphia reaches nearly two millions of dollars annually, and to the untiring energy and perseverance of Cornelius & Baker, and Archer & Warner, may be attributed the success of this branch of manufacture. There is scarcely a place of note in this country that these houses are not known, and their fixtures decorate nearly all the public buildings in the different Atlantic cities, as well as many private ones. Foreign countries have also given these goods a decided preference over their own, and constantly orders are being filled on European account.

Another feature about our manufactories is that they are carried on by individual enterprise, independent of chartered companies and stock corporations. They are all conducted by private capital, and in this particular are in striking contrast with the manufacturing companies eastward. The cotton goods of Joseph Ripka, Briggs & Co., D. S. Brown and others, always favorite makes in the market, will compare favorably in extent with eastern factories. Indeed, we know that in the number of spindles, Mr. Ripka runs more than is run in any other establishment in this country. Printing cloths are also made in Philadelphia in large quantities; the number of pieces of paper hangings made here is much larger than in any other city; ready made clothing is fast assuming an important and very heavy trade; boots and shoes have swelled to an aggregate exceeding eight millions of dollars per annum; and in the same train we might go on and enumerate different other classes of manufactures, which are carried on more extensively here than at any other place in the United States. And it may be said with some degree of certainty, that we have only

fairly started our manufactories. The superior advantages enjoyed by Philadelphia render this city better calculated for manufactures than any other, and as the country becomes developed, as it has with the Pennsylvania railroad to Pittsburg and Northern to Niagara, and as it necessarily must by the construction of the Sunbury and Erie to the harbor of Erie, and the North Pennsylvania to the Lehigh Valley, we repeat we are nothing to what circumstances will make us in a few years as a manufacturing city.

Philadelphia Ledger.

Selected.

WATCH, WATCH, MOTHER.

Mother! watch the little feet,
Climbing o'er the garden wall,
Bounding through the busy street,
Ranging cellar, shed and hall;
Never count the moments lost,
Never mind the time it costs.
Little feet will go astray,
Guide them, mother, while you may.

Mother! watch the little hand,
Picking berries by the way,
Making houses in the sand,
Tossing up the fragrant hay,
Never dare the question ask,
"Why to me this weary task?"
These same little hands may prove
Messengers of light and love.

Mother! watch the little tongue
Prattling eloquent and wild
What is said and what is sung,
By thy happy, joyous child.
Catch the word while yet unspoken,
Catch the vow before 'tis broken;
This same tongue may yet proclaim
Blessings in a Saviour's name.

Mother! watch the little heart
Beating soft and warm for you;
Wholesome lessons now impart;
Keep, O keep that young heart true.
Extricating every weed,
Sowing good and precious seed;
Harvest rich you then may see
Ripening for eternity.

SUMMARY OF NEWS.

Foreign Intelligence.—The steamer Baltic, from Liverpool on the 28th ult., arrived at New York on the 8th inst.

There is no very important news from the seat of war. It is expected that the next assault upon Sebastopol, which will be by both land and sea, will be made by 40,000 land troops and 100 ships. The new French battery between the Mamelon and Malakoff towers, has been demolished by the fire of the Russians. The positions occupied by the Allies and the Russians in the open field are unchanged. The latter are making immense efforts, strengthening their defences and erecting stronger fortifications. The preparations for a campaign on the Danube continue.

The British fleet in the Sea of Azoff has destroyed the bridge of boats at Gentschi.

Some reconnoitering expeditions from Yenikale into the interior have proved to the Allies the impossibility of military operations in that direction, in consequence of the utter absence of drinkable water.

The Russians have abandoned the siege of Kars, but remain near the city. It was conjectured they intended to attack Erzeroum.

The Bashi Bazouks, at Constantinople, have mutinied, and committed great excesses.

No important operations have taken place in the Baltic. The English have commenced the construction of a citadel at Heligoland. The English and French Admirals had proceeded to Nargen, and every available gun-boat and mortar vessel belonging to the fleet, forming in all a squadron of about fifty sail, was stationed at that place. It was hence inferred that some important movement was contemplated. The Arabs of the pashalic of Tripoli had revolted, and a Turkish force, sent to quell them had been driven back into the city, with a loss of 1700 or 2000 men.

The German diet accepts the Austrian propositions, with three additional points submitted by Prussia.

The present atritude of Austria causes much disquietude in the cabinets of the Western Powers.

Accounts from Geneva state, that a disastrous fire had occurred in the village of Chamouni. Twenty-two houses were burned, including the Hotels d'Angleterre, de Londres, and de la Couronne.

England.—Sir Wm. Molesworth has been appointed Colonial Secretary in the place of Lord John Russel.

Spain.—The cholera is raging in Grenada Burgos, and other places, in Spain. Accounts have been received that the Carlists are about making a great effort in Catalonia. It was said that Cabrera and other chiefs had already arrived in that province.

Domestic.—A military force has been organized in Texas to aid the revolutionists of Mexico. Captain Henry, their commander, has issued addresses to the people, declaring that it is his intention to aid in the establishment of a more republican government, and finally to bring Northern Mexico under the protection of the United States.

Kanzas.—An emigrant to Kanzas, from South Carolina, has commenced the publication of an anti-slavery paper, under the title of "The Free State." It is chiefly supported by citizens of the Carolinas. Gov. Reeder has refused to sanction any of the acts passed by the Legislature at the Shawnee Mission. Houston, the only remaining Free-Soil member of the Legislature, has resigned his seat.

The Whig Convention of Chester County, Pa. has resolved that it is inexpedient to nominate a Whig county ticket, and has recommended all citizens opposed to the extension of slavery, to aid in the formation of a Republican party.

The latest advices from Norfolk and Portsmouth state, that the fever is increasing, notwithstanding the few inhabitants remaining. The citizens were flying in all directions to escape the pestilence.

Wilson Shannon has been appointed Governor of Kanzas, and has accepted the appointment.

The city of Chicago now contains a population of 87,900, being an increase of 23,000 since the 11th month last.

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MEMOIRS OF JOSEPH JOHN GURNEY.

(Concluded from page 772.)

In the seventh month he had obtained a minute to visit all the little meetings of Friends which compose the Quarterly Meeting of Norfolk and Norwich, and to appoint others, with those not professing with Friends, should his mind be drawn to the service. This gave him an opportunity of personal communication with almost all the little flock, over whom, it might in truth be said, "the Holy Ghost had made him an 'overseer.'" Some of the public meetings which he held on this occasion were very large, and eminently favored; and the testimonies delivered in the meetings for Friends were remarkably clear and powerful; so that it may truly be said to have been a bright winding up of his ministerial career. At the conclusion of the last meeting, which was held about a fortnight previous to his illness, he observed, that he did not see any thing more before him, and that he was almost inclined to believe his work in *this* way was done. On First day morning, the 27th of the twelfth month, as he was setting off with his family to meeting, he received the tidings of the sudden death of his valued brother-in-law, Samuel Hoare. He heard them with calmness, and was closely exercised in ministry during the meeting, dwelling much and impressively on the text—"Thine are we, David, and on thy side, thou son of Jesse. Peace, peace be to thee, and peace be to thy helpers, for God helpeth thee." On his return home, he alluded to the removal of his brother Buxton, and his sister Fry; and remarked with strong emphasis, "We four were closely banded together in benevolent objects for many years, and I, who was the most delicate, am now the only one remaining. I feel *this seriously.*" He then walked down to the cottage of his old nurse to look at her remains, she having died a few days previously. An expression of sweet serenity dwelt upon his countenance as he stood by the coffin in her little chamber, and he seemed to have a sense of her rest and blessedness as he exclaimed, "Poor old nurse! she appears to have passed away most peacefully. O what a favor! may it be so with *me* when my turn comes!" At the close of the afternoon meeting, he bowed the knee in very solemn prayer, adverting to the great uncertainty of all things temporal, and fervently petitioning that "every hindering and obstructing thing might be done away; and we prepared, through the abounding riches of redeeming love, to join the countless company who now surround the throne, ascribing glory and honor, salvation and strength, to the Lord God Omnipotent, and to the Lamb." The deep and touching pathos of his voice, and the earnestness of the appeal, caused a thrilling sensation in many hearts, and the question arose, "Can it be possible that that voice will never more be heard within these walls?" During the Scripture reading with the villagers at the Hall in the evening, he was engaged in a striking manner on the awful consequences of delaying preparation for a dying hour, alluding very instructively to the two deaths which had just occurred, and ending with the impressive exhortation—"Be ye also ready, for at such an hour as ye think not the Son of Man cometh." These were his last words in ministry with the servants and cottagers collectively; speedily and solemnly were they confirmed by the event which followed!

On second day morning, the 28th, he attended the committee of the District Visiting Society, as intimated in the last entry in his Journal, and returned home in a state of great exhaustion. But his medical man pronounced it a slight bilious attack, and seemed to have no anxiety about his recovery. It is very apparent, from his private journals, that Joseph John Gurney had a strong constitutional dread of *death;* and the peacefulness, and almost painlessness of his illness, may surely be reckoned among those "sparing mercies," to which he often and feelingly alluded. He had frequently spoken of his natural sensitiveness to pain, and expressed a fear that he should not have fortitude to meet the sufferings of a dying hour; and, on the re-

mark being made on one occasion, that the near approach of death was often, in mercy, veiled from the view, or we were so shielded as not to be sensible of its gloom, he answered—"Yes, we are very tenderly dealt with; and I have sometimes thought, through *sparing mercy*, that it might be so with *me*,"—repeating, with a beaming expression of countenance, those beautiful lines on the death of a believer :—

"One gentle sigh their fetters breaks,
We scarce can say they're gone,
Before the willing spirit takes
Its mansion near the throne."

Remarkably was this verified in his experience. So gently sloped, so beautifully brightened, was his passage to the silent tomb, that it might be truly said, death had no sting, the grave no victory. Everything that was done for him excited his gratitude; his heart overflowed with affection to those around him; and, when any of the servants came into the room, he would employ them in some little office of kindness, knowing it would gratify them to be so employed.

He liked to hear a portion of the Scriptures every day, and was much interested in the Life of William Allen, &c. One morning the hymn was read to him which commences with the words

Rejoice for a brother deceased,
Our loss is his infinite gain.

The last verse he appeared to feel particularly; exclaiming, at the conclusion, "delightful, that is indeed delightful."

On fifth day night, he was low and sorrowful; for a little moment, his Saviour seemed to have hidden his face from him, and he said in a tone of sadness, "I feel so devoid of any good, and as if I had no power to lift up my heart in prayer." It was remarked, that we have a merciful High Priest, who is touched with a feeling of our infirmities, and who sees and knows the desire of the hearts of his children, even when we have no ability to manifest it; to which he sweetly replied, "that's true, that's very true, and I think I may rest there."

Sixth day was altogether a low day. In the evening, after a short time of profound stillness, he broke forth in strains of solemn, fervent prayer. This was rendered more impressive by the touching feebleness of his voice. It was evidently a relief to him, and he had a quiet night; but on seventh day, although both nourishment and stimulants had been pretty freely administered, his strength was decidedly failing. As this state of things continued, it was determined, on first day afternoon, to send for a physician from London, who was requested to come down immediately, by special train. During the morning, he several times alluded to "The Declaration of Faith," which had been sent to America a few months previously, observing, "It would have been a great satisfaction to me to have heard how that testimony is likely to answer. I believe I had the right sanction for sending it, and trust it will be useful to Friends." In the course of the day, a note was received from a Friend, expressive of cordial approbation of it, and of a full persuasion "that it would prove an instrument of good to the Society, clearing the views of the honest-hearted, and convincing the gainsayers that they had both misunderstood and misrepresented him." This seemed like a message sent to cheer him at this solemn hour. On his being made acquainted with it, a sunny smile lit up his pallid countenance, and he appeared to accept it as a token that a blessing would descend on *this*, his latest effort with the pen, to uphold those spiritual views and Christian testimonies which he had unflinchingly supported and proclaimed for more than thirty years; and which he continued to believe were founded in the *very truth*. In the evening his mind wandered a little, as it had done the evening before; yet it was interesting to observe the marked indications of his habitual self-control and self-collectedness, even during these short periods of occasional rambling. About eleven o'clock, on second day morning, Dr. Prout arrived. He had often consulted him in London, seemed pleased to hear he was in the house, and wished him asked up immediately. When he entered the room, he welcomed him cheerfully, and gave him an exact account of all his symptoms. It was a moment of intensely touching interest. Prout took the patient's hand in his, sought for his pulse, gave an expressive look at Dalrymple, and hastening away to conceal the feelings which almost overpowered him, he unhesitatingly pronounced him a *dying man!* Deeply affecting as was this announcement to his tenderly-attached connections, they felt it a duty still to use every effort to increase his strength, in the fond hope that the physician might have been mistaken, and that he yet possessed the power to rally. But all proved unavailing. Soon after his last interview with Prout, he fell into a profound sleep, which continued till about five o'clock, when a sudden gleam of heavenly pleasure lighted up his countenance; and, turning towards his wife, he sweetly said, "I think I feel a little joyful, dearest," and again dropped into a tranquil slumber. Soon after this he sank lower and lower; unconsciousness came on, and such of his deeply afflicted family as were favored to be present at this awful hour sat by his bed in perfect stillness, until his breathing had become imperceptible, and they knew that the spirit had returned to God who gave it. "Having served his generation by the will of God, he *fell asleep*." So gently did his spirit pass away, so sweet was the peace shed on his departure, that for some moments his bereaved family almost lost the consciousness of their irreparable loss, in the blessed sense that was given them of the fulness of his joy.*

*This account is taken from memoranda made at the time by one of Joseph John Gurney's family.

His death took place on the 4th of the 1st month, 1847, in his 59th year. The event at once awakened a deep and intense feeling throughout a widely extended circle. "The loss to this world," writes one of his earliest friends, "in the withdrawal of such a man, the removal of such an example, the quenching of such a light, is more and greater than any of us can imagine." These were reflections that doubtless filled many hearts, as they turned towards themselves, and those who were left behind; whilst, on his account, the blessed assurance was granted that all was rest, and peace, and everlasting love.

The sensation in Norwich and its neighborhood cannot easily be described; and is probably without precedent in the case of a mere private individual. During the entire interval of seven days, between his decease and the funeral, the half-closed shops, and the darkened windows of the private houses, gave unequivocal testimony of the feelings of the inhabitants.

"It has furnished," says an eye-witness, "the principal topic of conversation in every family, in every private circle, in every group by the way-side. Persons of all classes and of every age, however various in opinion on other subjects, have united in their high estimate of the character of the deceased, and in the melancholy satisfaction of recalling excellencies of which now, alas! the memory alone remains. Each individual has had his own story to tell of some public benefit, or of some kindness shown to others or himself; and innumerable acts of beneficence, long forgotten amidst the crowd of more recent instances, have been related and listened to with the mournful pleasure incident to such a theme. The very street-gossip of Norwich during the past week, if it could have been collected and recorded, would doubtless furnish an almost unparalleled tribute to departed worth.

"The funeral itself, as might have been expected from these unusual preliminaries, was an extraordinary scene. The entire city suspended business, in order to witness or to take part in it.

A simplicity, in harmony alike with the practice of the Society of Friends, and with the habits and character of the departed, marked all the arrangements. As was fitting in such a case, there was no parade, no hired sorrow, no needless *insignia* of grief. As the procession moved on towards the city, it was met by a gradually increasing number of the inhabitants, who had issued forth in a continuous stream to pay their last tribute to the memory of Joseph John Gurney. Silently and sadly they stood while the hearse passed slowly by; and many a tearful countenance, among the crowd, bore witness to their sympathy with the surviving relatives, and their reverential attachment to the dead. All, however, appeared to be impressed with the solemnity of the occasion, and with the desire to preserve a becoming order.

"At St. Giles' gate, a body of Sunday School teachers, to the number of about two hundred, joined the procession, already greatly swollen by numbers; and which, continually growing as it went along, slowly passed on to the burying-ground attached to the Friends' Meeting-house in the Gildencroft. At about half-past eleven the hearse arrived at the narrow gateway leading to the burying-ground, from whence the coffin was borne to the grave by six members of the Society of Friends, followed by the mourners.

"After the procession had surrounded the grave, a profound silence ensued, according to the simple but solemnly appropriate practice of the 'Friends.' This was, at length, broken by a brief reference to the 55th, 56th and 57th verses of the 15th chapter of the 1st of Corinthians. 'O death, where is thy sting? O grave, where is thy victory? The sting of death is sin; and the strength of sin is the law. But thanks be to God which giveth us the victory, through our Lord Jesus Christ!' Another pause took place, followed by another address. The coffin was then lowered. It was an impressive and affecting moment. The circle of mourning relatives, the surrounding crowd of spectators—scarcely less moved or less attached to the deceased—persons of all ranks, of all ages, of all communions, magistrates and artizans, clergymen and dissenting ministers, Churchmen, Independents, Baptists, Methodists, and Friends—in short, representatives of the whole population of Norwich, now took their last farewell of Joseph John Gurney; slowly turning their footsteps towards the meeting-house, where a meeting for religious worship was to be held. The occasion was deeply impressive, and, pervaded as it was throughout by the spirit of pure Evangelical Catholic Christianity, formed an appropriate conclusion to the funeral of such a man.

"Thus terminated the proceedings of a day when the simple obsequies of a private individual were converted by the whole body of his fellow citizens into a memorial of his exalted virtues, and of their irreparable loss."*

So was he loved and honored even in death. It were easy to multiply the proofs of the deep and lasting impression which he had made upon those who fell within the range of his influence. But such an attempt must at best very inadequately disclose that which can only be fully discovered when the secrets of all hearts are made manifest. It will be more instructive, in connexion with the marked and impressive testimony thus borne by sorrowing multitudes, to a life long devoted to the services of pure and undefiled religion, to recur once more, in conclusion, to that humble view of himself, that true and deep sense of his own nothingness and entire dependence upon God, which had given brightness and

*From the Norfolk News of the 16th of the 1st mo. [January,] 1847.

maturity to his character, and in which lay the secret of his strength and of his joy.

"From me, most assuredly," are his emphatic words, in the short preface to his Autobiography, "all boasting is excluded. If it has been given me to partake of some poignant sorrows, they were no more than I deserved; if ten thousand pleasures and enjoyments have been poured into my lap, they have been bestowed of the pure bounty of God; if a measure of intellectual activity and power has fallen to my lot, it is his gift alone, a gift very inadequately used for a purpose of his glory; and, above all, if I have had the happiness of knowing and loving the Saviour, and of serving him at the cost of much that I have held dear, it is not of myself, but *all* of GRACE. All of grace most assuredly it is, that I have not fallen a prey to the deceiver and accuser of man; and that, while the Lord has condescended to employ me in his service, I have been permitted to entertain the blessed hope of a glorious immortality, where sin and sorrow are known no more."

MARTYRS OF NEW ENGLAND.

It is an historical fact, too well known to require repetition, that, about two centuries ago, four Friends suffered martyrdom at Boston, in New England.

We do not find that they were charged with any crime, but they were condemned and executed, ostensibly, because they returned into that jurisdiction, after being banished on pain of death; that banishment itself being founded upon no accusation except their religious profession.

The apprehensions of duty, by which they were actuated, and the manner in which their minds were sustained under the prospect of their impending fate, are strongly and instructively exhibited in the declarations sent forth by the first three sufferers, a short time before their execution.

These communications are introduced into the Review, not with the intention of reviving the remembrance of transactions now universally condemned, but, to present to our readers, and particularly, to the youthful class, an evidence of the serenity and confidence, with which these victims of religious intolerance triumphed over the malice of their enemies.

A copy of William Robinson's paper, offered to the court, before he was sentenced to death, concerning their coming into those parts, for which they were put to death; which was denied by the governor to be read.

'On the 8th day of the Eighth month, 1659, in the after part of the day, in travelling betwixt Newport in Rhode Island and Daniel Gould's house, with my dear brother Christopher Holder, the Word of the Lord came expressly to me, which did immediately fill me with life and power, and heavenly love, by which he constrained me, and commanded me to pass to the town of Boston, my life to lay down in his will, for the accomplishing of his service that he had there to perform at the day appointed. To which heavenly voice I presently yielded obedience, not questioning the Lord how he would bring the thing to pass, being I was a child, and obedience was demanded of me by the Lord, who filled me with living strength and power from his heavenly presence, which at that time did mightily overshadow me, and my life at that time did say amen to what the Lord required of me, and had commanded me to do, and willingly I was given up from that time to this day, the will of the Lord to do and perform, whatever became of my body.

'For the Lord had said unto me, My soul shall live in everlasting peace, and my life shall enter into rest, for being obedient to the God of my life. I being a child, durst not question the Lord in the least, but rather willing to lay down my life than to bring dishonor to the Lord. And as the Lord made me willing, dealing gently and kindly with me, as a tender father by a faithful child whom he tenderly loves, so the Lord did deal with me, in ministering his life unto me, which gave and gives me strength to perform what the Lord required of me. And still as I did and do stand in need, he ministered and ministereth more strength and virtue, and heavenly power and wisdom whereby I was and am made strong in God, not fearing what man shall be suffered to do unto me, being filled with heavenly courage, which is meekness and innocence, for the cause is the Lord's that we go in, and the battle is the Lord's; and thus saith the Lord of Hosts, the mighty and the terrible God, "Not by strength nor by might, nor by power of man, but by my Spirit," saith the Lord of Hosts. "I will perform what my mouth hath spoken, through my servants, whom I have chosen; mine elect, in whom my soul delighteth."

'Friends, the God of my life, and the God of the whole earth, did lay this thing upon me for which I now suffer bonds near unto death. He, by his Almighty power, and everlasting love, constrained me, and laid this thing upon me, and truly I could not deny the Lord, much less resist the Holy One of Israel. Therefore all who are ignorant of the motion of the Lord in the inward parts, be not hasty in judging in this matter, lest ye speak evil of the thing ye know not. Of a truth, the Lord God of heaven and earth commanded me by his spirit, and spake unto me by his Son, whom he hath made

heir of all things, and in his life I live, and in it I shall depart this earthly tabernacle, if unmerciful men be suffered to take it from me.

'Herein I rejoice, that the Lord is with me, the Ancient of Days, the Life of the suffering Seed, for which I am freely given up, and singly do I stand in the will of God; for me to live is Christ, and to die is gain. Truly I have great desire and will herein, knowing that the Lord is with me, whatever ignorant men shall be able to say against me; for the witness of the spirit I have received, and the presence of the Lord and his heavenly life accompany me, so that I can say in truth, and from an upright heart, Blessed be the Lord God of my life, who hath counted me worthy, and hath called me hereunto, to bear my testimony against ungodly and unrighteous men, who seek to take away the life of the righteous without a cause; as the rulers of Massachusetts Bay do intend, if the Lord stop them not from their intent.

'Oh! hear ye rulers, and give ear and listen, all ye that have any hand herein to put the innocent to death, for in the name, and fear, and dread of the Lord God, I here declare the cause of my staying here amongst you, and continuing in the jurisdiction after there was a sentence of banishment upon pain of death, as ye said, pronounced against me without a just cause; as ye all know that we that were b nished committed nothing worthy of banishment, nor of any punishment, much less banishment upon pain of death. And now, ye rulers, ye do intend to put me to death, and my companion, unto whom the word of the Lord came, saying, Go to Boston with thy brother William Robinson. Unto which command he was obedient, who had said unto him, he had a great work for him to do.

'This thing is now seen, and the Lord is now doing it; and it is in obedience to the Lord, the God of the whole earth, that we continued amongst you, and that we came to the town of Boston again, in obedience to the Lord, the Creator of heaven and earth, in whose hand your breath is. Will ye put us to death for obeying the Lord, the God of the whole earth? Well, if ye do this act, and put us to death, know this, and be it known unto you all, ye rulers and people within this jurisdiction, that whosoever hath an hand therein will be guilty of innocent blood. Not only upon yourselves will ye bring innocent blood, but upon the town, and the inhabitants thereof, and everywhere within this jurisdiction, that had the least hand therein. Therefore be instructed, ye rulers of this land, and take warning betimes, and learn wisdom, before it be hid from your eyes.

'Written in the common jail the 19th of the Eighth month, 1659, in Boston, by one who feareth the Lord, who is by ignorant people called a Quaker, and unto such am I only known by the name of William Robinson, yet a new name have I received, which such know not.'

A copy of Marmaduke Stevenson's paper of his call to the work and service of the Lord, given forth by him a little before he was put to death, and after he had received his sentence.

'In the beginning of the year 1655, I was at the plough in the east parts of Yorkshire, in old England, near the place where my outward being was. And as I walked after the plough, I was filled with the love and presence of the living God, which did ravish my heart when I felt it; for it did increase and abound in me like a living stream, so did the life and love of God run through me like a precious ointment giving a pleasant smell which made me to stand still. As I stood a little still, with my heart and mind stayed upon the Lord, the word of the Lord came to me in a still small voice, which I did hear perfectly, saying to me, in the secret of my heart and conscience, I have ordained thee a prophet unto the nations. At the hearing of the word of the Lord I was put to a stand, seeing that I was but a child for such a weighty matter.

So, at the time appointed, Barbadoes was set before me, unto which I was required of the Lord to go, and leave my dear and loving wife, and tender children; for the Lord said unto me, immediately by his Spirit, that he would be as an husband to my wife, and as a father to my children, and they should not want in my absence, for he would provide for them when I was gone. I believed the Lord would perform what he had spoken, because I was made willing to give up myself to his work and service, to leave all and follow him, whose presence and life is with me, where I rest in peace and quietness of spirit, with my dear brother, under the shadow of His wings, who hath made us willing to lay down our lives for his name's sake; if unmerciful men be suffered to take them from us; and if they do, we know we shall have peace and rest with the Lord for ever in his holy habitation, when they shall have torment night and day.

'In obedience to the living God, I made preparation to pass to Barbadoes in the Fourth month, 1658. After some time that I had been on the said island in the service of God, I heard that New England had made a law to put the servants of the living God to death, if they returned after they were sentenced away, which did come near me at that time; and as I considered the thing, and pondered it in my heart, immediately came the word of the Lord to me, saying, 'Thou knowest not but thou mayest go thither.' I kept this word in my heart, and did not declare it unto any until the time appointed. So after that, a vessel was got ready for Rhode Island, which I passed in.

'After a little time that I had been there, visiting the seed which the Lord had blessed, the word of the Lord came to me, saying, 'Go to Boston with thy brother William Robinson;'

and at his command I was obedient, and gave up to his will, that so his work and service may be accomplished: for he had said unto me, that he had a great work for me to do, which is now come to pass. For yielding obedience to, and for obeying the voice and command of the Everlasting God, which created heaven and earth, and the fountains of waters, do I, with my dear brother, suffer outward bonds, near unto death. And this is given forth to be upon record, that all people may know who hear it, that we came not in our own wills, but in the will of God.

'Given forth by me who am known to men by the name of Marmaduke Stevenson; but have a new name given me, which the world knows not of, written in the Book of Life.'

Written in Boston Prison, in the Eighth Month, 1659.

Mary Dyer, after being led to the place of execution, with William Robinson and Marmaduke Stevenson, was there reprieved at the intercession of her son, and afterwards left the jurisdiction.

The following letter was addressed to the Court on the day after her reprieve.

'The 28th of the Eighth month, 1659.

'Once more to the general court assembled in Boston, speaks Mary Dyer, even as before. My life is not accepted, neither availeth me, in comparison of the lives and liberty of the truth and servants of the living God, for which, in the bowels of love and meekness I sought you; yet, nevertheless, with wicked hands have you put two of them to death, which makes me to feel, that the mercies of the wicked are cruelty. I rather choose to die than to live, as from you, as guilty of their innocent blood.

'Therefore, seeing my request is hindered, I leave you to the righteous Judge and searcher of all hearts, who with the pure measure of light he hath given every man to profit withal, will in his due time let you see whose servants you are, and of whom you have taken counsel, which I desire you to search into. But all his counsel hath been slighted, and you would none of his reproofs. Read your portion; for verily the night cometh on apace, wherein no man can work, in which you shall assuredly fall to your own master. In obedience to the Lord, whom I serve with my spirit, and in pity to your souls, which you neither know nor pity, I can do no less than once more to warn you to put away the evil of your doings, and kiss the Son, the light in you, before his wrath be kindled in you. For where it is, nothing without you can help or deliver you out of his hand at all, and if these things be not so, then say, there hath been no prophet from the Lord amongst you: though we be nothing, yet it is his pleasure, by things that are not, to bring to nought things that are.

'When I heard your last order read, it was a disturbance to me, that was so freely offering up my life to him that gave it to me, and sent me hither so to do. This obedience being his own work, he gloriously accompanied with his presence, and peace, and love in me, in which I rested from my labor, till by your order and the people I was so far disturbed, that I could not retain any more of the words thereof, than that I should return to prison and there remain forty and eight hours, to which I submitted, finding nothing from the Lord to the contrary, that I may know what his pleasure and counsel is concerning me, on whom I wait therefor; for he is my life, and length of my days; and as I said before, I came at his command, and go at his command. MARY DYER.'

She afterwards, under an impression of religious duty, returned to Boston, where she was soon arrested and finally executed, as her companions had been.

The following letter was sent to the rulers of Boston, after she had received sentence of death.

'To the General Court in Boston.

'Whereas I am by many charged with guiltiness of my own blood: if you mean in my coming to Boston, I am therein clear, and justified by the Lord, in whose will I came, who will require my blood of you be sure, who have made a law to take away the lives of the innocent servants of God, if they come among you, who are called by you cursed Quakers; although I say, and am a living witness for them and the Lord, that he hath blessed them, and sent them unto you. Therefore be found not fighters against God, but let my counsel and request be accepted with you, to repeal all such laws, that the truth and servants of the Lord may have free passage amongst you, and you be kept from shedding innocent blood, which I know there are many among you would not do, if they knew it so to be. Nor can the enemy, that stirreth you up thus to destroy this holy seed, in any measure countervail the great damage that you will by thus doing procure.

'Therefore, seeing that the Lord hath not hid it from me, it lieth upon me, in love to your souls, thus to persuade you. I have no self-ends, the Lord knoweth, for if my life were freely granted by you, it would not avail me, nor could I expect it of you, so long as I should daily hear or see the sufferings of these people, my dear brethren, with whom my life is bound up, as I have done these two years; and now it is like to increase even unto death, for no evil doing, but coming among you. Were ever the like laws heard of among a people that profess Christ come in the flesh? Have such no other weapons but such laws to fight with against spiritual wickedness, as you call it? Woe is me for you! Of whom take you counsel? Search

with the light of Christ in you, and it will show you of whom, as it hath done me, and many more, who have been disobedient and deceived, as now you are. As you come into this light, and obey what is made manifest to you therein, you will not repent that you were kept from shedding blood, though by a woman.

'It is not mine own life I seek (for I choose rather to suffer with the people of God, than to enjoy the pleasures of Egypt), but the life of the seed, which I know the Lord hath blessed; and therefore the enemy thus vehemently seeks to destroy the life thereof, as in all ages he ever did. Oh! hearken not unto him I beseech you, for the seed's sake, which is one in all, and is dear in the sight of God, which they that touch, touch the apple of his eye, and cannot escape his wrath; whereof I having felt, cannot but persuade all men that I have to do withal; especially you, who name the name of Christ, to depart from such iniquity as shedding blood, even of the saints of the Most High.

'Let my request have as much acceptance with you, if you be Christians, as Esther's had with Ahasuerus, whose relation is short of that which is between Christians, and my request is the same that her's was; and he said not that he had made a law, and it would be dishonorable for him to revoke it; but when he understood that these people were so prized by her (as in truth these are to me) you may see what he did for her. Therefore I leave these with you, appealing to the faithful and true witness of God, which is one in all consciences, before whom we must all appear, with whom I shall eternally rest, in everlasting joy and peace, whether you will hear or forbear: with him is my reward, with whom to live is my joy, and to die is my gain, though I had not had your forty-eight hours' warning, for the preparation to the death of Mary Dyer.

'And know this also, that if through the enmity, you shall declare yourself worse than Ahasuerus, and confirm your law, though it be but the taking away the life of one of us, that the Lord will overthrow both your law and you by his righteous judgments and plagues poured justly upon you, who now, whilst you are warned thereof, and tenderly sought unto, may avoid the one by removing the other.

'If you neither hear nor obey the Lord nor his servants, yet will he send more of his servants among you, so that your ends shall be frustrated, that think to restrain them you call cursed Quakers, from coming among you, by any thing that you can do to them. Yea, verily, he hath a seed here among you, from whom we have suffered all this while, and yet suffer, whom the Lord of the harvest will send forth more laborers to gather out of the mouths of the devourers of all sorts, into his fold, where he will lead them into fresh pastures, even the paths of righteousness, for his name's sake. Oh! let none of you put this day far from you, which verily, in the light of the Lord, I see approaching, even to many in and about Boston, which is the bitterest and darkest professing place, and so to continue so long as you have done, that ever I heard of. Let the time past therefore suffice for such a profession as brings forth such fruits as these laws are.

In love and in the spirit of meekness, I again beseech you, for I have no enmity to the persons of any; but you shall know that God will not be mocked, but what you sow, that shall you reap from him, that will render to every one according to the deeds done in the body, whether good or evil; even so be it, saith Mary Dyer.'

PARTICULAR PROVIDENCES.

"For the full development of the moral instincts of our nature, one may lead a life by much too quiet and secure; a sprinkling in one's lot of sudden perils and hair-breadth escapes, is I am convinced more wholesome, if positive superstition be avoided, than a total absence of danger. For my own part, though I have, I trust, ever believed in the doctrine of a particular Providence, it has always been some narrow escape that has given me my best evidences of the vitality and strength of the belief within. It has ever been the touch of danger that has rendered it strongly emotional. On one occasion, when stooping forward to examine an opening fissure in a rock-front, at which I was engaged in quarrying, a stone detached from above by a sudden gust of wind brushed so closely past my head as to beat down the projecting front of my bonnet, and then dented into a deep hollow the sward at my feet. There was nothing that was not perfectly natural in the occurrence, but the gush of acknowledgment that burst spontaneously from my heart would have set at nought the skepticism, which would have held that there was no providence in it. On another occasion I paused for some time when examining a cave of the old coast line, directly under its low-browed roof of old red conglomerate, as little aware of the presence of danger as if I had been standing under the dome of St. Paul's; but when I next passed that way, the roof had fallen, and a mass huge enough to have given me at once death and burial cumbered the spot which I had occupied. On yet another occasion I clambered a few yards down a precipice, to examine some crab-apple trees, which, springing from a turret-like projection of the rock, far from gardens or nurseries, had every mark of being indigenous; and then climbing up among the branches I shook them in a manner that must have exerted no small leverage power on the outjet beneath, to possess myself of some of the fruit as the native apples of Scotland. On my descent I marked, without much thinking of the matter, an appa-

rently recent crack running between the outjet and the body of the precipice. I found, however, cause enough to think of it on my return scarce a month after; for then both outjet and trees lay broken and fractured on the beach more than a hundred feet below. With such momentum had even the slimmer twigs been dashed against the sea-pebbles, that they stuck out from under more than a hundred tons of fallen rock divested of the bark on the under sides, as if peeled by the hand. And what I felt on these occasions was I believe not more in accordance with the nature of man as an instinct of the moral faculty, than in agreement with that provision of the Divine Government, under which a sparrow falleth not without permission. There perhaps never was a time in which the doctrine of a particular Providence was more questioned and doubted than in the present; and yet the skepticism which obtains regarding it, seems to be very much a skepticism of effort, conjured up by toiling intellects, in a quiet age and among the easy classes; while the belief which partially and for a time it overshadows, lies safely entrenched all the while amid the fastnesses of the unalterable nature of man. When danger comes to touch it, it will spring up in its old proportions; nay, so indigenous is it to the human heart, that if it will not take its cultivated form as a belief in Providence, it will to a certainty take to its wild form as a belief in Fate or Destiny. Of a doctrine so fundamentally important that there can be no religion without it, God himself seems to have taken care when he moulded the human heart. —*My Schools and Schoolmasters.*

FRIENDS' REVIEW.

PHILADELPHIA, EIGHTH MONTH 25, 1855.

With the present number, we close our selections from the memoirs of Joseph John Gurney, which have been continued through a large part of the present volume.

Some reasons for making these extended selections were given in an editorial when they were commenced.

The unusually interesting matter which these volumes contain, and the reasonable apprehension that the work at large has obtained, and will continue to obtain, among our subscribers, a very limited circulation, have appeared to the editor to demand the introduction of these copious extracts into the columns of the Review.

To any one who has carefully and candidly examined these memoirs, it must be obvious, that while the education of Joseph John Gurney, and the circumstances by which he was surrounded during the early period of his life, had a tendency to lead him to the adoption of the habits, the language and the appearance of fashionable life, unmistakeable evidence may be discovered, even in that period of his day, of a sincerity of intention and a firmness of purpose, which marked him for a man of no ordinary character. His adoption of the sentiments, the language and manners of Friends, was evidently the fruit of conviction, and not of imitation. The record preserved of the change which was effected in his opinions and practices, comes to us through the medium, either of letters written in the confidence of private friendship, or in memoranda written at the time, and neither expected nor intended to be exposed to public view,—if, indeed, the idea of ultimate publicity was ever embraced,—until the solemn period should arrive when the censure or applause of his friends or of the world, would be, to the writer, equally unimportant. To deny to testimony of this character the credit of sincerity, would be to reject the strongest evidence of it, which the nature of the case can afford.

It is possible, that his early associations and habits of thought, may have sometimes led to modes of expression, particularly in his writings, a little different from what he might have used if he had received, what may be termed, a strictly Quaker education. It would, however, be futile to deny, that he believed himself to be an entire convert to the doctrines and principles which the Society of Friends have always maintained, and that his labors, both in the ministry and with his pen, were assiduously directed to the promulgation, the defence and the elucidation of those doctrines and principles.

Of his sincerity, there can be no reasonable doubt. Of the ability and success with which he accomplished, what certainly constituted a large portion of the business of his life, the readers of his numerous writings, will, of course, judge for themselves. On one point, there can scarcely be a difference of opinion; that the practical fruits of his religion were clearly such as the apostle describes as the characteristics of pure and undefiled religion; an unspotted life, and an ardent and active zeal to relieve or to mitigate the sufferings of the distressed.

It is greatly to be desired that those who criticise the life or the writings of Joseph John

Gurney, may labor to imbibe the spirit of piety and benevolence by which he was so conspicuously marked, rather than to extract, from real or imputed inadvertencies of expression, matter for grave condemnation.

Case of Passmore Williamson.—This young man continued in prison when our paper was sent to press, on a charge evidently destitute of legal foundation.

Soon after his commitment, an application was made to Judge Lewis, of the Supreme Court of Pennsylvania, for a writ of habeas corpus, in order to bring before the tribunals of the State, the validity of his imprisonment.

This writ was denied by Judge Lewis for reasons, which, if satisfactory to himself, were neither satisfactory nor convincing to the friends of the prisoner. An application was subsequently made to the Judges of the Supreme Court of Pennsylvania in Banc for a habeas corpus, designed to bring the prisoner before them, and to examine the cause and the legality of his incarceration.

This Court, instead of granting the writ as a preliminary measure, and then, upon its return, hearing the reasons which might be assigned for or against his detention in prison, subjected his counsel to the necessity of arguing the cause previously to granting or refusing it. The Court being in session at Bedford, Charles Gilpin and Wm. M. Meredith appeared on the 16th inst., as counsel for the prisoner, and entered into an extended and powerful argument in favor of their client.

The Court, however, after some consultation, adjourned to the 1st of 10th mo. next, without announcing the conclusion either to grant or deny the petition of the prisoner. The adjournment, it may be observed, does not necessarily imply that the judgment of the Court, in relation to the writ in question, will be so long suspended.

As this case involves a very serious question in regard to the rights, not only of the prisoner and his family, but also to those of all the people of the non-slaveholding States, it is the design of the editor to furnish his readers, in the opening numbers of the ninth volume, if not at an earlier date, with the arguments of counsel, either in extenso, or in a copious synopsis, on this interesting case.

A third essay by J. J. L. on the Habeas Corpus case—United States *vs.* Passmore Williamson, will appear next week.

Died,—Near Philadelphia, on the 20th inst., in the 21st year of his age, Samuel R. Valentine, son of the late Benjamin E. and Elizabeth R. Valentine.

——, Suddenly, on the 1st inst., at the residence of Washington Hadley, near Annapolis, Parke Co., Ind., where she was attending Western Manual Labor School, Lucinda B. Mills, in the 18th year of her age—a member of Vermillion Monthly Meeting, Illinois.

——, On the 2d inst., of disease of the heart, William Willis, a worthy elder of Westbury and Jericho Monthly Meeting.

Religiously concerned from his youth, he was remarkably diligent in attending meetings for worship and discipline while physical ability continued; never, it is believed, allowing his worldly business to detain him therefrom,—and his reverent silent waiting was truly instructive.

Frequently of latter time, when through bodily infirmity he was deprived of mingling with his friends at their meetings, he has expressed his deep sense of the necessity for us all to gather into a state of quietude and patient waiting, that we might witness more of the uniting influence of Truth, and know our feet more firmly established on the sure Foundation.

As becometh a follower of the just and holy One, the equity and uprightness of his dealings in ordinary life were conspicuous.

——, In New York, on the 26th ultimo, John C. Redmond, in the 75th year of his age.

WESTERN MANUAL LABOR SCHOOL.

The committee having charge of the Western Manual Labor School near Annapolis, Parke county, Indiana, are desirous of engaging a Friend to embark in and conduct the business of a nurseryman in its various branches, on the school premises.

Liberal encouragement will be offered in the way of grounds suited to the business, &c. There is a dwelling house on the premises, which can be had at a reasonable rent, and will be held in reserve for the person engaging in the business.

Application may be made until the 1st of 11th mo. next to

William Pickard,
Eleazar Kersey, or
Washington Hadley.
Annapolis, Ind.

8th mo. 25th., 3t.

HAVERFORD SCHOOL.

The Semi-Annual Examination will commence on Second day, Ninth month 10th, and close on *Fourth day* following.

The Winter Term will open on the 10th of the Tenth month next.

Friends desirous of entering Students should make *early* application to Jonathan Richards, Superintendent, West Haverford P. O., Delaware Co., Pa., or Chas. Yarnall, Secretary of the Board, No. 39 Market St., Philada.

Pamphlets giving all necessary information will be forwarded on application to either of the above named.

Report of the Pennsylvania Hospital for the Insane, Philadelphia, for the year 1854.

In presenting extracts from this Report of an Institution, second to no other in importance, we wish to ask the special attention of our readers to the remarks on the "Deficiency of Provision for the Insane, and the Remedy." We trust the appeal for aid to erect another building will meet a prompt and liberal response, not merely from the wealthy, but from all who have something to spare. We are informed that the Managers consider the amount already subscribed sufficient to warrant the commencement of the proposed building next year, but a large additional sum will be necessary to complete it. Donations are received by the Treasurer, John T. Lewis, No. 135 South Front st., Philadelphia.

PHYSICIAN'S REPORT TO THE BOARD OF MANAGERS.

At the date of the last Report, there were 235 patients in the Institution; since which, 178 have been admitted, and 190 have been discharged or died, leaving 223 under care at the close of the year.

The total number of patients in the Hospital during the year was 413. The highest number at any one time was 239; the lowest was 220; and the average number under treatment during the whole period was 229.

The number of males in the house during the year was 197; and the number of females was 216.

During the entire year, the Institution has been doing all for the insane in our community that its capacity would permit. It has always been full, and frequently much crowded. Anxious to extend its advantages as widely as possible, all suitable applicants have been admitted whenever the state of the house would justify their reception; but during a few months of the summer and autumn, our numbers were so large, and the tendency to sickness in the community generally so great, that, in justice to the patients already with us, we felt compelled to decline a large part of those who applied for admission. During this period, as many as fifty individuals laboring under mental diseases, and in every way proper cases for care and treatment in such an institution, and who would have been glad to have availed themselves of our accommodations, were compelled to look elsewhere for relief.

The general health of the inmates of the Institution has been remarkably good. There has been little acute disease of any kind—except of the brain—and no tendency to any of the summer or autumnal epidemics which prevailed in many parts of the country.

Of the patients discharged during the year 1854, were

Cured	98
Much improved . .	32
Improved . . .	19
Stationary . . .	15
Died	26
Total	190

Premature Removals.—As usual, there have been a few patients removed prematurely; so soon after their admission as to give no opportunity to know whether the treatment proposed was likely to prove in any way advantageous. The good sense of the community, however, seems each year to lead to a fuller conviction of the folly of placing patients in a hospital for the insane, and then, from some whim of their own, or to gratify the wishes of some indiscreet friend, to remove them to their homes before it was possible to discover whether they were likely to be benefited by the discipline and treatment of the Institution. Such cases rarely fail to return sooner or later, or to be taken to other hospitals; but it too often happens, only after the best period for treatment has passed, or some startling event has occurred, which seemed to leave no alternative but to secure the protection of some well-conducted public institution.

In addition to the loss generally sustained by the patients from these premature removals, there are other results that ought not to be overlooked or forgotten when stating the objections to such a course. Uncured patients—especially if they have entered an institution against their will—are pretty sure on leaving it, after a short residence, to carry with them some feeling of resentment towards those who had counselled their confinement, or exercised any control over their wishes and proceedings. The morbid condition of their minds too often causes them to interpret erroneously what has passed under their observation, even if there is not a wilful perversion of the truth. They frequently leave with a sense of having been greatly wronged; and it occasionally happens, that their earnest and positive declarations of what they seem to believe true, impose upon well-meaning friends, who have no opportunity of knowing the actual circumstances of their cases. In my experience, patients who are thoroughly cured rarely leave an institution with other than the most kindly feelings towards it, and with a disposition to cultivate the most friendly relations with those who have been engaged in their cure; while those who are removed prematurely, or taken away with their minds only partially restored, very often exhibit sentiments of an entirely different character, and which, singularly enough, sometimes appear to continue, or else are assumed, even after they in other respects seem entirely well.

It is important, when referring to premature

removals, to impress upon the friends of patients that although a limited number of cases do recover after a few weeks' treatment, these are only the exceptions to the general rule, that insanity is mostly of a chronic character—or at least of several months' duration—requires a steady perseveranee in the use of the proper remedies for a long period, and that no case should be considered as having had a fair trial of remedies that has not been at least a year under care in a hospital.

Farm and Garden.—The farm and garden during the past year have shown their usually good results, as appendages to a hospital for the insane. The patients have aided in the various kinds of work, and with one or two exceptions, the crops generally have been good. The importance of a full supply of fresh vegetables, at all times, can hardly be over-estimated in the arrangements of such an institution; and the kind of work supplied in their cultivation is certainly one of the best forms of out-door labor that can be furnished to any patients who may, with propriety, be employed in such occupations.

The *Greenhouse* is still kept up without cost to the Institution. It has indeed, for two or three years past, been made a source of revenue, and has enabled us materially to increase our means of instruction, employment, and amusement for the patients. A few black Hamburg grape-vines, cultivated with the plants, last year enabled us to purchase with the funds received for fruit sold, a neat Germantown wagon, a small sleigh, and a donkey omnibus; and this year the proceeds of the same vines, amounting to $300.20, have been appropriated to the purchase of philosophical apparatus for the illustration of our lectures on scientific subjeets.

Deficiency of Provision for the Insane, and the Remedy.—The general tenor of the preceding pages cannot but be regarded as of a gratifying character. The Hospital has been steadily filled with patients, and has been doing about as much for that portion of the community for whom it is designed, as its present buildings will permit. There is no class among us that have not partaken freely of its advantages. The wealthy have resorted to it, and found accommodations and treatment not to be obtained at any price in a private situation; while those in moderate circumstances, and the indigent, have enjoyed a provision and advantages in no way inferior in comfort or usefulness. The Institution has been spared a record of serious accidents, and is enabled to report a steady increase and advancement in the character and number of its means of usefulness. While a numerous body of its patients have been restored to perfect health, many others, not entirely well, have left us so much relieved as to be able to appreciate the enjoyments of home, and all have been protected from injury, been kindly attended, and surrounded by as many as possible of the comforts, if not the luxuries of life.

There is one statement, however, in the first part of the Report, that deserves a special reference, from its painful import, and from being suggestive of serious reflections to all who are concerned to relieve the afflicted, or are interested in the welfare of the insane. The fact, to which allusion has been made, that during a single year as many as fifty cases of insanity, in a stage and of a form that required prompt treatment of the most judicious kind, were unable to obtain admission into the wards of this institution, it is to be feared tells a sad story of grievous sufferings unrelieved, or mental darkness perpetuated, of family griefs unassuaged, and of a whole community exposed, in a greater or less extent, to the mischievous or dangerous propensities of irresponsible individuals. How great all these may have been, will probably never be fully known to any mortal, for they belong to that kind of sorrow which those who suffer most, often feel the deepest interest and anxiety to conceal from the public eye; and, poignant as may be their distress, they infinitely prefer burying it in their own bosoms, and suffering in silence and retirement, than do anything that might risk an exposure of the frailties and insane acts of those who are rendered doubly dear to them by the extent and character of their afflictions. It is only to those to whom, in the hour of extremity, resort is made for the means of relief, that even an approximation to the real extent and character of these trials and sufferings ever becomes exposed, and they only can fully appreciate the prevalence of a want that might long exist, and yet remain unknown to those who, blessed with health themselves, have had little call to investigate the condition or afflictions of but a limited portion of those around them.

My position in this Institution renders me painfully familiar with the circumstances alluded to, and makes it a duty again to refer to the subject, although treated of at some length in my last annual Report. No other apology can be required—if apology of any kind is needed—for reminding a Christian community of the sufferings of any portion of its members, of its own wants and best interests, or for again calling your attention, and through you, that of the citizens of Pennsylvania, to our present deficiency of accommodations for the insane; to the loss which is daily resulting from this state of things; to the rapidly increasing wants of the future; and, above all, indicating the means by which we have it in our power promptly and thoroughly to remove all these deficiencies, and thereby confer blessings of the highest character on our afflicted fellow-men. It seems to me that the real character of insanity, its prevalence amongst us, the means of preventing its development, or the true principles on which its treatment should be

based, cannot be too often brought to the public notice. The community cannot be too often reminded that this disease pervades all classes of society, spares neither age, sex, nor calling, claims as its victims from one to two in every thousand of the population, and that of the total number of sufferers, at least two-thirds should be under special care and treatment in a well-organized hospital. Nor is it less important that all should know that while insanity, judiciously managed, is, in its early stages, as curable as most other serious maladies, when neglected, it is almost certain to lead to permanent loss of reason, and that, unlike what occurs in other diseases, home is not commonly the place for its relief, but an institution of a costly character, specially prepared for the purpose, surrounded by various means of treatment, not elsewhere accessible, and officered by individuals of proper qualifications, is essential to demonstrate its real curability, or to give the greatest amount of comfort to those who are suffering from it. Nor can our citizens have too often placed before them certain other indisputable facts, in reference to the amount of this malady among us, and our present means of treating it, nor proper appeals be too frequently made to their benevolence and liberality for substantial aid to a project which, once judiciously carried out, is sure in all future time to bring relief of a kind that cannot be valued in dollars and cents, to those whose mental condition appeals with peculiar force to the warmest sympathies of every humane heart. It cannot, I am sure, be too often stated, or too generally known, that our commonwealth, with between 2,500 and 3,000 insane, has hospital accommodations for only 930; that Philadelphia and the adjacent country, with certainly more than 1,200 insane, can properly receive for treatment but 630; that all her institutions are more than rightly filled, and in every year, even now, numerous cases are unable promptly to receive proper treatment; that this steadily growing difficulty can only be relieved by the provision of new buildings, and that this Hospital, having peculiar advantages for carrying out such an object, has devoted to it the seventy acres of land immediately west of its present pleasure-grounds —a site that cannot be surpassed for general adaptation and natural advantages, in a single tract, secured from encroachments by special legislative enactments—and is now engaged in providing the means to erect thereon a new hospital for the insane, with fixtures and arrangements of so superior a kind as, with the present buildings, to put our city, in this respect, far in advance of any other on this continent, and to give to those who are mentally diseased advantages nowhere surpassed.

It can hardly be amiss either to say to such a community as ours, distinguished alike for its benevolence and liberality, and whose present hospital accommodations—extensive and excellent as they are—have sprung mainly from the efforts of private citizens, that on their contributions reliance is placed for the execution of this great work; that $250,000 will furnish all that is desired; and that as soon as $150,000 are subscribed, the buildings will be commenced; or, to remind those who aid in securing its prompt accomplishment, how much they are doing for their fellow-citizens, if not for their own immediate friends and neighbors. If the new Institution accomplishes—as there is no reason to doubt that it will—what the present hospital has been doing for several years, those who contribute to this work may feel the fullest assurance that, in proportion to the amount of their contributions, they will share in the satisfaction of knowing that in every year of its existence they have secured to at least 400 insane persons a participation in the enjoyment of all the comforts of a pleasant residence, protection from exposure, and the most favorable circumstances to secure an improved mental condition, or to promote their complete recovery; that of all these, it may reasonably be expected, that from eighty to one hundred will annually be restored to reason and to usefulness in society, and that many others will be greatly improved, while the whole community will be protected from the dangerous acts of many irresponsible men. They may know, too, that they have, in the same proportion, aided in securing, at all times, to between thirty and forty indigent patients—who otherwise must have been without relief—the best treatment, and everything desirable for their mental condition, without charge of any kind; to sixty or seventy others, in moderate circumstances, the opportunity to be placed under as favorable auspices as could be desired, at a rate of board considerably below the actual cost of their support, while even the most wealthy are at the same time enabled to avail themselves of advantages which, very often, no amount of money could have furnished in a private family. Nor should it be forgotten, in the estimate of the return which every dollar thus invested is sure to yield in all future time, without regard to the rise or fall of stocks, that the annual benefits are not alone to the four hundred afflicted fellow-beings who are to be residents of the Hospital, but almost as much to as many families in addition; for frequently the care of an insane person in his own house causes an amount of anxiety, suffering, and injury to others, that cannot easily be realized by those who have not examined the subject. How the same amount of money can in any other way be made to produce as noble results, or secure more enduring good, it is difficult to conceive.

A scheme of benevolence, promising such beneficent results as these, of whose urgent necessity, expediency, and utility, there can be no doubt, and against which no reasonable objection can be urged, may well claim from our fellow-

citizens an unusual degree of sympathy and support. It is no doubtful project—no visionary experiment to test novel views or principles; but from the very day the new Hospital is opened, its usefulness will begin, and continue as long as the structure and mental disease exist.

The promptness and liberality with which a number of our best citizens came forward and subscribed to the work upon the first announcement of the project, and the deep interest ever since manifested in its early prosecution by many of the most distinguished and prudent men in our community, may be regarded as some evidence of the state of feeling in reference to it with all who have thought seriously on the subject, and which—although temporary circumstances may retard the assistance that will hereafter be cheerfully rendered in some quarters—will, I trust, before any long period, secure its complete and triumphant accomplishment. Once commenced, the work will not be allowed to languish or stop short till finished. The length of time required to complete such a structure renders it exceedingly desirable that the subscriptions necessary to secure the beginning of the building should be obtained at as early a day as possible, and makes prompt aid of special importance.

Receipts and Expenditures.—The actual receipts from the board of patients, and other sources, was $2,322 80 less than the expenditures; owing mainly, however, to the less prompt payment than usual of the last quarter's accounts. The actual earnings of the Institution during 1854 have equalled all its expenses, notwithstanding the very great increase in the cost of various kinds of provisions and fuel, even over that of the previous year.

The average cost of each patient has been thirty-two cents per week more than last year. The average number of free patients during the whole period was 36; and the amount expended in the year on that class was $8,924 76. The number received at rates below the actual cost of their support, in addition to those just noticed, was 60.

The period embraced in the present Report completes the fourteenth year that this Institution has been in operation and under my care, and no one else can feel more sensibly than I do the abundant cause there is for thankfulness and gratitude to an over-seeing Providence for all his mercies and protection during that period. May it ever be equally blessed, and enjoy the active interest and cordial sympathy of the enlightened community in which it is located, and which has so deep an interest in its prosperity and efficiency!

THOMAS S. KIRKBRIDE.

Pennsylvania Hospital for the Insane,
1 mo. 1st, 1855.

LEGAL TENURE OF SLAVERY.

A writer in the National Era, Wm. Goodell, has produced a series of essays under the caption which stands at the head of this article, proving, in a manner which sets refutation at defiance, that the slavery which stamps such an odious character on our age and nation, has no legal existence whatever. One of these essays, which appeared in number 442 of the Era, contains an argument relative to the Constitutional provision, in regard to the delivery of fugitives from labor, which we copy for the information of our readers. He quotes the following legal authorities.:

"Where rights are infringed, where fundamental principles are overthrown, where the general system of laws is departed from, the legislative intention must be expressed with *irresistible clearness*, to induce a court of justice to suppose a design to effect such objects."—*United States Supreme Court.*

"The rehearsal or *preamble* of the statute is a good mean to find out the meaning of the statute, and, as it were, a key to the opening the understanding thereof."—*Coke, Lyttleton.*

"The intention of the Legislature is to be deduced from the title, and the whole and every part of the statute taken and compared together."—*Kent, vol.* 1, *Lecture* 20; *Rules for Interpretation of Statutes.*

Fugitives from Service.

"No person held to service or labor in one State, under the laws thereof, escaping to another, shall, in consequence of any law or regulation therein, be discharged from such service or labor, but shall be delivered up on claim of the party to whom such service or labor may be due."—*Art.* 4, *Sec.* 2, *Clause* 3.

By the rule of "strict construction," this cannot apply to slaves. It does not describe them, nor their condition. It relates to "persons." But slaves are held as *things*, not as *persons*. Nothing can be "due" from slaves, for they "can make no contract." Slaves are not held to service and labor, according to the slave code. They are only held as "chattels." They are not held "*under the laws*" of the States, for there are no State laws enslaving them, or holding them to service. This was understood by Senator Mason, of Virginia, when he objected to Mr. Dayton's proposed amendment to the Fugitive Slave Bill, providing for a jury trial. This, in fact, he affirmed:

"A trial by jury," said Mr. Mason, "necessarily carries with it a TRIAL OF THE WHOLE RIGHT, AND A TRIAL OF THE RIGHT TO SERVICE will be gone into, according to the forms of the Court, *in determining upon any other fact.*"

And why should not this be done? The clause of the Constitution under which it is pre-

tended the Congress has power to enact such statutes, says explicitly that the "persons" to be "delivered up" must be such as are held to labor in a *State*, "*under the laws thereof.*" Let us hear Mr. Mason further:

"Then, again, it is proposed, as a part of the proof to be adduced at the hearing, after the fugitive has been recaptured, that evidence shall be produced by the claimant that *Slavery is established in the State from which the fugitive has absconded.* Now, this very thing, in a recent case in the city of New York, was required by one of the judges of that State, which case attracted the attention of the authorities of Maryland, and against which they protested," &c. "In that case, the State Judge went so far as to say that the only mode of proving it was by a reference to the statute book. Such proof is required by the Senator's amendment; and if he means, by this, *that proof shall be brought that Slavery is established by* EXISTING LAWS, *it is impossible to comply with the requisition*, FOR NONE SUCH CAN BE PRODUCED, I apprehend, IN ANY OF THE SLAVE STATES. I am not aware that there *is a single State in which the institution is established by* POSITIVE LAW. On a former occasion, and on a different topic, it was my duty to attempt to show the Senate that no such law was necessary for its establishment. CERTAINLY NONE COULD BE FOUND, and none was required in any of the States of the Union."—[*Copied from the Washington Union.*]

We have here the direct and explicit admission—nay, rather, the earnest declaration—of Mr. Mason, that slaves are NOT "held to service and labor under the laws" of any of the slave States. And this is tantamount to an admission and declaration that this clause of the Constitution does not and cannot apply to slaves; and consequently that it contains no "compromise" whatever on the subject of Slavery. It was equivalent to a confession that the bill he was urging upon the Senate was without any foundation or authority in the clause before us—the only one ever adduced in its support.

The statement of Mr. Mason furthermore confirms, in particular, the remark I made near the beginning of this letter, (and had illustrated in a former one,) that the privilege of the writ of *habeas corpus*, secured in the Constitution, is a provision adequate to secure "the liberation of all slaves." That writ secures a trial by jury; and a jury trial, says Mr. Mason, requires that evidence be produced that "Slavery is established in the State from whence the fugitive has absconded"—and "none such can be produced." The fugitive, of course, would have to be set free; and, *therefore*, the jury trial, and the legal scrutiny before the Courts, must not be permitted!

I have another witness to bring upon the stand. I will prove by Mr. Madison, who was a member of the Federal Convention, that this clause cannot apply to fugitive slaves, but only to free persons. The use of the word "*service*," instead of "*servitude*," shows this, for the Convention itself had thus defined their own understanding and use of the two words:

"*Art.* 1, *Sec.* 2. On motion of Mr. Randolph, the word "*servitude*" was struck out, and the word "*service*" unanimously inserted—the former being thought to express the *condition of slaves*, and the latter the *obligations of free persons.*"—*Madison Papers, vol.* 3, *p.* 1,569.

So that, if *slaves* had been intended in the clause before us, the word "*servitude*" would have been used, instead of "*service.*" As it now stands, ("no person held to *service* or labor,") it can only apply to "the obligations of free persons," such as apprentices, free laborers, contractors, and persons owing debts which they had agreed to pay in labor. "Service and labor" would be "due" from such. And they would be "held to service and labor under the laws of the State."

Another historical fact decides the question of "intentions." Not one of the original plans of a Constitution mentioned the return of fugitive slaves; nor was it mentioned until within twenty days before the close of the Convention. The clause, when its insertion was first moved, contained the word "*slave*" and was strenuously opposed on that account. The next day it was offered again, with the offensive word struck out, and, in its present form "it was adopted immediately, and without debate, and unanimously!"—proof positive that the Convention *refused* to insert a clause for the rendition of fugitive slaves! And no one who knows the Anti-Slavery sentiment of that period, believes that a Constitution with such a provision could have been adopted by the people.

The real occasion of the clause, as it stands, is readily explained. The Convention was sitting in Philadelphia, where large numbers of immigrants, especially from Germany, were being introduced. Many, or most of them, had no money to pay their passage. They had contracted to pay it in labor, and, on arrival, were advertised and sold at auction, (that is, their "service and labor" were sold,) for a limited period, to the citizens and neighboring farmers. (A good illustration, by the bye, of the "buying and selling" of servants in former times, and among the Hebrews.) But numbers of these "German redemptioners," as they were called, "escaped into another State," and thus evaded the payment of the "service and labor due" in the State of Pennsylvania, "under the laws thereof." The frequency and extent of these depredations became a matter of serious complaint, as is well known. It was not strange that a constitutional remedy was sought; nor that some slaveholding member of the Convention, (very possibly from New York or New Jersey,) should have thought it desirable to in-

clude "*slaves*," in the same clause. But the attempt was promptly and successfully repulsed. No fugitive "*slave*" clause could receive, or did receive, the vote of that Convention, of whose deliberations we have this record:

"Mr. Madison thought it wrong to introduce in the Constitution the idea that THERE COULD be property in man."—*Madison Papers, vol.* 3, *pp.* 1,429–30.

This celebrated clause, therefore, whether examined by the maxims of "strict construction," the rule of the Supreme Court, "the spirit of the Constitution," the letter of the words, or the contemporaneous history, is proved to be no warranty, much less a requisition, for the rendition of fugitive "SLAVES." *Such* an "intention" cannot be "collected from the words." So far from being "expressed with irresistible clearness," there is no semblance of its expression at all. There is proof of a point-blank *refusal* to express it. The rule of construction of "doubtful" passages, (by the main scope of the instrument at large,) is hardly needed in this case, for nothing "doubtful" presents itself.

Thus falls the apocryphal fugitive "*slave*" clause of the Constitution, the chief of the two pretended "compromises" of that noble but much-abused instrument.

RECOLLECTIONS OF THE YEAR 1842.

The parted year shall wake no more,
Behind—the curtain falls;
It sleeps—it's joys and sorrows o'er,
In dark oblivion's halls.

Since last the wint'ry earth renewed
Her face, that smiled in Spring,
What joys and sorrows Time hath viewed
Beneath his hovering wing!

The fragile hopes of youthful morn,
The sun of manhood's prime,
The pictured joys that life adorn,
Have felt the blast of Time.

Nor sceptered king, nor prince, nor lord,
Escaped his stern control:
And severed was the silver chord,
And broke the golden bowl.

And infant buds, a smiling band,
To glad the parent's eyes,
Were gathered by the Saviour's hand
To blossom in the skies.

And red, red war, with trumpet sound,
And garments rolled in blood,
Hath wasted earth's remotest bound,
And drank her crimson flood.

The wolf and raven, too, were there,
And feasted on the brave;
The fierce hyena, from his lair,
Held revel with the grave.

The trumpet finds no list'ning ear.
In vain the symbal's sound,
They sleep on Affghan's mountains drear,
In icy stillness bound.

Those, who in pride of pomp and power,
Forgot the Saviour's word:
That they who with the sword devour,
Shall perish by the sword.

Fair England! wealth and power are thine,
And thine the Gospel light,
Which, blest by heaven with grace divine,
Dispels the heathen night.

Thy course is not the peaceful path
Where truth or justice guides,
Say, will thou tempt his awful wrath,
Who on the whirlwind rides?

His voice is in the thunder loud—
His word the ocean binds,
His chariot is the fiery cloud—
His walk, the rushing winds.

Forget not Babylon's wide sway,
And proud Belshazzar's throne,
And him who reigned in Nineveh,
Unrivalled and alone:

And Tyre, whose Myriad ships unfurled
Their sails on every shore,
Whose princely merchants through the world
Their kingly treasures bore.

Her ships to Judah's king of old
Returned with rich perfumes,
And ivory bright, and shining gold,
And peacock's rainbow plumes.

All these forgot that heavenly One
Whom human glory mars:
Who hangs, as gems around his throne,
The Sun, and Moon, and Stars.

His breath hath sunk the fleets of Tyre,
Proud Nineveh is gone;
His feet, like the consuming fire,
Have trampled Babylon.

We turn with hope to that bright field,
Where glorious visions smile,
Which he, the Prophet Seer, beheld
In Patmos' lonely isle.

He saw the heavenly city fair
Its pearly gates unfold:
Its walls were like the crystal rare,
Its streets of glassy gold.

With glittering gems of brightest hue
Its twelve foundations shined,
Where jasper red, and sapphire blue,
Their brilliant tints combined.

The third, like gems of chalcedon,
With milder shade was seen,
And mingling, like the vernal sun,
With emerald's shining green.

The sardonyx and sardius red,
Were like the evening lines,
When, sinking in his watery bed,
The fiery sunbeam shines.

Then like the sun at burning noon,
Robed in the rainbow's light,
And radiance like the cloudless moon,
Came silvery chrysolite.

Then by the beryl's ocean blue,
Was golden topaz seen,
And mingling with its stainless hue,
Is chrysoprasus green.

Then the red jacinth, rich and rare,
Beamed on the Prophet's eye,
And amethystine lines as fair
As evening's purpled sky.

That city needeth not the sun
To light with golden blaze,
Nor yet at night the silver moon
To gladden with its rays.

The Lamb is its eternal light,
Its everlasting day,
And from His presence silent night
For ever hastes away.

There the redeemed, with songs of praise,
To Heaven's eternal King,
On golden harps rejoicing raise
And endless anthems sing.

And subjects of Immanuel's reign
Those angel hosts adore—
Him who was dead, and lives again,
And reigns for evermore.

In those bright lands no more shall part
The loved who meet on high,
And grief shall cease from every heart,
And tears from every eye.

Then while such glorious scenes expand
To faith's delighted gaze,
We'll turn to that celestial land
Of glory, song and praise.

Though to our eyes obscure and dark
The gates of pearl appear,
We'll onward sail in faith's sure ark,
Nor mourn the vanished year.

JOSHUA ABELL.

Dublin, New Year's Day, 1843.

SUMMARY OF NEWS.

FOREIGN INTELLIGENCE.—The British Steamship Lebanon arrived at New York, and the America at Halifax, on the 15th inst. The former brings Liverpool dates to the 31st ult., and the latter to the 4th inst.

News from the Crimea state that preparations for a general assault will be ready in about fifteen days. The Allies were within forty yards of the ambuscades, palissades, &c., of the Russians in front of the Malakoff. Between these ambuscades and the Malakoff, there is a further distance of 170 yards.

A secret naval expedition on an enormus scale, on the part of the Allies, is evidently in preparation, but its destination is unknown. Kameisch and Balaklava were crowded with vessels intended for the expedition.

The expedition of the Allies to the Putrid Sea, to destroy the bridge of Tchoungar, over which it has lately been discovered that the provisions for the Russians in the Crimea are sent, has been unsuccessful.

The fortifications of the Allies on the Sea of Azof are progressing.

The Viceroy of Egypt is negotiating with the Bedouins to serve in the Crimea. It is now stated that Schamyl is not dead, as reported, but has descended from the mountains and was threatening the Russians.

A rumor prevailed that the siege of Sebastopol was about to be raised, and that startling news from Germany had been received by the Allies.

ENGLAND.—The Queen has sent a message to Parliament, asking for additional provision for carrying on the war. It is proposed to issue seven millions of Exchequer bills. Gen. Count Zamoyski, a distinguished Pole, has arrived in London by special invitation of the British Government, for the purpose, it is supposed, of consulting on the question of the re-organization of Poland.

A new trade is said to have been introduced into Sheffield by the casting of bells of cast steel, which is reported to have all the advantages of bell metal, with the recommendation of greater cheapness.

FRANCE.—The offers for the French loan amount to 3,600,000,000 francs. The number of subscribers to the loan is 310,000. A shock of earthquake was felt at Lyons and Valence, on the Rhone, in the afternoon of the 26th ult. Some houses were damaged but no lives were lost.

SPAIN.—Order has been completely restored at Badajos. A messenger has been despatched to Rome, with the memorandum adopted at the last Cabinet Council, justifying the conduct of the Spanish Government in regard to the *demortization* of the property of the secular clergy, and disclaiming the imputation of hostility to the See of Rome or unfaithfulness to the Catholic religion.

GERMANY.—The New Prussian Gazette announces that the Diet of Frankfort has accepted the three points proposed by Prussia. It is said that Austria, at the instigation of Russia, has made new propositions of peace to the Western Powers.

MEXICO.—Late accounts from Mexico state that the revolutionists are reported to be within four leagues of Vera Cruz, and that a body of 800 troops have fortified themselves at the Puerto Nacional to give them battle. Accounts are given of the triumphant march of Blanco in pursuit of the insurgents, and his return to the capital. It is said that the insurgents have been routed near Morelia by Galinda, and that Marquez has routed Comonfort.

DOMESTIC.—The yellow fever continues to increase in Norfolk and Portsmouth, notwithstanding the greatly diminished number of the inhabitants. At Norfolk, twenty-nine new cases were reported on the 18th inst., while in Portsmouth, there are eight deaths per day in a population of 2000. The inhabitants of Northampton, Va., have held a meeting and generously resolved to extend the hospitality of their homes to those citizens of Norfolk and Portsmouth who have fled from the ravages of the pestilence. Meetings have been held in New York, Philadelphia and Baltimore, and large sums subscribed and transmitted for the relief of the sufferers. At New Orleans, the disease appears to be increasing. The disease this year is one month earlier than last year.

Abbott Lawrence died at Boston on the 18th inst., in the 63d year of his age.

The Supreme Court of Kansas has decided that the actions of the Legislature elected by the Missouri mob are legal and valid. The seat of government for the territory has been permanently located, by a vote of the Legislature, at Lecompten, on the Kansas river, about sixty miles from Westport.

By the employment of steam dredges, the harbor of Buffalo, N. Y., has been so much improved that most of the heavy draft vessels can now make that port in safety.

Some of the papers in Missouri say they will raise more corn this year than for any five years before. Much of the wheat land there averages 40 bushels to the acre.

Eighty-thousand pairs of shoes were sent from Haverhill, Mass., to Boston, during two days of last week.

FRIENDS' REVIEW.

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Account of SOPHIA ROBINSON, *of Limerick, who died 4th month 23d,* 1854, *aged* 16 *years.*

The short life and happy death of this dear young friend, affords an interesting and instructive illustration of the importance and advantage of having the minds of children early imbued with the knowledge of the truths of the gospel of Christ, and directed to the convictions of the Holy Spirit in their own hearts; and it is hoped that the simple record of the merciful kindness of our Heavenly Father shown towards her in the days of her youth, may encourage others early to seek that knowledge of the only true God, and Jesus Christ whom he hath sent, which is life eternal.

Dear Sophia was of a gentle and retiring disposition, and appears to have been early and frequently favored with religious impressions. In her very tender years, she was not insensible to the importance and privilege of prayer; and some years before her last illness, it is remembered with interest how, on the death of a little brother, which she felt deeply, she came weeping to her mother, and expressed her desire to be assisted to pray that she might be made a good child; putting up her petitions in a few simple words to Him who suffereth little children to come to him, and forbids them not.

Her health, though never robust, was pretty good, until within a year of her decease. About that time, a cough came on, which not yielding to the means used for its removal, led to a steady decline of her strength; and in the Second month all hope of recovery appeared to vanish. On being apprized of the probability of her approaching end, she at first appeared much affected, and wept; but in a little while became calmer, and afterwards acknowledged that the solemn information she had received was "a relief to her, as she had often felt recovery doubtful." On her mother expressing her hope that she had not *then* much to repent of; she exclaimed—"O, mamma, I have; more than thou knows." Then, with many tears, she spoke of having allowed one of her brothers to be punished for something *she* had done. It was evident that the good Remembrancer, "the Spirit of Truth," was afresh at work in her heart, and not only convinced her of sin, but led her to repentance and confession; and the sequel instructively showed, that she was not unacquainted with the Rock of her salvation. A few evenings after, she said that her sins caused her much fear; she spoke of a school-fellow who used to talk to her of things that she ought not to have listened to, and that this felt a burden to her now. She was reminded of the gracious promise—"Though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool." She seemed a little relieved, and exclaimed—"Ah, mamma, I do love my Saviour!"

At another time she appeared discouraged, and wept, saying that she could find no comfort. She wished to have the New Testament read to her; and listened with deep attention to the 6th of Matthew, and the 10th and 14th of John. The precious truths of the sacred volume appeared to be blessed to her, and after some time she gratefully acknowledged that she felt much more comfortable.

One evening, after she had gone to bed, she requested to be left alone, and her voice was soon heard in prayer. She afterwards said that she felt much refreshed. On another occasion she spoke very suitably to her brothers and sisters, hoped that they would read and attend to their Bibles, and expressed herself in a manner that clearly indicated the consolation she was herself favored to derive from its sacred contents. She wished to have some purchased to present to them, and wrote the appropriate name in each.

She once said that she often tried to fix her thoughts on her Saviour, and, at different times, she uttered many sweet expressions of hope and trust in Him. One evening, after retiring to rest, she asked to have the 15th of 1 Corinthians read to her. When concluded, she said, "O how beautiful!" and inquired for the text, "Tribulation worketh patience," &c., thus evinc-

ing, in an interesting and instructive manner, the current of her youthful thoughts.

On the 20th of 4th mo., she seemed very poorly, and in the afternoon suffered severely from palpitation of the heart. For several minutes her lips were seen to move in prayer; at last she seemed no longer able to keep silence, but supplicated aloud, "O Lord, enable me to put all my trust in thee; enable me to bear all my sufferings,—but what have my sufferings been to thine, Jesus, sweet Jesus? O, I hope my sins are forgiven,—that thy blood has made me clean." Her breath being very short, the above was uttered at broken intervals, as she sat propped up with pillows. A few minutes after, she called her mother, and said: "O mamma, I feel so happy; I never felt such happiness before; now I do trust there is a place prepared for me in Heaven, I feel there is!" her face beaming with an unusually animated expression. One of her brothers came into the room as she was saying "Ah! you little know what it is to be as I am. How differently I feel now from you! If I had my life to spend over again, it would be different from what it has been." She afterwards added, "What is earth compared with Heaven? Nothing!" Soon after, her father having come in, she supplicated, "O Lord, grant me an easy passage, if it be thy will, and if not, strength to bear my sufferings."

On the 21st, her mother having gone to take a short rest, was called at five o'clock, and found her very restless. Her countenance was much altered. She inquired if her change was coming, and prayed for strength and support, but seemed a little distressed. Her father told her not to be dismayed if the tempter was permitted to try her; but to remember the assurance granted her the day before, of forgiveness and heavenly happiness, &c. She asked her mother to come near; and when left alone with her, she said there was something she wished to tell her, and hoped she would forgive her. On her mother expressing her belief that she had already experienced Divine forgiveness, she replied—"O yes, but still I should like to tell *thee*." She then referred to a childish naughtiness, which occurred years ago; and the disclosure appeared to bring her great comfort. She folded her arms round her mother's neck, and said—"Now mamma, my own darling mamma, I feel clear, quite clear. A little after she added—"'Him that cometh unto me, I will in no wise cast out;' Jesus will not cast me out."

As she appeared sinking, the children were called in; she put her arms round them, kissed them, and told them not to cry for her; she was not crying, and had nothing to cry for. After this touching scene, she again revived, brightened up in the evening, and enjoyed reading the New Testament and her favorite hymns, and asked if we thought she would go that night, saying she would be glad to go.

On the 22d, her breath was short and distressing; she frequently prayed for patience, and said to her nurse, "O Anne, thou can have no idea of the joy I am going to partake of; nothing could equal it than I can compare it to." A little before twelve at night, her parents were called to her bedside, and found that the time was come when their beloved child must be forever removed from their sight; she looked at her father, and said, "Him that cometh unto me I will not cast out." He replied, "And thou believes, my darling, thou art going to Him." She answered impressively, "I do, papa." The words which she then uttered in prayer, could not be distinctly heard, and after a little interval, and a few more expressions which indicated the heavenward tendency of her happy spirit, she quietly departed.—*Annual Monitor.*

MARTYRS OF NEW ENGLAND.

William Leddra was the last of the four Friends who suffered death at Boston, under the barbarous law of banishment under pain of death. The first two were executed during the unsettled period in the mother country, which intervened between the death of Oliver Cromwell and the restoration of Charles 2d. The death of Mary Dyer took place about two days after Charles made his triumphant entry into London, to take possession of the throne of his ancestors. The restoration of Charles placed the rulers of New England in a different position, in relation to the Metropolitan authority, from that which they occupied during the existence of the nominal Commonwealth; but their barbarous statute for banishing Quakers, under pain of death, though an obvious violation of English law, was not immediately rescinded. In the beginning of 1661, we find William Leddra imprisoned at Boston, exposed in an open prison to the rigors of a severe winter.

In the First (now the Third) month, he was brought before the Court at Boston, where the sentence of death was pronounced upon him, and on the 14th of the same month he was led to execution. The following Epistle to Friends was written the day before his death.

'To the society of the little flock of Christ, grace and peace be multiplied.'

Most dear and inwardly beloved!

'The sweet influences of the morning star, like a flood, distilling into my innocent habitation, have so filled me with the joy of the Lord in the beauty of holiness, that my spirit is as if it did not inhabit a tabernacle of clay, but is

wholly swallowed up in the bosom of eternity, from whence it had its being.

'Alas! alas! what can the wrath and spirit of man that lusteth to envy, aggravated by the heat and strength of the king of the locusts, which came out of the pit, do unto one that is hid in the secret places of the Almighty? or unto them that are gathered under the healing wings of the prince of peace? Under his armor of light they shall be able to stand in the day of trial, having on the breast-plate of righteousness, and the sword of the spirit, which is their weapon of war against spiritual wickedness, principalities and powers, and the rulers of the darkness of this world, both within and without.

'O my beloved, I have waited like a dove at the windows of the ark, and have stood still in that watch, which the Master, without whom I could do nothing, did at his coming reward with the fulness of his love, wherein my heart did rejoice, that I might in the love and life of God speak a few words to you, sealed with the spirit of promise, that the taste thereof might be a savour of life to your life, and a testimony in you of my innocent death. And if I had been altogether silent, and the Lord had not opened my mouth unto you, yet he would have opened your hearts, and there have sealed my innocence with the streams of life, by which we are all baptized into that body which is of God, with whom and in whose presence there is life, in which, as you abide, you stand upon the pillar and ground of truth. For the life being the truth and the way, go not one step without it, lest you should compass a mountain in the wilderness; for unto every thing there is a season.

'As the flowing of the ocean doth fill every creek and branch thereof, and then retires again towards its own being and fulness, and leaves a savour behind it, so doth the life and virtue of God flow into every one of your hearts, whom he hath made partakers of his divine nature; and when it withdraws but a little, it leaves a sweet savour behind it, that many can say, they are made clean through the word that he hath spoken to them; in which innocent condition you may see what you are in the presence of God, and what you are without him.

'Therefore, my dear hearts, let the enjoyment of the life alone be your hope, your joy and consolation, and let the man of God flee those things that would lead the mind out of the cross, for then the savour of life will be buried. And though some may speak of things that they received in the life, as experiences, yet the life being veiled, and the savour that it left behind being washed away by the fresh flood of temptation, the condition that they did enjoy in the life, boasted of by the airy mind, will be like the manna that was gathered yesterday, without any good scent or savour. For it was only well with the man while he was in the life of innocency, but being driven from the presence of the Lord into the earth, what can he boast of?

'Although you know these things, and many of you much more than I can say, yet for the love and zeal I bear to the truth and honor of God, and tender desire of my soul to those that are young, that they may read me in that from which I write, to strengthen them against the wiles of the subtle serpent that beguiled Eve; I say, stand in the watch within, in the fear of the Lord, which is the very entrance of wisdom, and the state wherein you are ready to receive the secrets of the Lord. Hunger and thirst patiently, be not weary, neither doubt. Stand still, and cease from thine own working, and in due time thou shalt enter into the rest, and thy eyes shall behold his salvation, whose testimonies are sure, and righteous altogether. Let them be as a seal upon thine arm, and as jewels about thy neck, that others may see what the Lord has done for your souls. Confess him before men, yea, before his greatest enemies; fear not what they can do unto you: greater is he that is in you, than he that is in the world. He will clothe you with humility, and in the power of his meekness, you shall reign over the rage of your enemies in the favor of God, wherein, as you stand in faith, ye are the salt of the earth; for many seeing your good works, may glorify God in the day of their visitation.

'Take heed of receiving that which you see not in the light, lest you give ear to the enemy. Bring all things to the light, that they may be proved whether they are wrought in God. The love of the world, the lust of the flesh, and the eye, are without the light, in the world. Therefore possess your vessels in all sanctification and honor, and let your eye look at the mark. He that hath called you is holy: and if there be an eye that offends, pluck it out, and cast it from you. Let not a temptation take hold, for if you do, it will keep you from the favor of God, and that will be a sad state; for without grace possessed, there is no assurance of salvation. By grace ye are saved, and the witnessing of it is sufficient for you, to which I commend you all, my dear friends, and in it remain your brother,

'WILLIAM LEDDRA.

'Boston jail, 13th of First Month, 1660–1.'

It may be remembered, that soon after information of the execution of William Leddra was received in England, Edward Burrough waited on the king, and gave him a pathetic account of the sufferings and danger to which Friends in New England were exposed. Upon which the king immediately ordered a mandamus to be prepared, directed to the Governor, at Boston, requiring, that if there were any Quakers among them under sentence of death, or other corporeal punishment, or imprisoned and obnoxious to the

like condemnation, they should forbear proceeding any further therein, but that such persons should be sent to England, together with the respective crimes or offences laid to their charge.

A Friend who had been banished from New England on pain of death, was deputed to carry the mandamus to Boston, and a vessel was engaged to sail with the least possible delay, to convey the deputy to the place of destination. This mandamus put an effectual stop to these barbarous executions; but we do not find that the authorities of Boston ever sent any of our Friends to the mother country to be tried for alleged violations of the Colonial laws, yet it did not entirely put an end to persecutions.

Address of the State Central Prohibitory Committee to the People of Pennsylvania.—Tavern-Keepers vs. *the License System.*

To the People of Pennsylvania:

The Legislature of this State, at its last session, passed "An Act to restrain the sale of Intoxicating Liquors," to go into operation on the second of October next. Justice would require, that this law should be tested by its results, after a fair and impartial trial. Instead of permitting this to be done, the tavern-keepers, and other liquor sellers, are organizing in all parts of the State, for the purpose of securing its repeal. This state of things has induced the State Central Prohibitory Committee to address you on the subject, and furnish such information of the history, character and objects of the law, as is demanded by these circumstances.

History of the Law.

For the purpose of determining the true state of public sentiment, with regard to the liquor traffic, the friends of Prohibition, in mass meeting assembled—to the number of one thousand,—proposed to the Legislature of 1854, that "a proper Prohibitory Law should be passed, to go into effect in 1855, and its repeal be submitted to a popular vote, at a special election, to be held on the first Tuesday in September." The same Convention solemnly protested against the submission of the question, in any form, unless the people had the law defined on which they were to vote. Notice was also given, that we would not abide by any other issue than the one proposed. Had this been done, we should have had a fair expression of popular sentiment, and all disputes on that point would have been at an end. With our request, the Legislature not only refused to comply, but with the most contemptuous disregard of our wishes, submitted the very question against which we had protested. They went farther, and mingled it with party questions, by taking the vote at the general election.

The question submitted amounted to this:—*Shall the license system be continued, or shall it be changed for entire Prohibition?* As this question was submitted *by the advocates of license*, they were bound to poll a majority of *all* the legal voters in the State, or admit that the people required some radical change in the license system. With everything in their favor, they polled but 163,510 out of 372,512 of the votes cast for Governor,—leaving 209,002, who did not vote for license. Because about 50,000 did not vote on this question, and the liquor party had a majority of 5,168 in the vote actually cast, the Legislature declined to pass a Prohibitory Law. At the same time, it was evident that some radical change ought to be made in the license system, because a *majority of counties* had voted for entire Prohibition, and a Governor, *pledged to its support*, had been elected. It was therefore judged expedient to *modify* the license system, and, though a majority in the Legislature were in favor of Prohibition, they compromised, by passing this "Act to *restrain* the sale of intoxicating liquors." Could the friends of license have asked, with propriety, any more; or the friends of Prohibition taken any less?

The New License System.

As has already been intimated, a radical change has been made in our license laws; and for the purpose of having a proper understanding of the present system, we call your attention to the changes thus made. *Three* bills have been recently passed, which now combine to form our license system.

The first is Buckalew's Law, or "An Act passed, 1854, to protect certain domestic and private rights." The second is the "Sunday Law," and the third, the late "Act to restrain the sale of intoxicating liquors." The provisions of these are as follows:—

Buckalew's Law.

1. A fine of from $10 to $50, and imprisonment from ten to sixty days, for wilfully furnishing intoxicating liquors, as a beverage, by sale, *gift or otherwise*, to minors or insane persons—to any one when intoxicated, or to one *known to be intemperate*. The same penalty for thus furnishing such liquors to any intemperate person, for three months after notice from friends forbidding the same.

2. Any person furnishing liquor to another, by gift, sale or otherwise, in violation of this, or *any other act*, is held responsible for damages, to persons or property, resulting therefrom.

3. A fine of $50, and imprisonment, at the discretion of the Court, for marrying a person when intoxicated.

4. A fine of $50, for the unwholesome adulteration of intoxicating beverages, or the wilful sale of the same. For the second offence, $100 fine, and imprisonment not exceeding sixty days.

5. Expenses, not exceeding $20, to be paid to prosecutor. No action to be maintained for liquor sold contrary to any law, and Courts may revoke license, &c.

Sunday Law.

1. A fine of $50 for *each case* of selling, trading, or bartering of spirituous or malt liquors, wine or cider,

on Sunday. The same penalty for wilfully permitting them to be drank on, or about, the premises.

2. In cases of conviction for offences on *two separate* Sundays, a fine of from $50 to $100, and imprisonment from three to twelve months, with loss of license.

3. On failure to pay fines and costs, imprisonment, not exceeding three months, or until discharged by due course of law.

4. Constables, Sheriffs, or Prosecuting Attorneys, are fined from $50 to $100, for refusing to inform on and prosecute offenders against this act.

5. Suits for penalties must be brought in the name of the City or County. Any citizen of the county may prosecute—*be a witness*, and *receive one-half of the penalty*—the other half to be paid over to the Guardians of the Poor. Any Mayor or Judge of the Court of Quarter Sessions, may revoke a license for violations of this act. No compromise of suits allowed.

The Act to Restrain the Sale, &c.

1. *All Drinking Houses prohibited*, and a fine not exceeding $50, with imprisonment not exceeding one month, for selling, and affording a place, inducement, or any other convenience, where intoxicating liquor may be sold and drank. For the second offence $100, and not exceeding three months imprisonment. The same penalties when two or more persons combine, the one to sell, and the other to furnish a place for drinking, or for *aiding or abetting*.

2. All sales in less measure than a quart, are prohibited. Courts of Quarter Sessions may—not shall—grant licenses to citizens of the United States, provided they be of temperate habits, and give bond, with two good securities, in the sum of $1000, conditioned for the faithful observance of *all* laws relating to the sale of said liquors, to be filed in Court; on which bond, fines and costs may be collected, upon the conviction of the principal. The applicant for license must present his petition, have it lawfully advertised, and the Court shall fix a time when objections may be heard.

3. No hotel, tavern, eating-house, or oyster-house; no theatre, nor any other place of refreshment, or amusement, can receive license to sell *by any measure whatever*, and no *unnaturalized* person, under any circumstances.

4. Druggists are prohibited from selling intoxicating beverages, except when *mixed with other medicines*.

5. Clerks of Quarter Sessions cannot issue a license until the bond has been filed, fees paid, and the certificate furnished. Fees for license, *three* times the present amount; but no license granted for less than $30.

6. Persons licensed to sell by the quart and greater measure, must frame their license, and place it conspicuously in their chief place of business, or forfeit it; and all sales contrary to this act, punished according to the second section.

7. Constables, for wilfully failing to return places kept in violation of this act, are fined not exceeding $50, and imprisoned from one to three months.

8. Importers may sell in the original package, without appraisement and license; commissioned auctioneers are also exempted; domestic producers, brewers and distillers, may sell liquor *made by them*, in quantities not less than *five gallons*.

9. Appraisers of licenses, under this act, are appointed according to former laws, except in Philadelphia, where three reputable and temperate citizens, in no way connected with, nor interested in, the liquor business, shall be appointed annually by the Court of Quarter Sessions.

From the foregoing synopsis of these laws, the reader will perceive that, combined, they produce the following result:—

1. Entire Prohibition on Sunday.

2. The abolition of all drinking houses, and sale by the *small*.

3. Entire Prohibition of sale to all persons, except *temperate adults*.

4. The transfer of liquor-selling from hotels and eating-houses, to stores and other places of business.

5. No liquor sold by *unnaturalized* citizens.

6. The declaration by GOVERNMENT, that "intoxicating liquor is no part of entertainment for man or horse," and the holding of persons legally responsible for the damages resulting from either gift or sale.

Opposition—Character of.

Had the Legislature passed a Prohibitory Law, the advocates of license could have consistently opposed it. But this act is a LICENSE *law*, and identical in *principle* with the very system they advocate. The only difference is, that it transfers the license from one class of citizens to another. The old laws licensed about one in every hundred; this may result in licensing a few less.

Their position is therefore a most singular one, and their ingenuity is sorely taxed to find objections to this law, which will not apply with equal force to the whole license system. Opposition to this law, is therefore *action in favor of a Prohibitory one*. Not only so, but this law is the natural result of their own course. The popular vote which *they* ordered, compelled the Legislature to make some change, and as they would not allow of Prohibition—as we desired—they should be content. The work is theirs, not ours, and "in the net which they set, are their own feet taken."

Objections to the Law.

In considering objections to this law, it is important to keep in mind several facts. 1. This law does not interfere with the *manufacture*, nor does it prohibit the *sale, as a beverage*. Men may make it, sell it, buy it, and drink it. 2. It is free from all the obnoxious features of the Maine Law. It contains no "search, seizure, or confiscation clause." 3. No question of a *constitutional* character can be raised against it by them, as they advocate the license system. 4. *Old* objections are therefore exploded, and *new* ones must be invented. These inventions we will now consider.

1. *It is opposed to popular sentiment, as expressed in the late vote.* This has already been shown to be false; but as this is their favorite argument, we will meet it in another form. There was no popular expression of sentiment on *this* law. The only question being the *old license system, or Prohibition*. They failed to obtain a majority of the legal voters for any license, while Prohibition secured a *majority* of counties, members in both Houses, and the Governor. If public sentiment did not quite come up to Prohibition, it most certainly *demanded a radical change* in

the old system, and this law *is* in accordance with it.

2. *It will lessen the value of tavern property.* If this be true, then the question stands thus: Shall the 500,000 taxable citizens of Pennsylvania be assessed annually to sustain the *fictitious* value of taverns, owned by about *one thousand?* or shall tavern owners, like others, be required to comply with that rule of common law, which requires "a man not to use his property to the injury of another?"

Again.—If there be any force in this argument, it belongs to the other side. Tavern stands lessen the value of *other property.* A private dwelling along side of, or near to a liquor tavern, will not generally sell or rent for near as much as if there were no tavern there. Take away the liquor from taverns, and property will increase in value all around them. Is society to be cursed merely to fill the coffers of a few tavern owners? Surely, men are not serious when they reason after this fashion.

3. *It will increase the price of boarding.* Well, be it so, if it must be; but men will be better able to pay for it, as there will be no rum bill to settle. Hotels will be more quiet and orderly, and there will be fewer paupers and criminals to support. Seriously, however, such arguments are a farce. It will have no such effect. Take away the liquor, and there will be no more hotels than the wants of society require. Honorable competition, as in other business, will place board at a proper price, and no one wants it for less. Men will then be fed, not poisoned, and be *able*, as well as willing to pay for it.

4. *The revenue from license will be cut off.* This is also false. The amount may be reduced somewhat, but it is by no means certain that such will be the result. The license is hereafter to be *three times* the present amount—none less than $30. One license will then pay for three, and if the Courts license *one-third* as many stores as there are taverns and stores now, the difference will not be great, if any. But, suppose all is lost, are the woes of the liquor traffic to be paid for in dollars and cents? If the argument be worth anything, we should license every body, as the more licenses the more revenue.

5. *It will promote intemperance.* As this is relied on as the strongest objection to the law, and some friends of our cause fear it will prove true, we will give the entire argument by which it is sustained, viz:—"Men cannot buy less than a quart, and cannot drink that at the store; they will therefore keep it in their houses and shops, and drink more than they now do." This reasoning, though it is thought plausible by some, is absolutely absurd. 1. It is contrary to *experience.* Our *rural* population is the most temperate, and why? Because they drink at home. Where drinking houses are fewest, there is the least intemperance; and communities are sober in proportion as they are removed from the sale of liquor *by the glass.* This is experience, universal experience, and must continue to be. The reason is obvious—there is not the same *temptation* to drink. Men will not meet in crowds at home, as they do at public houses; and *social* drinking will be almost entirely abandoned. There are thousands who never drink any where but at taverns, who will cease altogether when *they* cease to sell.

6. *This result predicted is impossible.* Drinking men are composed of two classes,—moderate drinkers and drunkards. Drunkards cannot either buy, beg or borrow, to any great extent, under this law. Mr. Buckalew forgot both himself and his law "to protect domestic rights," when he, in the Senate, baptized this act with the title of "The Jug Law." The jug of the drunkard was broken, when his law passed, and woe to him who either fills the man or his jug hereafter. With civil damages, fine and imprisonment, for either *giving or selling*, the intemperate will find it impossible to drink as much as formerly. Many of them cannot keep it at home, for their wives, mothers or sisters, would not permit it. With the present state of public sentiment, the women will break the bottles at home, and see that the law is enforced, which protects their rights from invasion. We shall be greatly mistaken, if the jug of the drunkard does not *leak* under this law.

With regard to moderate drinkers, the result will be nearly the same. Men are not at home to drink. In towns and cities, where there is the most drinking, the business of men is principally from home. As they have no drinking houses, they must either keep it at their business places, or go without it. Keeping it there would result in the intemperance of their workmen, and the derangement of their business. It would, therefore, be done but to a limited extent.

Again.—In view of the present state of public sentiment, this whole argument concerning the increase of home-drinking is preposterous. The time has gone by when parents are willing to expose their children to such temptations. Very few are found drinking at home now, as they are unwilling that their sons should follow their example. Hence they go from home to indulge the appetite. Give them no alternative but to drink in the presence of their families, and there is no mistaking the result. This home-drinking argument is a gross libel on our citizens. It affirms, that respectable men will prostitute the domestic sanctuary into a drinking saloon, and invite their wives and children to the revel. Shame on the men who thus asperse the character of their neighbors! The effect of this law was well stated by a tavern keeper, who the other day said, "It will prevent gentlemen from going to the bar to drink, and they will not keep it at home." This is not only the truth, but it contains the secret of their opposition, viz: *the tavern keeper cannot sell.*

Efficiency and Results.

The efficiency and results of this law, are established by the opposition of liquor sellers. They are good judges of what will change the drinking usages of society, and their hostility to the late act is a guarantee of its success. But as the question of efficiency is one of great importance, we will point out some of the features which will render it efficient and secure its enforcement.

1. *It protects the young, and prevents the formation of intemperate habits.* Should the confirmed drinker continue to indulge, by drinking at home or other places, those who drink but seldom or not at all will have the temptation removed out of their way. It is at drinking houses that men learn the habit, and these being abolished, temptation will cease, and "this act," says Judge Pearson, "will go far to protect the rising generation."

2. *It admits of no evasion.* It prohibits the *giving or furnishing* of liquor, so as to receive any "price, profit, or advantage" by persons not licensed. It also imposes penalties for furnishing liquor to intemperate persons, minors or insane, *under any circumstances.* Judge Pearson says, "The law is so framed as to permit no escape under any pretext or evasion, and the only safe method for persons not licensed, is to keep no liquor on their premises."

3. *It changes the* CHARACTER *of licensed dealers.* The restrictions laid upon the Courts, and the bond and security required, will prevent the licensing of any but the better class of liquor sellers. These will be more disposed to keep the law, while the fear of imprisonment will deter any who may be disposed to violate it.

4. *It limits the power of Courts.* Heretofore, the entire responsibility of saying who, and how many should be licensed, has been given to the Courts. This was not only unwise, but it was unjust. Judges could not be expected to assume *all* the odium and opposition of liquor sellers, for refusing license. Hence, many have declined the exercise of discretion, while others have contended that they had no right to refuse.

Now, the case is widely different. The Courts are absolutely prohibited from granting license to any house of refreshment or amusement, and confined to stores or other places of ordinary business. This fact will abolish at least two-thirds of the places where liquor is sold. How, then, is it possible for as much to be either sold or drank?

5. *It divides the responsibility of executing the law.* While the responsibility of Judges is diminished, that of the police is greatly increased. Constables are liable to fine and imprisonment for wilfully failing to return, under oath, all violations of this act. Not only so, but they are required to "*receive information from others.*" It will, therefore, be only necessary for persons knowing of any violation of the law, to give information to a police officer, and, with the prison before his eyes, he will hardly neglect his duty. The liberal fee allowed in certain cases, will be a further inducement for its enforcement. Tavern keepers say, "*it is worse than Prohibition.*"

Warning to Politicians.

As the hue and cry of the tavern keepers, for the repeal of this late law, has frightened some of the political leaders, it will not be amiss to remind these gentlemen of the following facts.

The liquor party is constantly growing less, and that of Prohibition constantly increasing. The temperance question defeated Gov. Bigler, and elected Mr. Pollock, besides a majority in the last Legislature, because they were friendly to Prohibition. No party which advocates repeal, can receive the temperance vote, either in county or State. Should both the Democratic and American parties advocate repeal, an *independent* ticket will be formed; the American vote divided, and that party defeated. For the proof of all this, we refer to the history of the past, and the following rule of action *unanimously* adopted by the Prohibitory Convention in Harrisburg, Jan. 17th, 1855.

"*Resolved*, That we will support those who support our cause; and under no circumstances *will we adhere to any party*, which either abandons or opposes the principle of Prohibition."

It would be well for politicians to note these facts, and *be governed by them.*

A word to our Friends.

Friends of Prohibition, *sustain this law.* It is not exactly what we wanted, but a change of a few words will make it so. It is a great step in advance of former legislation. It is a victory on our side. Government has *begun* to act *with* us. Up to this time, we have had the State to contend with. Now it is with us, and we must not lose our advantage. This law must not be repealed, except by one *more stringent.* See, then, that it is enforced, especially that part which prohibits the "sale or gift" to the *intemperate.* For this purpose, get up meetings, make speeches, circulate documents, and *pour out your money, like the liquor party*, to pay expenses. This "half of the loaf" will sharpen the appetite of the people, and the other half will come before long. Let the tavern keepers oppose it. They are only fighting for Prohibition. If they cannot sell, they will soon stop the stores; then the contest will be ended, and the victory won.

In behalf of the State Central Prohibitory Committee.

PENNELL COOMBE, *Chairman.*
JOHN P. SIMONS, *Sec'ry.*

WHY IS BREAD SO DEAR.

It is estimated that one million six hundred and forty-nine thousand two hundred and sixty-

nine acres of land are required, and upwards of sixty-four millions of bushels of grain are annually worse than wasted in the production of intoxicating liquors; and that this grain would produce upwards of nine millions of sacks of flour! Each sack would supply ninety-four loaves of bread of 4lb. each, which gives eight hundred and forty-six millions of 4lb. loaves—about a loaf to each individual in the world, or three loaves each week to each family in the United Kingdom. Is there any wonder why, under these circumstances, bread should be so dear?

FRIENDS' REVIEW.

PHILADELPHIA, NINTH MONTH 1, 1855.

The Editor would bespeak the attention of such of his readers as reside in Pennsylvania, to the Address which appears in our columns this week, relative to the prohibition of the traffic in intoxicating liquors. The discussion of questions of a merely political character has been studiously avoided; but legislators must and will be chosen to frame or modify the laws of the Commonwealth; and it is seriously to be wished that in choosing candidates for this responsible station, the choice may fall on such as are able to discern and faithfully to promote the true interests of the community.

The evils arising from intemperance have been so often exposed, and are so generally known and acknowledged, that it is unnecessary to enlarge upon that subject at present. The interests which are involved in the production and sale of alcoholic liquors when used as beverages, bear so small a ratio to the drain which that traffic occasions upon the resources of the community, that their production and circulation, for other than medicinal or artistic purposes, can hardly be too rigidly restrained. It may, therefore, be hoped that in the selection and support of candidates for the ensuing Legislature, the electors of Pennsylvania will pay due regard to their probable action on this momentous question.

MARRIED,—At Friends' Meeting House, Brooks, Maine, on the 16th ult., JAMES COLE, of Thorndike, Maine, to SARAH JANE LANE, of Brooks.

DIED,—At his residence in Weare, N. H, on the 18th of 7th mo, ELIPHALET PAGE, in the 61st year of his age—an esteemed member of Weare Monthly Meeting. Through the pardoning mercy of our heavenly Father, this dear friend was able to leave the comfortable assurance that he was fully prepared for the solemn change.

DIED, In Brooks, Maine, on the 17th of Seventh month last, of consumption, in the 23d year of her age, MARY AUSTIN, daughter of Winslow and Mary Ann Austin, and a member of Unity Monthly Meeting. She bore her sickness with much patience, expressing that she had a hope which was as a stay and staff; and it is humbly believed her end was peace.

——, At the residence of his son Ambrose Douglass, Caledonia, Livingston Co., N. Y., of typhoid fever, ASA DOUGLASS, an esteemed member of Rochester Monthly Meeting. His sickness was short, and though deprived of his reason nearly from the commencement, yet we have reason to believe that his day's work was done, and that he is at rest in the heavenly mansion.

——, On the 26th of Sixth month last, at the residence of her son-in-law William Bates, Keokuk Co., Iowa, LYDIA MORGAN, in the 72d year of her age—a member of Richland Monthly Meeting; formerly a member and elder of Lost Creek Monthly Meeting, Tennessee.

WANTED,

A competent young man to act as Assistant Teacher in a Boys' School in this city. The school is under the care of a committee of Friends, and to one wishing to acquire a knowledge of teaching, will afford an excellent opportunity for practice. Application may be made immediately to

W. F. MITCHELL,
N. W. cor. of Broad and Parrish Sts.,
9th mo. 1st. Philadelphia.

WESTERN MANUAL LABOR SCHOOL.

The committee having charge of the Western Manual Labor School near Annapolis, Parke county, Indiana, are desirous of engaging a Friend to embark in and conduct the business of a nurseryman in its various branches, on the school premises.

Liberal encouragement will be offered in the way of grounds suited to the business, &c. There is a dwelling house on the premises, which can be had at a reasonable rent, and will be held in reserve for the person engaging in the business.

Application may be made until the 1st of 11th mo. next to

WILLIAM PICKARD,
ELEAZAR KERSEY, or
WASHINGTON HADLEY.
8th mo. 25th., 3t. Annapolis, Ind.

HAVERFORD SCHOOL.

The Semi-Annual Examination will commence on Second day, Ninth month 10th, and close on *Fourth day* following.

The Winter Term will open on the 10th of the Tenth month next.

Friends desirous of entering Students should make *early* application to JONATHAN RICHARDS, Superintendent, West Haverford P. O., Delaware Co., Pa., or Chas. Yarnall, Secretary of the Board, No. 39 Market St., Philada.

Pamphlets giving all necessary information will be forwarded on application to either of the above named.

A good end *cannot* sanctify evil means; nor must we ever do evil that good may come of it.

For Friends' Review.

UNITED STATES
vs.
PASSMORE WILLIAMSON. } *Habeas Corpus.*

(Continued from page 779.)

The reasoning, by which Judge Kane seeks to justify his order of commitment, is as singular and surprising, as any part of this anomalous proceeding.

Take the facts as he has stated them, and the legal principle which he has invoked to his aid to be incontrovertible, still his conclusion is as perfect a *non sequiter*, as could be perpetrated by the greenest novice in legal ratiocination, that ever excited the ridicule of the bar, in his maiden splurge.

"It would be futile and worse," he says, "to argue that he who has organized and guided and headed a mob to effect the abduction and imprisonment of others—he in whose presence and by whose active influence the abduction and imprisonment have been brought about, might excuse himself from responsibility by the assertion that it was not his hand that made the unlawful assault, or that he never acted as the goaler. He who unites with others to commit a crime, shares with them all the legal liabilities that attend on its commission."

No one will doubt that so far the judge is correct. But assume that a crime has been committed, which is far from the truth, what are the "*legal liabilities*" that attend its commission? The question is easily answered. They are such as may be enforced by a civil action, or by indictment for the criminal offence. The party injured may recover damages. The public wrong may be redressed by a punishment appropriate to the offence, upon conviction by a jury. But that a confederacy in an abduction imposes a legal liability on each member of it, to produce on the call of a *habeas corpus* the body of the abducted, whether within his actual control or not, is entirely another matter. No one has ever before asserted such a liability, and it is not hazarding too much to say, that no judge, whose knowledge is equal to the duties of his station, however humble it may be, will ever assert it hereafter. The nature and object of the remedy, and the form of the proceeding, from the first step to the last, stamp as preposterous the observation of the learned judge, that the argument of confederacy "applies with peculiar force to those cases in which redress and prevention are sought through the writ of habeas corpus." The truth is, that that argument has no application whatever, and it is impossible to entertain the conception that it can apply, without confounding all distinctions between remedies for injuries, and disregarding the partition line which the law has drawn between the power of the court and the prerogatives of a jury.

The *habeas corpus ad subjiciendum* is a summary proceeding, intended to procure immediate relief to any person deprived of his liberty. It is an inquiry instituted by the government into the cause of the imprisonment of one of its citizens or subjects, in which the only parties are the government on the one hand, and the respondent on the other. The writ is therefore directed to the person who has the actual custody or control of the complainant, and commands him to produce the complainant before the judge, with the cause of his detention, to be subject to whatever the judge shall order. The single purpose for which it was designed would not be answered by any other direction. It has no relation to any question involving civil or criminal liability. It looks to nothing but relief from illegal restraint: and the production of the *corpus*, with the cause of detention, or the inability of the respondent to produce it, is a perfect answer to the command of the writ. It may be directed to the keeper of a prison or of a mad-house, to a master of an apprentice, to a father, mother, or guardian of an infant child, or to any private citizen, or public officer, who detains in custody the person on whose behalf the process issues; and the proper inquiry on the hearing is not, whether any offence was committed in obtaining possession of the person, but, simply, whether the cause of detention is lawful. If the doctrine of the learned judge was correct, the writ of habeas corpus could be properly directed to a person who, by reason of conspiracy or confederacy with another, had at one time possession of the *corpus*, though that possession had continued but for a moment, and had ceased for years prior to the suing out of the writ. No authority for any such doctrine, or anything like it, is to be found. On the contrary, it has been repeatedly decided, though for that, no decision was necessary, that the writ must be directed to him who has the custody or control of the subject of it, and that any other direction is an error for which the writ may be quashed. Such was the determination in a case decided in the 29th year of the reign of Elizabeth, reported in Godbolt, page 44, where it is said, "It was holden by the court that the habeas corpus must be directed to him that *hath the custody of the body*." "In London the habeas corpus shall be directed to the Mayor and Sheriff, *because they have the custody*, and not to the whole corporation." In another case on a habeas corpus directed to the Chancellor of Durham, enjoining "that he make a precept to the sheriff to have the body before us at Westminster, the return is, that the Chancellor issued a precept to the Sheriff to return the body before him, and that the Sheriff returned *paratum habet*, and it is not said that the Chancellor hath them here—which *per curiam* is ill and a variance, and it should be *cujus corpus paratum habet, for a habeas corpus ad subjiciendum* is always intended to him that hath the body," &c., Keble's Rep., 279. Again, in Rex v. Fowler, Fowler was brought up on a habeas corpus directed to the

Sheriff or goaler—held by Holt, C. J., that the habeas corpus being directed to the Sheriff or goaler in the disjunctive was wrong, and that all the precedents were otherwise—that when a man is taken on a warrant of the Sheriff, in pursuance of a writ to the Sheriff, the habeas corpus *ought to be directed to the Sheriff, for the party is in his custody,* and the writ itself must be returned." The writ was therefore quashed, 1 Salkeld, 350.

If such is the undoubted law, as every lawyer instinctively knows, without reference to adjudicated cases, how is it possible to give the principle of confederacy any application for the purposes for which it is here used? The party only within whose control is the body of the applicant, is the only person who is competent to comply with the exigency of the writ. When the body is not in his possession, actually or potentially, the direction of the writ to him is purely nugatory and ineffective. The respondent has then nothing to do but to show the fact by his return. His former possession may involve guilt, but it does not make him amenable to the writ. It may render him liable to an action, but not to punishment for contempt of authority in not doing what it was impossible for him to do. The law is not so absurd as to demand the performance of impossibilities.

If confederacy in an abduction were to render a party liable to a proceeding by habeas corpus by virtue of a legal fiction, without regard to the fact as to whether he had control of the body or not, the only object to be answered would be the punishment of the offender, and that punishment must be for a contempt in not producing the body. To impute to this high prerogative writ so inferior an object, would be to degrade its character, and to subject to ridicule the eulogiums bestowed upon it for three centuries by lawyers and legislators.

But what is the result to which this novel notion, as practised upon in this case, brings us? If a United States Judge may issue a *habeas corpus* against one suspected of participating in an abduction, on the ground that having, in the opinion of the Judge, been a confederate in the offence, he may be held in contempt for not producing the body, and sent to jail during pleasure, the federal judiciary is thus by indirection enabled to assume a jurisdiction which the law does not confer, and to administer summarily, and without the intervention of a jury, a punishment measured only by a discretion which has been well defined as the law of a tyrant.* It clothes itself by usurpation with the prerogative of deciding upon offences against our local laws, in a mode subversive of the constitutional rights of the citizen, and of punishing offenders, to an extent which those laws forbid. And when the whole measure of the punishment really inflicted on the abduction under a different name, has been endured, and the unfortunate defendant is restored to liberty, he is still subject to prosecution for the same offence by its proper designation, in the criminal courts of the State, and his former punishment is no bar to conviction and sentence.

A doctrine productive of such consequences would be dangerous if it were not by its absurdity disarmed of all power.

The learned judge admits that the language of the return, so far as it was necessary to go, was legally appropriate. It denies that the persons named in the writ at the time of the issuing of the original or afterwards, were in the possession or power of the respondent. That was enough —and it was true. Nothing that appeared in evidence in the irregular and unauthorized traverse, showed it to be any thing else. And there, at least, the inquiry, pushed already beyond all reasonable or proper bounds, ought to have ended. But there happened in the return to be added the phrase, "nor at any time whatever," averring that the persons claimed were not at any time in the possession or power of the respondent. The judge finding the rest of the return unexceptionable in point of form, and unquestionable in point of fact upon the proof, seizes hold of the added words and argues in this way—that Passmore Williamson, having headed and guided "the mob" in effecting the "abduction," he must be taken by "legal intendment" and implication to have had possession at one time of the persons named in the return, and that therefore, by legal intendment and implication, the added words are false—and he takes the liberty to infer that if the added words are thus constructively false, the rest of the return may be so too, and that he is at liberty so to consider it, and of course to hold the party in contempt.

This is dealing most severely and unfairly with the respondent. It is construing him, not by himself, but by a rule of which it is obvious he had not the slightest conception. It is substituting an implication of law for the meaning intended by the return, and making it speak by "legal intendment" a language different from that actually employed. The respondent certainly meant according to the fact that he at no time exercised control over the persons named in the writ, who, for him, were free to go as they should list. The idea of "abduction" was not present to his mind at any time. He contemplated no more than assisting to relieve the quondam slaves of Wheeler from illegal restraint, and that done, his interference was at an end.

The added words were at most mere surplusage. They gave no force to the return which it would not have had without them, and were simply useless—a mere extra flourish of the draughtsman. It was a matter of no moment whether the persons claimed had or had not, at any time, prior to the issuing of the original pro-

* "The discretion of a judge is the law of a tyrant." —*Christian.*

cess, been in his possession or control, and as far as that part of the return went, it ought to have been disregarded. It had no necessary connexion with that which was material. Had the return been subject to traverse, as it was not, that part was not traversable. Had a traverse of it been tendered, according to every rule of pleading and of common sense, it ought to have been disallowed, and the return so far as material only considered. If that course had been pursued, Passmore Williamson must have been dismissed. But instead of pursuing that plain, well-defined path of proceeding prescribed by the law in such cases, the monstrous incongruity is disclosed of an untraversable allegation being taken up and considered as material, and as regularly traversed, and made the hinge on which the whole argument of the judge in support of his extraordinary judgment is made to turn. J. J. L.

THE PEARLS OF THE UNIO.

"When the river Conon was low, I used to wade into its fords in quest of its pearl muscles, (Unio Margaritiferus); and though not very successful in my pearl fishing, it was, at least, something to see how thickly the individuals of this greatest of British fresh water molluscs lay scattered among the pebbles of the fords, or to mark them slowly creeping along the bottom, when, in consequence of prolonged drought, the current had so moderated that they were in no danger of being swept away, each on its large white foot with its valves elevated over its back, like the carpace of some tall tortoise. I found occasion to conclude at this time, that the Unio of our river fords secretes pearls so much more frequently than the Unionidæ and Anadonta of our still pools and lakes, not from any specific peculiarity in the constitution of the creature, but from the effects of the habitat which it is its nature to choose. It receives in the fords and shallows of a rapid river many a rough blow from sticks and pebbles carried down in times of flood, and occasionally from the feet of men and animals that cross the stream during droughts, and the blows induce the morbid secretions of which pearls are the result. There seems to exist no inherent cause why Anodon Cygnea, with its beautiful silver nacre, as bright often, and always more delicate than that of Unio Margaritiferus, should not be equally productive of pearls; but secured from violence in its still pools and lakes, and unexposed to the circumstances that provoke abnormal secretions, it does not produce a single pearl for every hundred that are ripened into value and beauty by the exposed current-tossed Unionidæ of our rapid mountain rivers.

Would that hardship and suffering bore always, in a creature of a greatly higher family, similar results, and that the hard buffets dealt him in the rough stream of life, could be transmuted by some blessed internal predisposition of his nature into pearls of great price."—*My Schools and Schoolmasters, by* HUGH MILLER.

HOW TO MAKE UP A QUARREL.

The following article is one of those published by the Olive Leaf Circle of New York. The stories which they circulate are designed to promote habits and dispositions among children, of kindness and love to each other, and to all with whom they associate. These stories are said to be substantially true, though having somewhat the appearance of fiction. The one which we have selected for insertion contains a narrative which may well suggest some useful reflections to children or adults.

William Ladd was the President of the American Peace Society, and he believed that the principles of peace, carried out, would maintain good-will among neighbors as well as among nations.

But there was a time when he had not fully considered this subject—had not thought much about it, as I dare say my young readers have not; and he believed that if a man struck him a blow, it was fair and best to strike right back again, without considering if there were not some better way of overcoming the offender; or if a man did him an injury, why, as people commonly say, he would give him as good as he sent.

He then had a farm; and a poor man who lived on land adjoining his, neglected to keep up a fence which it was his business to keep in order, and, in consequence, his sheep got into William Ladd's wheat-field and did much mischief. William Ladd told his man Sam, to go to the neighbor and tell him, he must mend the fence and keep the sheep out. But the sheep came in again, and William Ladd, who was a very orderly man himself, was provoked. "Sam," he said, "go to that fellow, and tell him if he don't keep his sheep out of my wheat-field, I'll have them shot." Even this did not do; the sheep were in again.

"Sam," said William Ladd, "take my gun and shoot those sheep."

"I had rather not," said Sam.

"Rather not, Sam! why, there are but three, it's no great job."

"No, sir; but the poor man has but three in the world, and I am not the person that likes to shoot a poor man's sheep."

"Then the poor man should take proper care of them; I gave him warning; why didn't he mend his fence?"

"Well, sir, it was because you sent him a rough kind of a message; it made him mad, and so he would not do it."

"I considered a few minutes," said William

Ladd, "and then I told Sam to put the horse in the buggy.

"'Shall I put in in the gun?' said Sam.

"'No,' said I. I saw Sam half smiled, but I said nothing. I got into my buggy and drove up to my neighbor's. He lived a mile off, and I had a good deal of time to think the matter over.

"When I drove up to the house the man was chopping wood; there were but few sticks of wood, and the house was poor, and my heart was softened. 'Neighbor,' I called out; the man looked sulky and did not lift up his head. 'Come, come, neighbor,' said I, 'I have come with friendly feelings to you, and you must meet me half way.' He perceived I was in earnest, laid down his axe and came to the wagon. 'Now, neighbor,' said I, 'we have both been in the wrong: you neglected your fence, and I got angry and sent you a provoking message. Now let's both face about, and both do right, and feel right. I'll forgive and you shall forgive. Now let's shake hands." He didn't quite feel like giving me his hand, but he let me take it.

"'Now,' said I, 'neighbor, drive your sheep down to my south pasture; they shall share with my sheep till next spring; you shall have all the yield, and next summer we'll start fair."

"His hand was no longer dead in mine. He gave me a good friendly grasp. The tears came into his eyes, and he said, 'I guess you are a Christian, William Ladd, after all.'

"And that little fracas with my neighbor about the sheep was," said William Ladd, "the first step to my devoting myself to the Peace Society."

A QUESTION WELL PUT.

A valuable friend and a valuable farmer, about the time that the temperance reform was beginning to exert a healthful influence in the country, said to his hired man :—

"Jonathan, I did not think to mention to you, that I think of trying to do my work this year without rum. How much more must I give you?"

"Oh!" said Jonathan, "I don't care much about it; you may give me just what you please."

"Well," said the farmer, "I will give you a sheep in the fall, if you will do without."

"Agreed," said Jonathan.

The oldest son then said—"Father, will you give me a sheep in the fall, if I will do without?"

"Yes, Marshall, you shall have a sheep if you will do without."

The youngest son then said—"Father, will yon give me a sheep if I will do without drinking rum?"

"Yes, Chandler, you shall have a sheep if you will do without."

Presently Chandler spoke again—

"Father, hadn't you better take a sheep too?"

This was a poser, he had hardly thought that he could give it up; but the result was, the evil was henceforth banished from the premises, to the great joy and ultimate happiness of all concerned.

From the Independent.

LESSONS TO BE LEARNED IN A GARDEN.

BY HARRIET BEECHER STOWE.

Blessed is he that hath a garden! say we. When man and woman came perfect from their loving Maker's hands, he could think of nothing better as their marriage portion than to plant a garden for them, and give it to them to till and dress it.

It is to be noted, also, the Great Father did not give man and woman a garden ready tilled—nor endow them with an angelic gardener whose superior care should do all the thinking and laboring for them, and leave them nothing to do but walk admiring up and down its alleys—but he gave them a garden to till and to dress for themselves.

Out of the ground grow more things than fruits and flowers—there grow holy thoughts, pure desires and gentle feelings—and that tree of life and healing which the Father planted in the first garden, hath left roots and suckers in the soil of all gardens that ever man cultivated or shall cultivate.

He alone *owns* a garden, in any true sense of the word, who plans and cultivates *himself*—whose own labor and thought enter into the growth of it. The jaded millionaire, who having heard of a garden as a trapping of wealth, and a judicious investment of burdensome thousands, commissions some poor Smith or Jones to lay out and plant and tend one for him, he is not in any blessed sense the *owner* of it. It is the Smith or Jones who reaps all the pleasure and benefit—it is he whom each fair-growing shrub and tender flower, if it could speak, would with one voice proclaim its true master—for while the millionaire walks its paths ignorantly, and knows nothing of the why and wherefore of all its bloom, his gardener can tell you the history of each, from its seed or slip up to maturity.

But *he* owns a garden who truly loves it and identifies himself with it. Every tree he has watched in its progress from first bud to last shoot—each flower from seed to bloom. To him every plant has its history, and a part of his own history, a portion of his own life, has grown up into it, and with it. He remembers when this was a twig, and that a seed. Here is one which he bore away triumphantly from some forest or swamp, and despite its savage preferences, tamed and domesticated to his garden band. This other he read of in a catalogue, and sent hundreds of miles for—got it apparently a dry stick, despaired of it a hundred times, yet by incredible nursing and management brought it first to growth and then to bloom. Here is something

which came into his hands as a slip in a boquet, or a chance seed gathered by the wayside, and which by such care as true love can bestow, has come to vigorous maturity.

A garden is a place of healing to the soul. It would seem as if from the growth of leaves, and flowers, and shrubs, there exhaled a silent dew, which brought comfort to the heart blistered by the sultry suns of life. The intercourse of men and women is often harsh and chafing. Little irritations, like nettles, lie hid along the paths—but the silent growth of a garden communes without speech, and every leaf becomes a leaf of healing.

Reformers ought especially to cultivate gardens, for the harsh grind of the world comes with double force on those who set themselves in any manner against it. Hence comes re-action, and what was begun from pure love is persisted in from selfish and vengeful indignation. The silent growth of one beloved flower—the culture even of one rose-bush, might teach the reformer many things that human weakness is apt to forget, and liken him more to Him who sendeth rain on the just and on the unjust. A garden is an unequalled study for a clergyman. He shall find theology in it altogether more juicy and stocky than that which grows by lamp-light and stove-heat in his study.

Every great truth of man's nature is there shadowed out to him from day to day in never-ceasing allegories. Can he drop the fine invisible seed into the black, silent earth, without speculations on that faith in the future and unseen which is the root of religion? Does not every seed say to him, "That thou sowest is not quickened except it die!" And though the seed-death seem long, yet when the flower-resurrection comes, does it not bring with it the promise of that other resurrection promised to faith? There are some seeds so long in germinating that the inexperienced florist gives them up for lost, but when hope has failed, up they spring at last, and such upspringings tell the pastor not to despair of spiritual seed equally dead to hope, which, by some future shower or quickening may have a like upspringing. The pastor shall soon come to see all the affairs of his parish in his garden. Here sits a bush bought of a florist, and with a most worthy label wired to it—but not a bud!

Every day it is inspected, to see if perchance there may be a swelling of the bark, foretelling motion and life; but in vain—the thing is dead! that is plain. But after some shower he walks his garden, and behold! the first red bud that foretells a shoot! God is there!—the plant is alive, and wants only time to bud and blossom. Can he see all this parable enacting in his garden, and forget it when he pronounces his neighbor Smith or Brown to be utterly past feeling and beyond hope? Those dry souls, too, may have a shoot to send out in some favored hour.

It was from garden life that the great Teacher drew many of his most expressive images. "So is the kingdom of heaven as if a man should cast seed into the earth, and sleep and wake, and it springeth and groweth he knoweth not how." Such are the truths the pastor teaches—a divine power, like the ever-working vital force of nature, receives them to its care, and they shall spring and grow he knows not how.

A garden seems to bring a man into confidential relations with all the forces of nature. A man comes to have in himself a plant life, a plant appreciation of sun, rain, wind and all the mysterious agents of natural life. Rain is a beautiful thing in any body's ears, but he who sits at the window and hears its quiet distilling into his garden hath a double sense of its beauty.

Garden life, too, hath its crosses, symbolical of other crosses. What perils of slugs and caterpillars, what soul-trials with green bugs, what desperations with cut-worms!—the cut-worm especially. All other insects that infest the garden are respectable compared to him! They are open, manifest, above-board, and generally reasonable and amenable in calmer hours to expostulations of whale oil soap, or tobacco water. They meet you in the open field, and if they fall, fall showing true colors; but the cut-worm is mean, underhanded, without the first idea of what goes to make an honorable insect. The first you know, your thriving plant is down wilting flat in the sun, and you may find cut-worm if you can.

Methinks we have met some characters in life who answer to the parable of cut-worm. A neighborhood is sometimes infested by such an individual, male or female. You cannot catch them at their work. They are never seen doing it. All you know is, reputations are blasted, friendships withered, thrifty, promising schemes blighted, and nobody does it! It is only cut-worm who has been quietly at the root here and there, and you may catch him if you can.

Our own garden seems to be the favorite resort of that very honest and well-meaning, but much slandered individual, the toad. We have a special kindness for toads, partly because they have been so much abused, and partly because they are so honestly and patiently homely. They take no airs. They know they are not good-looking, but don't fret about it.

There is something, too, rather quizzical and piquant in the solemn way in which they squat, with their knotty brown backs slanting downward, and their solemn eyes staring fixedly upward in an abstracted reverie. We heard of a toad once who was supposed to be between two and three thousand years old, having spent all his time in the inner chamber of an Egyptian pyramid. We believe it. There is in general an Egyptian air about the creature that renders such a legend quite probable. To us the toad always passed for an animal who knew much more than he chose to tell—a kind of a garden gnome, with whom it was best to be on good terms.

What rather confirms us in this opinion is the assertion of some of our gardening acquaintance, that they are determined enemies of cut-worms, and that to nourish a toad in a garden was a sure protection. We have cultivated the good graces of several of them in our own, and as yet lost not a plant through cut-worms. So have we seen some honest, homely, stumbling, but well-meaning individual, by mere force of slow, broad, impracticable sincerity and truthfulness, completely destroy the human cut-worm and drive him from a vicinity.

THE TRANS-ATLANTIC TELEGRAPH.

The steamship *James Adger* sailed from New York this week, for Newfoundland, to assist in laying down the first section of the submarine telegraph which is to connect this country with Europe. A large party of ladies and gentlemen were on board, among whom were Prof. Morse, inventor of the telegraph, Peter Cooper, and Cyrus W. Field, Esqrs., prominent projectors of this enterprise, and Lieut. Maury and Professor Silliman. The duty assigned to this steamer is to take in tow the cable ship *Bryant*, and lead her across that portion of the Gulf of St. Lawrence which exists between Port au Basque, in Newfoundland, and Cape North—above Halifax—a distance of 74 miles. The cable was made in England, and has but recently arrived out in the *Bryant*. It will be run out from her stern while in tow of the steamer. The cable is composed of three wires, and is only $1\frac{1}{2}$ inches in diameter. Weight of the whole, 400 tons.

When these wires are laid, the island of Newfoundland will be connected, telegraphically, with the American continent, and in the course of two years or less, the great inter-oceanic wires will be laid, and all Europe brought into instantaneous communication with this country. A land telegraph from St. John's, on the eastern shore of Newfoundland, to connect with the submarine cable at Port Basque, is nearly complete, so that in a few weeks the former city will be connected with New York. It is expected that all the ocean steamers will call at St. John's on their homeward passages, to leave news and despatches for transmission to the States, so that ere long our daily papers will be in the regular receipt of intelligence from London which has been but six days in transit. The distance from St. John's to Cork, Ireland, between which two points the ocean cable is to be laid, is only 1680 miles. It is pleasing to us, as it must be to every American, to think that this great project, the telegraphic union of the Eastern and Western Hemispheres, is about to be accomplished by a private company composed chiefly of American citizens. They have undertaken, and thus far carried out the enterprise with an energy and sagacity creditable in the highest degree to them and to their country. If Professor Morse is spared to us but a short time longer, he will have lived to girdle the whole earth with his magic wires.—*Scientific American.*

PEACH TREES AND TANSY.

A writer in the New York Times recommends the sowing of tansy about the roots of peach trees as a means of preserving them. He says that he once knew a large peach tree which was more than forty years old, while several generations of similar trees in similar soil, had passed away. This led to examination, and a bed of tansy was discovered about the trunk. It was naturally inferred that the preservation of this tree to such a green old age, was attributable to the presence of this plant. It was decided to try experiments on others, and accordingly, a few of the roots were placed about each of the other trees on the premises, some of which gave signs of decay. Not only has it preserved for several years, sound trees, but renovated those that were unsound. The odor of the plant, he says, doubtless protects this kind of tree against insects, and it might have the same effect upon others, as the plum, apple and pear, as well as the elm, sycamore and other ornamental trees.—*Rural New Yorker.*

We extract the above from one of our exchange papers without vouching, in any degree, for the correctness of the statement. Certain it is that our peach trees formerly lived to an age which of latter times has become very uncommon. The preservation of this valuable fruit is an object worthy the attention of farmers, and if the trees can be preserved by so simple an expedient as the one above described, it may be fairly hoped that the discovery will not be disregarded. At all events, the experiment is easily tried, can cause very little trouble and expense, and appears incapable of producing any harm.

WHAT O'CLOCK IS IT?

When I was a young lad, my father one day called me to him that he might teach me how to know what o'clock it was. He told me the use of the minute finger, and the hour hand, and described to me the figures on the dial plate, until I was pretty perfect in my part.

No sooner was I quite master of this additional knowledge, than I set off scampering to join my companions at a game of marbles; but my father called me back again: "Stop, Humphrey," said he, "I have something more to tell you."

Back again I went, wondering what else I had got to learn; for I thought I knew all about the clock, quite as well as my father did.

"Humphrey," said he, "I have taught you to know the time of the day, I must now teach you how to find out the time of your life.

"The Bible," said he, "describes the years of man to be three score and ten, or four score years. Now, life is very uncertain, and you may not live a single day longer; but if we divide the four score years of a man's life into twelve parts, like the dial of a clock, it will allow almost seven years for every figure.

"When a boy is seven years old, then it is one o'clock of his life, and this is the case with you: when you arrive at fourteen years, it will be two o'clock with you; and when at twenty-one years it will be three o'clock, should it please God thus to spare your life. In this manner you may thus know the time of your life, and looking at the clock may perhaps remind you of it. My great grandfather, according to this calculation, died at twelve o'clock, my grandfather at eleven, and my father at ten. At what hour you and I shall die, Humphrey, is only known to Him to whom all things are known."

Never since then have I heard the inquiry, "What o'clock is it?" nor do I think that I have ever looked at the face of the clock, without being reminded of the words of my father.— *Old Humphrey.*

THE TRIUMPHS OF OUR LANGUAGE.

Now gather all our Saxon bards,
Let harps and hearts be strung,
To celebrate the triumphs
Of our own old English tongue.
For, stronger far than hosts that march
With battle flags unfurl'd,
It goes with freedom, thought, and truth,
To rouse and rule the world.

Stout Albion learns its household lays
On every surf-worn shore,
And Scotland hears it echoing far
As Orkney's breakers roar;
From Jura's crags and Mona's hills
It floats on every gale,
And warms with eloquence and song
The homes of Innisfail.

On many a wide and swarming deck
It scales the rough wave's crest,
Seeking its peerless heritage,
The fresh and fruitful west:
It climbs New England's forest steeps,
As victor mounts a throne;
Niagara knows and greets the voice
Still mightier than its own.

It spreads where winter piles deep snows
On bleak Canadian plains,
And where, on Essequibo's banks,
Eternal summer reigns;
It glads Acadia's misty coasts,
Jamaica's glowing isle,
And bides where, gay with early flowers,
Green Texan prairies smile.

It lives by clear Itasca's lake,
Missouri's turbid stream,
Where cedars rise on wild Ozark,
And Kansas' waters gleam;
It tracks the loud, swift Oregon
Through sunset valleys roll'd,
And soars where Californian brooks
Wash down their sands of gold.

It sounds in Borneo's camphor groves,
On seas of fierce Malay,
In fields that curb old Ganges' flood,
And towers of proud Bombay;
It wakes up Aden's flashing eyes,
Dusk brows and swarthy limbs;
The dark Liberian soothes her child
With English cradle-hymns.

Tasmania's maids are wooed and won
In gentle Saxon speech:
Australian boys read Crusoe's life
By Sydney's sheltered beach:
It dwells where Afric's southmost capes
Meet oceans broad and blue,
And Nieuveld's ragged mountains gird
The wide and waste Karoo.

It kindles realms so far apart
That, while its praise you sing,
These may be clad with autumn's fruits,
And *those* with flowers of spring.
It quickens lands whose meteor lights
Flame in a northern sky,
And lands for which the southern cross
Beams its orbed fires on high.

It goes with all that prophets told,
And righteous kings desired,
With all that great apostles taught,
And glorious Greeks admired;
With Shakspeare's deep and wondrous verse,
And Milton's loftier mind;
With Alfred's laws and Newton's lore,
To cheer and bless mankind.

Mark, as it spreads, how deserts bloom,
And error flees away,
As vanishes the mist of night
Before the star of day:
But grand as are the victories
Whose monuments we see,
These are but as the dawn which speaks
Of noontide yet to be.

Take heed, then, heirs of Saxon fame,
Take heed, nor once disgrace,
With deadly pen, or spoiling sword,
Our noble tongue and race;
Go forth prepared, in every clime,
To wisely help each other,
And judge that they, who counsel strife,
Would bid you smite—a brother.

Go forth, and jointly speed the time,
By good men prayed for long,
When Christian states, grown just and wise,
Will scorn revenge and wrong;
When earth's oppressed and savage tribes
Shall cease to pine or roam,
All taught to prize these English words,—
Faith, Freedom, Heaven, and Home.

James Gisborne Lyons.

SUMMARY OF NEWS.

Foreign Intelligence.—The U. S. Steamship Pacific arrived at New York on the 22d ult., and the North Star, on the 24th, bringing English dates to the 11th ult.

No event of importance had occurred at the seat of war. The bombardment of Sebastopol was resumed on the 10th. The Russians continued to make sallies upon the trenches of the French. The Allies had approached within fifty paces of the first line of defence.

Omar Pasha had been appointed to the command of the Turkish army in Asia. The siege of Kars still continued, but without any definite

result. Berdiansk had been again partially bombarded, and a large quantity of Russian stores destroyed. The Russians had burned the stores of corn in Kertsch. The cholera had re-appeared among the allied troops.

England.—A spirited debate had taken place in the British Parliament, in which Lord J. Russell made a speech in favor of peace. John Bright also took a conspicuous part in the debate.

France.—On the 14th, the correctional tribunals condemned fifty-five persons to imprisonment, for periods of five years and under, for their participation in the proceedings of secret republican societies.

The elections in France are almost everywhere characterized by the profound indifference which the electors have evinced ever since the re-establishment of the empire. In few instances have more than the bare legal number necessary to validate the election, on a first scrutiny, been brought to the poll, and in very many, second ballots have taken place.

Spain.—It is confidently stated that the Spanish government has decided to give formal adhesion to the Western Powers, and to send to the Crimea 25,000 men, to be paid and outfitted by England. The official Gazette totally denies this statement, while the Epoca, and other journals, as firmly maintain its truth, and add that the project will encounter great opposition in the Cortes. In return for this accession, Napoleon promises to put down all attempts against the throne of Isabella.

Italy.—It is stated that the Emperor Napoleon has made an energetic demand that the Pope shall reform and secularize his government, with the view of remedying the present state of disorganization in the territories of the Church. Two convocations have been held and decided to refuse the request.

A considerable increase was taking place in the Austrian army in Italy. The police of Genoa had effected a seizure of arms at Rocco, on the coast of La Spezzia, it having been ascertained that a fresh invasion of refugees was contemplated. The Pope has excommunicated the King of Sardinia and his ministers, in consequence of their suppression of the monasteries in Piedmont, and has declared null and void the law respecting ecclesiastical revenues lately enacted by the Spanish government.

Hanover.—The King of Hanover has abrogated the Constitution granted by his father to the people in 1848, and has invoked the aid of the Diet to suppress any disturbance which may ensue in consequence.

Tripoli.—It is stated that the insurgents have made themselves masters of the country, and foreign troops were expected to quell the insurrection.

California.—The U. S. mail steamship, George Law, from Aspinwall, arrived at New York on the 25th, bringing San Francisco dates to the 1st ult.

Energetic measures have been taken and public meetings held in San Francisco to encourage immigration thither. The substantial bridge across the American river at Negro Bar, in the course of construction by the Sacramento Valley R. R. Company, is rapidly approaching completion.

Twenty buildings in Stockton were destroyed by fire on the 30th of 7th month last. Loss, $30,000. The same number of houses were consumed in San Francisco, 7 mo. 18th. A violent earthquake had occurred at Los Angelos. Most of the buildings were greatly injured, though none had fallen down at last accounts. The farmers had commenced harvesting their wheat, of which the crops were generally good.

The Allied fleet which had sailed to Petropaulowski with the purpose of attacking that place, had returned to San Francisco, the garrison having escaped under cover of a heavy fog, and sailed to their new settlement at the mouth of the Amoor river, after removing all their guns, ammunition, &c. The Russian inhabitants had all fled to a neighboring village, and the only persons remaining were two Americans. After destroying the fortifications, the Allies proceeded to Sitka, but that place being a fur-trading post, protected by a treaty between Great Britain and Russia, the inhabitants were not molested.

Oregon.—The Hudson Bay Company's annual fur-train came in, this year, by the military road to Fort Nisqually, and will probably take this route in future, it being found to be nearer than that by Fort Vancouver, as well as preferable in some other respects.

Sandwich Islands.—The Legislature had been dissolved by the King in consequence of some difficulty in regard to appropriations. The King asserted that the appropriation bill passed by the Legislature exceeded the revenues, and would onerously tax his subjects. A new Legislature was to be elected, to meet on the 30th of the 7th month.

China.—The barque Louisiana, from Hong Kong, had arrived at San Francisco.

There was much suffering among the poorer classes of Hongkong and vicinity. Thousands were dying of starvation. Many parents were selling their children, at from $5 to $10 each for boys of five to ten years of age, in order to procure food for themselves and to have fewer mouths to feed. Piracies are of every-day occurrence about the entrances of Hong Kong, near Macao, Gumsingmoon, and on the river below Whampoa.

The Isthmus.—Col. Kinney and his party were conducting themselves in a very orderly, peaceable manner, and had succeeded in gaining the good-will of the people of Greytown.

Mexico.—Santa Anna has abdicated and has sailed for Havana. The platform of Gen. Alvarez has been adopted. All the State prisoners have been liberated. A large number of houses at the capitol had been destroyed by a mob.

Cuba.—At the latest dates, the Cholera was raging with great violence at Havana, especially among the negroes and the military. Fifty cases of yellow fever had occurred at the Hospital.

Domestic.—The yellow fever continues to increase in Norfolk and Portsmouth. Large contributions for the relief of the sufferers have been made in several of the principal cities. Philadelphia has already transmitted $13,000 in money, besides large quantities of medicine. A number of physicians and nurses have proceeded to the scene of the pestilence to assist in the care of the sick. At New Orleans there has been a decrease in the number of deaths during the past week.

The Kansas Legislature has authorized a vote to be taken in the Territory on the question of calling a Convention to frame a State Constitution.

The census of New York city shows a total population of 623,626.

FRIENDS' REVIEW.

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Some expressions of JOHN CHURCHMAN, *when recovering from a serious illness in* 1761.

On the 12th of the eleventh month, early in the morning, he spoke to this purpose: "I believe I must endeavor to go to our Quarterly Meeting," which began on the 14th, "although as to bodily strength I am very weak: there my mind is remarkably, sleeping and waking; there I hope to be relieved of some things which seem to remain like a fire in my bones. I dare not forbear; I know it is the way to recover my strength outwardly, and to be eased of that which is a heavy burden inwardly. I see I must go, and believe I shall recruit, and gain strength every day;" which was the case accordingly. He further said, "My mind has for several days been attended with an uncommon sweetness, the like I never knew for so long together, with a succession of soul-melting prospects. I have freedom to relate what I had a sight of this morning before day, as I lay in a sweet slumber;" which was nearly in these words, viz: "I thought I saw Noah's ark floating on the deluge, or flood, with Noah and his family in it; and looking earnestly at it, I beheld the window of the ark, and saw Noah put out the dove; and I beheld her flying to and fro, for some time; but finding no rest for the sole of her foot, I thought she returned, and I saw Noah's hand put forth to take her in again. After some time I thought I beheld her put forth a second time, and a raven with her; the dove fled as before for some time, and then I saw her return with a green olive leaf in her mouth, as a welcome token of the flood's being abated. I thought I saw also the raven fly to and fro, but he did not return; and it came to my mind, this is a ravenous bird, and seeks only for prey to satisfy his own stomach, otherwise he might have returned to the ark with good tidings, or some pleasant token, as well as the dove. After a short space, I thought I beheld the mountain tops, and some of the tree tops, beginning to appear above the waters, and I could perceive the flood abate very fast. As the waters fell away, I saw the trees began to bud and the greenness of new leaves came upon them, and I heard the voice of the turtle, and saw many symptoms of a pleasant and happy season approaching, more than I can now relate; and the prospect thereof ravished my soul. I beheld the trees blossoming, the fragrant valleys adorned with grass, herbs and pretty flowers, and the pleasant streams gushing down towards the ocean; indeed, all nature appeared to have a new dress; the birds were hopping on the boughs of the trees, and chirping; each in their own notes warbled forth the praise of their Creator. And whilst I beheld these things, a saying of the prophet was brought fresh in my memory, and applicable as I thought to the view before me, viz: 'The mountains and the hills shall break forth before you into singing, and all the trees of the field shall clap their hands; instead of the thorn shall come up the fir-tree, and instead of the brier shall come up the myrtle-tree; and it shall be to the Lord for a name, for an everlasting sign that shall not be cut off.'

"When I awoke, the prospect remained clear in my mind, and had a sweet relish which now continues with me; and the application of the vision seems to me in this manner: The flood which appeared to cover the face of the earth, is the corruption and darkness which is so prevalent over the hearts of mankind; the ark represents a place of safe, though solitary, refuge, wherein the Almighty preserves his humble attentive people, who, like Noah, are aiming at perfection in their generation. The dove sets forth the innocent, harmless and loving disposition, which attends the followers of the Lamb, who are always willing to bring good tidings, when such are to be had: the raven represents a contrary disposition, which reigns in the hearts of the children of disobedience, who chiefly aim at gratifying their own sensual appetites; the waters gradually abating, the trees appearing, and afterwards budding, the voice of the turtle, and the pleasant notes of the birds, all seem clear to me, to presage the approach of that glorious morning, wherein corruption and

iniquity shall begin to abate, and be swept away; and then every thing shall appear to have a new dress. I am fully confirmed in the belief, that that season will approach, which was foretold by the prophet, wherein the glory of the Lord shall cover the earth, as the waters cover the sea; and in a sense of these things my soul is overcome. I feel the loving kindness of the Lord Almighty, yet waiting for the return of backsliders with unspeakable mercy; and my soul in a sense of it, seems bound more strongly than ever, in the bonds of gospel travail; which travail I hope will increase and spread amongst the faithful, for the enlargement of the church; that the nations may flock unto Sion; which shall become an eternal excellency, even the joy of the whole earth."

He again expressed his having a prospect of the dawn of this blessed morning; and said, "The day-star is risen, which presages the approach of the morning; I have seen it in its lustre, and have a lively sense of that saying being again fulfilled in the new creation, 'The morning stars sang together, and the sons of God shouted for joy.' I have heard their sound intelligibly, and my heart is comforted therein. The potsherds of the earth may clash together for a season, but the Lord in due time will bring about the reformation. The predictions of Archbishop Usher, mentioned in the preface to Sewel's History, have come fresh into my memory, and nearly correspond with the sense I have, that a sharp and trying dispensation is to come upon the professors of Christianity; wherein the honest and upright hearted shall be hid as under the hollow of the Lord's hand; when rents, divisions and commotions shall increase amongst the earthly-minded, and one branch of a family be at strife with another, like the daughter-in-law against the mother-in-law; and happy will it be for those who endeavor to stand ready for the approach of such a dispensation."—*Friend's Library, Vol. VI.*

Notice of SAMUEL ROUTH, *an Elder, of Doncaster, who died* 10*th mo.* 6*th*, 1853, *aged* 64 *years.*

He was the son of Robert and Mary Routh, of Lancaster, and was born there in 1789.

The Christian course of this beloved friend affords an instructive illustration of the efficacy of Divine grace, and of the truth of the Scripture declaration—"The righteous shall hold on his way, and he that hath clean hands shall be stronger and stronger."

Of the earlier portions of his life we possess but little information. There is, however, reason to believe, that from a comparatively early period, the seed of the kingdom took root in his heart; and, although its growth might not be very rapid or apparent, its development was like the gradual operation of the leaven "hid in three measures of meal until the whole was leavened;" and that the solemn and important truth, "Ye must be born again," was at length applied with practical efficacy to his heart and conscience, was satisfactorily evidenced by the matured fruit, by which every branch of the True Vine is known.

He had very humble views of himself; his character was retiring, and he was not much accustomed to speak or write of his personal feelings; so that his spiritual progress has to be traced rather by the observations of those around him, than from any records of his own. As he was favored to grow in the truth, his love for the principles and practices of Friends increased, and his interest in the religious welfare of the Society deepened. He felt it to be of vital importance, that we, as a people, should seek to live up to what we profess—even to be led and guided by the Spirit of Truth, by a constant reference, both in little things and in greater ones, to that inward Monitor which cannot be removed into a corner. His attachment to our simple mode of worship was sincere and strong, and his attendance of all our meetings for the performance of this solemn duty was very exemplary. In a letter written to his wife from Buxton, 1851, he says—"Yesterday I sat alone for an hour and a half, instead of going to Monyash; and felt it a privilege to feel that we are not dependent on man's teaching, in endeavoring to draw near to Him who seeketh such to worship him as endeavor to do so in spirit and in truth, even through feelings of weakness, discouragement, and a deep sense of unworthiness."

In his own Monthly and Quarterly Meetings, his services in the discipline were truly acceptable, and the religious exercise of mind in which he engaged in them was very instructive. As an Elder in the church, it was evidently his earnest concern to be found faithful; and we doubt not a blessing rested on his watchful oversight and judicious counsel, in this department of Christian labor.

In 1846, he addressed a few lines to a friend, expressive of the "strong sympathy" he had for many years felt, for the members of our very small meetings. A brief extract from this letter will not only exhibit an interesting trait of character, but may afford instruction to some of those on whose behalf it was penned. "Would it be possible," he asks, "to lay simply, yet forcibly and intelligibly, before the class in question, without discouraging them by taking too high grounds, the very great importance of their position in a Christian community, as bearing an open testimony to the world, of their faith in the reality of the presence of the great Minister of the Sanctuary; and also of the reality of the fulfilment of the promise of our Saviour, to be with the two or three gathered together in his name; not merely two or three individuals *sitting down together in meeting*, but two or three livingly gathered together in and into His name

and power? But then in order to this, there must be a daily living and walking in the same, a real abiding in the True Vine. There is to me a peculiarly deep virtue in thus preaching by life and conversation. I would we had many such preachers scattered in the little hamlets, among our rural population. I want Friends to see and feel more of the necessity of thus walking before their neighbors, in their lonely allotments; and not to think that, because they are thus placed in so discouraging a situation as to the society of their friends, they have nothing to do."

He was largely imbued with that charity which "thinketh no evil." This led him to put the most favorable construction on the conduct of others, and to avoid everything bordering on detraction. He used to say, he felt "far too full of faults himself, to be inclined to dwell on the failings of his friends, or to sit in judgment upon them; but he desired rather to seek to mind his own steppings." He was very solicitous to encourage every appearance of good in others, and his kind and judicious counsel was often strikingly applicable, and gratefully received by those to whom it was given.

His power of sympathy was great, and his mode of manifesting it peculiarly his own. It was not by the expression of many words, but by a tenderness of manner, which those only can appreciate who have been privileged to partake of it, and by a self-sacrificing endeavor to alleviate the sufferings and soothe the sorrows which had excited his Christian feeling.

The sketch of the character of our dear friend would be very incomplete, were it to leave unnoticed his long continued and unwearied labors on behalf of Ackworth school. Grateful for the benefits he had himself enjoyed as a scholar in that institution, he felt it a privilege to devote his time and abilities in promoting its welfare. Till within a short time of his death, and when in a very enfeebled state of bodily health, his cheerful visits to the school were continued; and long will those who were for many years associated with him on the committee, as well as the officers of the institution, gratefully recur to the value of his counsel and services.

For several years before his death, he was subject to frequent attacks of severe and suffering illness. They were regarded by him as fatherly chastenings, designed for his further purification; and, as he would pleasantly observe, as renewed notices to prepare to quit the tenement. His Christian patience, meekness and uncomplaining submission, were deeply instructive; and his brief but full expressions afforded to those who surrounded his sick bed, satisfactory evidence that his hopes were placed on the true foundation, and that his peace was made with God, through Christ his Saviour.

When somewhat recovering from one of these attacks, about two years before his last illness, he thus expresses his feelings, in a letter to his wife: "There are times, (would we could more continue under their influence,) when I feel very much more solicitous to witness a thorough preparation of heart and soul to enter upon an enduring inheritance, than I do for a restoration to bodily strength, for of very infirm health I do not think I ought to complain. I have long been of the mind, that these attacks are one and all warnings of the breaking up of the earthly tabernacle, and mercifully sent to tell us plainly, that this is not our rest."

His last illness was short; though it had been evident to himself and his friends, for a long time previously, that his constitution was giving way under the ravages of his disorder. He had gone, for a little change, on a visit to his daughter, at Kendal: and whilst there, he was observed to be in a remarkably heavenly frame of mind, full of love and gratitude. The continual clothing of his spirit seemed to be not of earth, but as if a foretaste of the glories on which he was so soon to enter was vouchsafed him, even here; and as if he were waiting at the very gates of heaven, for the summons to enter within their portals.

Some of the occasions of sweet religious communion with his wife, during this visit, are recurred to by her with tender emotion and mournful pleasure. On one of these, being together alone, on the evening of the Select Quarterly Meeting at Leeds, he referred to the circumstance with much feeling; his mind appeared bound to his friends in close religious fellowship, and he remarked with emotion—"There are many dear friends assembled there, whom I tenderly love."

It was with difficulty he reached home; and after a few days of increased illness, his spirit was gently released from its enfeebled tabernacle, and permitted to enter, we undoubtingly believe, through redeeming mercy, into his Saviour's rest. The remembrance of the bright example of our departed friend is precious to many; and, to them, "he being dead, yet speaketh."—*Annual Monitor.*

NEGLECTED OPPORTUNITIES.

"In looking back upon my youth, I see, methinks, a wild fruit tree, rich in leaf and blossom; and it is mortifying enough to mark how very few of the blossoms have set, and how diminutive and imperfectly formed the fruit is, into which, even the productive few have been developed. A right use of the opportunities of instruction afforded me in early youth, would have made me a scholar ere my twenty-fifth year, and have saved to me at least ten of the best years of my life, years which were spent in obscure and humble occupation.

But while my story must serve to show the evils which result from truant carelessness in

boyhood, and that what was sport to the young lad may assume the form of serious misfortune to the man, it may also show that much may be done by after diligence to retrieve an early error of this kind; that life itself is a school, and nature always a fresh study, and that the man who keeps his eyes and his mind open, will always find fitting, though it may be hard, schoolmasters, to speed him on his life-long education. —*My Schools and Schoolmasters.*

From The Fort Wayne (Ia.) Times, August 6th.

THE INDIANA BLACK LAW.

Ten days ago, James P. Brown, a citizen of Ohio, travelling westward, stopped in this city and was detained here on business a few days. This person belongs to that proscribed and hated race on whose skin God's sun has imprinted a darker hue than on ours. On the 30th day of July, Brown was arrested on a warrant from J. B. Dubois, issued on information and complaint of John Hardendorf. On Brown's own statement that he was a citizen of Ohio, he was convicted and fined ten dollars and cost of suit. In default of payment, he was committed to jail. A writ of habeas corpus was sued out, and this matter came on for hearing before his Honor, James W. Borden, at chambers, on a writ of habeas corpus, on Thursday, and was finally determined on Friday last. Messrs. L. M. Ninde and C. Case appeared for the prisoner, and W. W. Carson for the State. The sheriff made return to the writ of habeas corpus, that he held the prisoner by virtue of the mittimus of J. B. Dubois, Esq. The mittimus set out that "James P. Brown, a mulatto and person of color, was found in the county of Allen and State of Indiana, in violation of law—whereupon said Brown was arrested and tried for said offence and found guilty." To this return Messrs. Ninde & Case filed exceptions, alleging that it showed no conviction for any offence known to the laws of Indiana, nor did it appear that any such final judgment had been rendered as would authorize the issuing of a mittimus. These exceptions were argued by counsel, and sustained by the Court, his Honor holding that said mittimus did not authorize the holding of the prisoner in custody. Mr. Case then moved that the prisoner be discharged. Mr. Carson interposed a motion that the Court proceed to hear evidence to sustain the charge against the prisoner, and that he be held to bail for his appearance at the next Common Pleas Court, to which counsel for defendant objected. Both motions were argued at considerable length by counsel, and the Court, taking the same under advisement, adjourned to Friday morning at 9 o'clock. Money was deposited as security for the appearance of the prisoner at the time appointed, and he was permitted to go at large.

Friday morning prisoner appeared in person and by his counsel. Mr. Carson also appeared for the State. His Honor overruled the motion made by Mr. Case for the discharge of the prisoner, and sustained the motion of Mr. Carson, deciding that he would hear the evidence against the accused with a view to recognising him to appear at the next Common Pleas. To these rulings of the Court counsel for the prisoner excepted. Mr. Carson then asked and obtained leave to file an affidavit of John Hardendorf, dated August 2, 1855, charging said Brown with being a *mulatto*, and with having come into the County and State on or about July 20, 1855, contrary to Section 1st of the act to enforce the 13th Article of the Constitution, &c., and proposed to offer evidence to sustain said charge.

To the filing of this affidavit, and to the introduction of the proposed evidence, the prisoner, by his attorney, objected, but his objections were overruled. Thereupon John Hardendorf and Dr. Bricker were sworn and examined on behalf of the prisoner. Mr. Case then addressed the Court, assuming, among others, these positions:

1. That the Court had no power to investigate in this manner any charge save that on which Brown was originally committed, as set forth in the mittimus, and that, as had already been decided, amounted to no charge at all.

2. That the filing of an affidavit containing a new charge, on hearing of a habeas corpus, and the introduction of testimony to sustain it, was a proceeding without precedent, and altogether unwarranted in law.

3. But admitting the right of the State to file the affidavit, and introduce the proof, she had entirely failed to make a case. "The statute," said he, "designates two classes of persons, and only two, who are prohibited from coming into the State, viz.: *Negroes* and *Mulattoes*, and, being a highly *penal* statute, every word and sentence of it must be strictly construed. If it contains words susceptible of a limited as well as a more general meaning, the limited interpretation in favor of the accused must prevail. This rule of construction was as old as the *common law*, and as well established as any of its venerable safeguards." Adopting this rule, only a full-blooded African, or his descendant, and a half-blood—half white and half black blooded—are excluded by the statute; and when a prosecution is instituted under it, the State must prove what she alleges, viz., in this case, that the accused is a *mulatto*. She has utterly failed to make such proof. Mr. Case here cited *Webster* to show the strict meaning of the words *negro* and *mulatto*, and read numerous decisions in Massachusetts and Ohio Reports, wherein the definition of Webster had been adopted by the courts in cases analogous.

The argument of Mr. Case was full, logical and conclusive, and worthy of this able, earnest and honest lawyer, and friend of humanity and liberty.

Mr. Carson, on behalf of the State, insisted at length that the *intention* of the makers of the Constitution and the Legislature was to exclude all persons of more than one-eighth negro blood, and that this was evident from the statutes prohibiting such persons from giving testimony, and from intermarriage with whites.

To this position of Mr. Carson it was well replied by Mr. Ninde, that, from the very words used by the Legislature in these last named statutes, it was evidently the judgment of that body that the words *negro* and *mulatto* would not answer the purpose in view; else why did they not use them?

Mr. Ninde replied eloquently and conclusively to every position assumed by Mr. Carson, closing at 2, P. M.

His Honor, Judge Borden, then delivered his opinion, holding the construction of the statute contended for by the prisoner's counsel to be correct, and that the State having failed to prove Brown to be a mulatto or negro, he must be discharged. Ordered accordingly.

CONSISTENCY OF AN IRISH TEETOTALER AND ITS RESULTS.

Mr. S. C. Hall gives an interesting account of his conversion to teetotalism, through the instrumentality of an Irish lad. Being in Ireland, and on an excursion in the county of Wicklow, he visited the far-famed Glendalough, or Seven Churches. On his entrance into the glen, he was met by a lad some sixteen or seventeen years of age, who offered to act as his guide. The offer was accepted, and the boy proved to be an exceedingly intelligent companion. While rambling about, Mr. Hall produced a flask of whiskey, and offered his guide a "*dram;*" but the boy refused it, and said he was a teetotaler. Mr. Hall appeared incredulous, and in order to test his sincerity he offered him money to tempt him to violate his pledge; five shillings were offered, but without effect; the bribe was increased by degrees to a sovereign—the boy's frame the while trembling, and his eyes flashing with indignation. At length he stood forward in an attitude of manly firmness, and with much dignity of manner he exclaimed, "Sir, you know not what mischief you are attempting to do; young as I am, I have been a drunkard; many is the good half-crown I have earned as a guide in this place, and then spent it on whiskey. The gentlemen used to give me a dram out of their bottles, just as you have offered one to me now, and I was then but too willing to accept it. After getting the taste of it, I would go to the public-house, and there spend on drink all I had earned during the day. But, sir, this was not the worst of it. I am the only support of my mother, and while I was drinking she was left to starve. Think of her misery, and of my selfishness. But the times are changed with us; I have been for some time a teetotaler. I took the pledge from Father Mathew, and with the help of God I'll keep it while I live. When you engaged me to-day as your guide, I wanted you to allow me time to put on my Sunday clothes; for, although I am not ill-dressed now, I have much better clothes for Sundays and holidays, none of which was I in possession of while I was in the habit of going to the public-house; and besides this, my mother has now every comfort she can desire. All this happiness you are endeavoring to destroy. You tempt me to break my pledge; to become false to my vow, made before God and man. Oh! sir, you do not know what you are doing. I would not break my pledge for all you are worth in the world!" The boy's earnestness and eloquence made a deep impression on Mr. Hall, who saw that he was in the presence of a hero.

After a moment's reflection, his determination was fixed; he decided on becoming a teetotaler; and, in order to prove his sincerity to his guide, he flung his flask high over his head into the lake, in whose deep bosom it now lies buried. The joy and excitement of the boy were intense; he danced about in a wild exuberance of delight. It was a scene not soon to be forgotten by either of the actors in it.

We hope boys and young men will take a lesson from the noble conduct of the young guide in the valley of Glendalough.—*A Plea for Teetotalism. By J. Haughton.*

HORACE GREELY IN FRANCE.

Land Subdivision.—Wine Manufacture.

LYONS, June 6, 1855.

Walking out in the environs of Paris a few days since to observe the French methods of Agriculture, I was somewhat surprised, knowing my American friend and companion to be a moderate drinker of wine, by his casual remark that he regarded the Vine as the great scourge of France. From one who discards and rejects the inspiration of the "generous juice," such an observation would not have seemed remarkable; but from my intelligent friend, who has spent some years in Paris, and has conformed in his beverage to the habits of her people, I certainly did not expect it.

And yet it is the literal and momentous truth. France has more arable soil than almost any other country of equal extent; and it is very generally and laboriously, though not thoroughly or efficiently cultivated. Naturally fertile, it owes little to subsequent applications; not one acre in a thousand is underdrained or subsoiled; and while England has bought millions of dollars' worth of imported fertilizers within the last thirty years, I am confident that half a million would pay for all the guano, bones, &c., imported into France.

Throughout this country you pass miles after

miles of growing grain or vegetables, fair to middling crops; I never yet observed a French acre that promised a luxuriant or great one. The rigorous division of a decedent's real estate among his heirs, which a fundamental law of the first Republic decrees, and which no subsequent Monarch has dared to repeal, exerts a salutary influence in mitigating destitution and diminishing beggary, but it does not tend to raise French agriculture above the state of mediocrity into which it seems to have been hopelessly plunged. The dying peasant's acre must be divided among his four or five children, who must cultivate their several pittances with spade and hoe only; no fertilizers can be bought by the impoverished owners; no animals employed; the thin soil, slowly and shallowly turned over by the rude exertion of human muscle alone, is sown, tilled and harvested in the same rude, slow fashion, and the sheaves borne on human shoulders to the distant thrashing-floor. All is clumsy, feeble, ineffective, and I judge that the gross product of the rural labor of France is less than half a bushel of grain per day. Subtract from this the enormous aggregate exacted for the support of Government, with its million functionaries and salaried priests, and seven hundred thousand janizaries, and it is plain that the subsistence of its nominally freeholding cultivators must be scanty indeed. I doubt that the peasant laborers of England, who own no land at all, but live upon the scanty wages accorded them by the tenant farmers, are worse lodged and fed than the two or three millions of rural freeholders in France who own and cultivate less than an acre. —It is mournful to see steep hillsides laboriously tilled from year to year when tillage is certain to wash and exhaust them; the excuse of their cultivators being that they own a strip of this land and no other, and that to lay it down to grass or wood is to doom themselves to idleness and their children to famine.

The division of lands among their cultivators is a noble, a beneficent idea; but the division of half an acre among half a dozen heirs of the late cultivator, now deceased, is not a happy illustration of it. Practically, it is found that the petty holdings are split up, while the large estates are held intact through several generations, and even increased.

I may here mention, by way of illustration, that the fine estate of Lafayette, (La Grange,) comprising a fine chateau and 760 acres of good land in the heart of France, near this city, is now in the market, his son being dead and the property not well adapted to partition among the heirs. Were it but an acre or so, each inheritor would insist on having and holding his share of it.

France, though rich in silver, is essentially a poor country—that is to say, the great mass of her people are poor. Labor is less effective here than in America, and is not so well paid for what it actually accomplishes. There are millions of Frenchmen who earn less than a franc per day when they work, and cannot get work at any price during a good part of each year. Of course these are the more ignorant and ill-placed as well as inefficient; but two francs (forty cents) per day for the men and half as much for the women exceed the actual average earnings of the laboring class throughout the Empire of Louis Napoleon.

France annually produces more elegant and tasteful fabrics than any other country; yet her people are coarsely clad: she largely grows and manufactures silks; yet the great majority of her population, and even of her silk producers, cannot afford to wear them: she exports rare and costly furniture to the ends of the earth, yet the homes of the great mass of her people contain only a few rude and clumsy articles, inferior in cost and convenience to the contents of our newest log-cabins: but she produces also vast quantities of wine, and of this, though much of the best is exported, a far larger quantity is consumed on her own soil. The poor seldom possess elegant furniture or wear costly fabrics: but few Frenchmen are so poor as not to drink wine. The day-laborer, whose entire existence must be eked out of eighty dollars a year, in a country where the cost of food is usually twice as high as in America, washes down his dinner of dry bread with half a pint of red liquid which has the smell of weak vinegar and the name of wine —*vin ordinaire* they call it, and *very* ordinary I judge it must be. The work girl living on her hard-earned franc a day in her miserable Parisian garret, buys bread and shelter with her wages; while her youth and comeliness endure, she wins clothes and finery, balls and wines, in another manner, less creditable and more ruinous. Wine, wine! In the provinces, the vine is the leading staple of agriculture; in the cities, wine is the great basis of commerce. I estimate that "Marchand de Vins" is written over the doors of one-fourth of all the places of trade in Paris: certainly there is no other sign half so common as this. I may exaggerate in judging that one fourth of the cultivated land in France and an equal proportion of the rural labor are devoted to the vine; but the proportion is so great as to seem incredible in a country like ours.

Louis Phillippe once replied to a Temperance advocate, who had explained to him the Total Abstinence movement in America, that the success of a like movement in France would ruin the kingdom—that both its industry and its commerce were based upon the consumption of wine. I submit, on the other hand, that my impartial and keenly-observing American friend was right—that the vine is the chief scourge of this fair land; perpetuating its poverty and deepening its vice. If the drafting away by conscription of half the youthful energy and spirit of France into the army, there to waste

seven years in nonproductive uselessness, be a general evil and loss—as who can doubt it?—then the drafting away of another and larger army from the production of food and other substantial goods to employ them in producing that which maddens many and strengthens none, must inflict a still greater and wider injury. France needs, in at least seven-eighths of her homes, ampler and better furniture, more substantial and nourishing food; she might have these (other things remaining as at present) were it not for the devotion of so large a share of her industrial capacity to the production and distribution of wine. Poor and ill-paid as her laborers are, they might be far better fed and sheltered did they not expend so large a share of their earnings for "that which is not bread"—which stimulates but does not nourish. If every vine were uprooted to-morrow and every cask emptied into the ocean, I know that this country would thenceforth increase in wealth and comfort with a rapidity hitherto unknown.

As to the temperance of wine-producing nations, and of this one in particular, a great deal has been boastingly said which is not half consistent with the facts. It *is* true that the people of the warmer portions of the temperate zone are less addicted to intoxication than are those of severer climates; that there is less drunkenness in Sicily than in Scotland—in Lyons or Rome than in Moscow or Edinburg. It is likewise true that the milder and more natural stimulants, like wine or beer, do not intoxicate or madden so readily nor so commonly as do the fiery products of distillation. But that wine *will* intoxicate—*does* intoxicate—that there are confirmed drunkards in Paris and throughout France—is also notorious and undeniable. You can hardly open a French newspaper that does not contain some account of a robbery perpetrated upon some person stupified by over-drinking—a police case growing out of a quarrel over the wine-cup—or a culprit, when asked to say why the sentence of the law should not be pronounced on him, replying, "I was drunk when this happened, and know nothing of the matter." That journeymen are quite commonly less fitted for and less inclined to work on Monday than on other days of the week, is as notorious here as it ever was in any rum-drinking city. That the French character, male and female, would stand higher in the general estimation if wine were unknown here, is very plain to all who look through uncolored glasses. And that the love of wine often ripens here into a fierce thirst for more fiery potations, is as certain as that cider-drinkers ever become rum-drinkers in New England. In two or three thronged Parisian localities, flashy grog-shops have recently been opened, under the general designation of "American Buffet," where mint-juleps, sherry-cobblers, and such like delectable compounds, are dispensed at a franc per tumbler; and I am assured that thousands of Frenchmen, no longer satisfied with the milder stimulants to which they have been accustomed from childhood, are here ripening into habits which their wine-drinking friends cannot regard without alarm. I need hardly add that the distillation of brandy is an ancient and important pursuit in France, and that the beet-crop of last year was extensively diverted from sugar-making to the production of spirits.

With all deference, therefore, for those well-meaning temperance men, who think an abundance of *good* wine in our own country the proper antidote to the prevalence of intemperance there, I am compelled to dissent most decidedly from their proposition. I do not admit that intoxication is the only or the chief evil to be guarded against; I believe that *all* alcoholic stimulants are pernicious and injurious if imbibed except as any poison may be—by the diseased under the prescription of a skilful and highly temperate physician. Were it certain that no man should evermore become intoxicated, I should still regard it as a grievous mistake to drink, a ruinous error to perpetuate the production and use of alcoholic beverages. These do not injure merely by intoxicating, nor those only whom they intoxicate; they undermine the health and shorten the days of thousands who never were drunk in their lives.

Champions of temperance in America, and especially in New York! be entreated to listen to no compromise, to be satisfied with no success short of the complete interdiction of the traffic in intoxicating drinks. Better struggle twenty years longer than be lulled into inactivity by a delusive and baseless triumph.

Under the most rigid interdiction there will always be drinking enough, just as other vices flourish in spite of the laws which resist them, just as crimes are committed in spite of the penalties which are denounced against them, but we *must* triumph at last, if we do not ruin our cause by compromise. We can be beaten only by a cry that, while we deny the *poor* man his grog, we allow the *rich* man his wine; and this we must preclude at all events. Our most arduous labor is achieved, for the majority is now with us; the law has declared for us; and we have now to meet only the dying flurries of the liquor traffic and the sophistical quibbles of its well-fed attorneys. These will, of course, do all that money can buy or ingenuity suggest; but there is an end to the longest rope, and theirs will all be paid out within the next two or three years at furthest. Revolutions go not backward, and where gambling and lotteries now are, there, under the immovable and potent ban of the law, the liquor traffic is and shall remain. Grudge not, then, the efforts needed to render our triumph perfect and immutable. H. G.

THE Rutland County (Vt.) Quarries give employment to something over four hundred men;

and slate enough is quarried and finished every day to cover 20,000 square feet of roof. It sells on an average, at $3 75 per hundred square feet, and the county can furnish slate roofing sufficient to supply the demands for the United States for fifty years.

FRIENDS' REVIEW.

PHILADELPHIA, NINTH MONTH 8, 1855.

It is an observation too old to lay claim to novelty, and too obvious to require elucidation, that the interests of agriculture are those upon which all other interests primarily depend. Solomon remarks, that the king himself is supported by the products of the field. When the products of agriculture are deficient, every branch of industry is unavoidably paralyzed. This, which is true of all countries, is conspicuously the case with the United States.

The year 1854 was one, during which the fruits of the earth were supplied in a measure unusually scanty, and the consequence was felt in every other department of industry; but in the year that is now drawing toward a close, a bountiful Providence has amply supplied the deficiency of the one that is past. In almost every part of our widely extended domain, the harvests have been unusually abundant, and those harvests are now secured beyond the reach of ordinary contingencies. The Indian corn, one of the great staples of our country, has arrived so near its maturity, that an abundant supply of this valuable grain can be no longer considered as doubtful. A season like this, immediately following such a year as the preceding one, loudly demands our grateful acknowledgement. While the people of Europe are madly employing their ingenuity and strength in the destruction of each other, and in the production of an artificial famine, we, in this favored land, are permitted to enjoy in peace, if we will, the abundant products of our teeming soil; and it is greatly to be desired, that no part of the product of these abundant harvests, of any name or description, may be converted into a liquid destructive of domestic tranquillity and moral rectitude. Certainly a bountiful Providence, who regards the moral as well as the physical wants of the creatures he has made, never intended that the natural food of men and animals should be manufactured into an article more powerful than any other in the production of moral and physical evil.

Died,—On the 5th of Sixth month last, Sarah Lee, wife of Ephraim Lee, in the 67th year of her age—an esteemed member and elder of Newberry Monthly Meeting, Blount Co., Tennessee.

——, On the 4th of last month, at his residence, Ferris' Point near Kingston, C. W., John Ferris, in the 61st year of his age, a member of Kingston Monthly Meeting. He suffered extremely during the last two weeks of his life, yet he bore his distress with Christian patience, often saying, "don't murmur, it is all right."

——, At his residence near New Garden, in Guilford County, N. Carolina, on the 23d of last month, Dougan Clark, Sr., an esteemed member and minister of New Garden Monthly Meeting, in the 72d year of his age. He had been for several years afflicted with a very painful disease, which he bore with truly Christian patience and resignation. During his last confinement he experienced frequent and very distressing paroxysms of pain, in the intervals of which he lay quiet and apparently easy, but seemed little inclined to conversation. On the 29th of Seventh month, being apparently under great exercise, after having expressed to his wife a very humiliating view of his past life, he continued nearly as follows: "I do not want to say much, for I think there is a great deal too much said; but I wish no one to be uneasy about me, for I had a clear evidence last night that all would be well with me." He also said that he had nothing to trust to but the mercy of God in Christ Jesus. After this he said but little, only at times a few words expressive of the quietude of his mind. His close was eminently calm and peaceful, and we think there is full ground for believing that he has entered into his rest.

HAVERFORD SCHOOL.

The Semi-Annual Examination will commence on Second day, Ninth month 10th, and close on *Fourth day* following.

The Winter Term will open on the 10th of the Tenth month next.

Friends desirous of entering Students should make *early* application to Jonathan Richards, Superintendent, West Haverford P. O., Delaware Co., Pa., or Chas. Yarnall, Secretary of the Board, No. 39 Market St., Philada.

Pamphlets giving all necessary information will be forwarded on application to either of the above named.

NEW ENGLAND YEARLY MEETING BOARDING SCHOOL.

This Institution will be reopened on Fourth day the 31st of Tenth month next, under the care of Joseph and Gertrude E. W. Cartland as Principals.

In order to secure admission into the School for the next Winter term, members of New England Yearly Meeting must forward their applications seasonably for the decision of the School Committee at their meeting on Third day the 4th of Ninth month. This regulation is established by the Yearly Meeting in order that it may then be as-

certained how many other pupils, if any, can be received.

Address Superintendent of Friends' School, Providence, R. I.

7th mo. 21st, 1855.

THE FARMING AND PLANTATION SYSTEMS IN THE SOUTHERN STATES.

We have noted, in a series of articles, certain signs in the Southern States, indicating the working of new convictions in reference to the economy of slave labor. We have adverted to the expedient, which is now being more and more extensively adopted, of raising the productive capacity of that labor, by bringing to bear upon it some of those stimulants that operate upon free workingmen. We have endeavored to show that the southern planters, farmers and manufacturers could not find on the globe labor better adapted to their climate and other local circumstances, than that which they now employ, provided it were emancipated, and brought under all the incentives and impulses that pertain to the condition of freedom. We will now proceed to notice another radical change which, we are happy to believe, is coming to be regarded as indispensable to the true prosperity of the South. The system of slavery has broken up, in that section of the Union, the fundamental conditions of democratic society, and created disparities between a small number of the white population and the great mass, which are incompatible with the general good. Not only the political power, but the ownership and cultivation of the land have been absorbed by a kind of oligarchy; thus making the progress and development of the country depend upon the capacity or caprice of a very small number of its inhabitants. We are fully persuaded that, either under slavery or under freedom, the plantation system of the Southern States is and must be most detrimental to their true interests. While this system exists, they never can have an intelligent yeomanry; they never can have those conditions of society which make the strength and glory of the Free States of the North; they never can have a coherent, enlightened and virtuous population, with schools and churches and other educational and religious institutions, within the reach of all, rich and poor; they never can have their vast region of country brought fully under cultivation, drained, and rendered a safe residence for people of all climates. We know not if these lines shall be read by any persons living south of Mason and Dixon's Line; if they should find their way to a southern eye, we are confident that their truthfulness and justice will be clearly seen. In our recent tour through that portion of the Union, we found persons ready to admit and to deplore these facts. The plantation system is an institution of slavery, and is one of the cluster of evils which that great curse has produced. There are millions of the white population of the South who see the mischief of its working upon their interests. Look at its first operation. It divides a district of country, sufficient to make 500 farms of 100 acres each, among ten large owners or planters. Thus, 50,000 acres of land are subjected to the control and capacity of these ten men, whose estates join each other. Perhaps a few ignorant, poverty-stricken white men may "squat" down in miserable cabins in the interstices or corners of these great plantations, and glean a bare subsistence from the little patches of land allowed them, and from hunting, fishing, &c. Now, just look at the relations and intercourse of the two extremes occupying this district. Here are ten great planters, on one hand, each owning an estate averaging 5,000 acres. On the other hand, skirting or indenting their estates, are scattered the cabins of perhaps twenty poor white men, living from hand to mouth, frequently as ignorant and vicious as they are depressed in the social scale. We do not believe that in any country in the civilized world such a wide, deep chasm divides between class and class, as that which separates the two parties occupying this plantation district in the Southern States. To call them a *community* would be as great a misnomer as possible. They are united by no common bond of sympathy or interest. On the contrary, a sour, sullen suspicion on the one side, and a proud haughty bearing on the other, are likely to widen the gulf between them. Now, add a population of a thousand slaves to this district, and you have the plantation system in the perfection of its evils. In all that pertains to domestic, social and educational economy, each planter endeavors to make his establishment an independent estate. As far as possible, he prevents the undergrowth and thrift of independent industries, trades, &c. He has nothing in common with those who would plant these elements of civilized society within that district. He feels that his establishment is wanting, if he is obliged to give one of these outside tradesmen a job. Thus, he stocks his estate with assorted hands. He has his own blacksmith, carpenter, brickmaker, &c. He patronizes no small draper, grocer, ironmonger, upholsterer or shoe-dealer who may venture to set up shop in the district. He buys his iron by the ton, his groceries by hogsheads and hundreds, his shoes and hats by the case, in some large sea-port, where he sells his cotton. There he buys his books, his furniture, and all the elegancies of his mansion. There he buys at wholesale all the coarse out-fittings for his slaves. He frequently forbids their resorting to the small dealers, for the purpose of trading with them. What has he to do with common schools for the education of the children of the poor! He has none to educate, even in the first stages, with those of the white "*squatters*," as he is apt to regard them. He

either employs a tutor or a governess in his family, or sends his children to some distant boarding school to be educated at an expense far beyond the reach of common means. Such as he, are his nine fellow planters. They may constitute a social circle of aristocrats, and maintain a congenial intercourse among themselves; but so far as all the rest of the white population of that district are concerned, they are worse than *absentees*; they may patronize and enrich trades and occupations in large towns on the seaboard, or at a distance; but they impoverish all independent industries within the compass of their estates.

We do not believe that one in ten of the tradesmen and mechanics of the Southern States would dissent from this view of the plantation system. We know that many of them feel deeply on this subject, and would express their convictions in reference to its bearings far more impressively than we have done, if they had a fitting opportunity for doing it. This plantation system, as we have said, is an institution produced by slavery; and with slavery, we earnestly hope, it will die out of the South entirely. For, abolish slavery, and five hundred farmers, each with his hundred acres, might occupy and till the 50,000 owned by these ten large planters. What a new condition of society would result from this change! In the first place, the land itself would be brought under the action of five hundred individual minds, all thinking and planning, with all the ever-working impulses and interests of ownership, to develope its capacity of production. Conceive, for a moment, what an aggregate of cotton, corn, &c., five hundred free-labor farmers would grow on these 50,000 acres, now held by ten planters! How soon would those wide wastes be brought into cultivation! How soon would the sunlight be let into those slimy-bottomed forests, and those fever-breeding fens and marshes be drained! But this would be the smallest result of the change. A community of five hundred farmers, with their families, would embrace within itself all the elements of a prosperous and progressive society. They would not only stand on the same social footing, one with the other, but they would inevitably attract to their midst and support a class of tradesmen, mechanics, &c., equal to themselves in position and consideration; thus constituting a New England, or northern community, in all the characteristics of intelligence and prosperity. Where ten planters did not sustain one draper or grocer, these farmers would support a village of stores and shops. Instead of a schoolless district, a thousand children might be brought under free instruction. Ministers, teachers, editors and physicians would find scope for their services in such a community as this.

We are confident that the evils of the plantation system are becoming more and more clearly seen by the majority of the people of the Southern States; and that they also more fully ascribe this system to slavery. There can be no reason on earth why cotton cannot be grown as profitably on a farm as on a plantation. In the production of any article, it is necessary to concentrate upon it as much mind, as much of the interest of ownership and its personal supervision as possible. The farming system of the free States does this in the North and West, and we earnestly hope it may, ere long, do the same in the South. This consummation will doubtless follow the abolition of slavery; and if this result could be realized, it would be worth in money to the Southern States the whole value of the slaves they now own.—*Burritt's Citizen of the world.*

THE ISTHMUS OF SUEZ.

The question of cutting a canal through the Isthmus of Suez, to connect the Red Sea with the Mediterranean, forms, at this moment, a subject of agitation in Constantinople. The project has always been looked upon by France as one of incalculable importance. She exerted her power successfully to gain the Porte over to her views, which, under the influence of England, had hitherto resisted the scheme. Lord Stratford de Redcliffe made strong opposition, in which he was supported by Reschid Pasha. A Vienna despatch from Constantinople, says that the position which the latter took in this matter, contributed mainly to his deposition, which is looked upon as the signal of the fall of English influence in Constantinople, and of the ascendancy and triumph of that of France.

A glance at the map shows at once the immense advantages which would accrue to France from the completion of this important canal. Formerly, the trade between Europe and East India was carried on, partly overland, by way of Suez. At that time the ports of the Mediterranean formed the staple places for the oriental commerce, from whence the whole of Europe was provided with the luxuries of the East. Since the route round the Cape of Good Hope was found more profitable, the Mediterranean has gradually lost its commercial supremacy. And England, in consequence of the advantages which accrue to her from the possession of Hindostan, and the occupation of the most important commercial and strategical points in the Indian Archipelago, acquired a kind of monopoly of the oriental commerce. She forms now the great centre from whose warehouses and ports Europe and America are supplied. Goods are carried to England, a profit charged upon them, and they are then distributed through the various channels of trade to the world, which thus has become tributary, as it were, to her fortunate geographical situation. A simple cut with the spade through the narrow strip of level land be-

ween Suez and Alexandria, would, if not wholly, t least to a great, and as yet incalculable ext, obliterate these immense advantages.

A canal between the Red Sea and the Mediterranean would restore to the latter its glorious commercial eminence of times gone by. From ts ports the locomotive would take the merchanlise, arrived in ships, that left the East simultaneously with those of England, to the interior nd north of Europe, before the latter could each their moorings. At all events, the advantages which the Mediterranean ports would acquire by such a slight change of the surface f the globe, are so important, and the portentous question is so correctly understood, too, by Great Britain, that she has ever watched with the most anxious vigilance, its minutest movements and signs of life. The value of this canal to France was fully appreciated by Napoleon I. While he contemplated, in 1799, the colonization of Egypt, he conceived, also, the great plan of mingling, at Suez, the waters of the two hemispheres. A corps of engineers was despatched to examine the ground, and ascertain the relative level of the two seas. The difference was stated to be 9 metres, or about 30 feet. This result, however, was afterwards found to be erroneous. In 1847, a corps of engineers was again commissioned to examine this subject. They were headed, on the part of France, by —— Talabot, on the part of Austria, by M. Nagrelli, and on that of England, by —— Stephenson. The difference of level was then ascertained to be only 0·80 metres, or about three feet. —— Stephenson raised various objections against the practicability of the plan, and the government of Great Britain opposed it firmly. It failed in consequence. Louis Napoleon, in selecting the present moment, while his ascendancy over England is established, for the prosecution of this subject, has again evinced the boldness and correctness of his calculations. Whenever he aims at England, he is sure to strike at the right time and at the right spot. His blows fall upon his victim as unexpectedly as a lightning flash from a serene sky, but with deadly precision.

—— Talabot, the same who investigated the Isthmus in 1847, has published, in a late number of the "Revue des Deux Mondes," a memorial, in which he proves, in a scientific way, that all the plans to cut in a direct line through the Isthmus, would fail of the success which ought to be expected in consideration of the magnitude of the work; and that the canal must be carried from Suez, over Cairo to Alexandria. According to his plans, the canal is to have a depth of 8 metres. The estimate of cost amounts to 300 millions of francs, or about 60 millions of dollars. —— T. estimates the commerce between Europe and India at two millions of tons annually, and considers that it is constantly increasing, and that the enterprise would pay a good interest.

We find in the Cologne Gazette that M. Lesseps, Consul General at Alexandria, has obtained from Said Pasha the right to form a joint stock company for the construction of the canal; and that the Pasha is highly favorable to the project, and is fully convinced of the immense commercial advantages which Egypt would derive from it. A programme, composed by —— L., will be published in Paris, inviting all European countries to participate in the undertaking, which he expects will be completed in six years.

The idea of a water communication between the Red Sea and the Mediterranean is, however, by no means new. The ancients made efforts to accomplish the object. A canal was commenced under Necho, 615 before Christ, and partly completed under Darius Histaspis. Under the Ptolemies, however, it was first sunk deep enough to carry large vessels. The Emperor Trajan repaired and improved the work, as also the Kalif Omar, 640 after Christ. It is supposed to have been in use till the 14th century. Traces of it still exist.

England has carried the East Indian overland mail over Suez since 1834. Though much opposed to the canal, she has been in favor of a railroad since 1844. In 1851, the work was commenced. It runs from Alexandria over Cairo to Suez, and in 1854 some portions of it were completed.

The canal of Suez will be undoubtedly the greatest work of the century, and its consequences must be momentous and incalculable; they cannot but produce an enormous revolution in the commercial relations of the world. Not only would England lose the monopoly of the trade with the East, and the Mediterranean ports become—to say the least—most powerful competitors; but also in a strategical point of view the change would jeopardise the English rule in India. The greater proximity of the steamers of the French navy to the coasts of Hindostan, would be a portentous danger. Moreover, the ascendancy gained by France at present over Great Britain will result in her preponderance before long in the Mediterranean, at the expense and danger of England. Even the failure of the Russian campaign would hardly avert this event.

The possibility of such an occurrence has been foreseen and guarded against by Great Britain. She has secured the narrow strait between the Red sea and the Indian Sea, by seizing Aden on one shore and Tadjurrah, on the other, and by occupying the Island of Sohotra, right in front of the Gulf of Aden. The canal of Suez would shorten the route between London and Bombay to about one-third of the distance round the Cape of Good Hope. The distance from the Mediterranean ports of France, however, would be nearly one-half shorter than round the Cape; from New York to Bombay would be one-fifth

shorter. But the question with France is not one of distance; it is one of commercial rivalry and of strife for power.—*Late Paper.*

THE NEW WATER WEED—SWANS WANTED.

Within the last few years John Bull has become acquainted with the fact that a stranger has taken possession of many of his rivers, streams, lakes, ponds, canals, sluices, and drains, without condescending to ask his permission, or attending to the observances of civility usual in cases of unauthorized intrusion; neither saying, "By your leave, sir," nor, "If you please," but occupying a valuable portion of his domain as a matter of established right. Not only has there been the absence of all ceremony upon the occasion, but the entrance was effected so stealthily, that its precise date and circumstances are not to be accurately defined. For a short time after making the discovery, Mr. Bull thought—opening his eyes, scratching his head, and assuming a diffident, embarrassed air—that he could not before have been thoroughly acquainted with the features of his patrimony, the inmates, so to speak, of his own house. Hence the seeming stranger might all along have been snugly ensconced in it, and overlooked in the hurly-burly of his affairs. But, the house having been in the same tenancy more than a thousand years, and not being very large, while all sorts of inquirers, after all kinds of things, have gone to and fro, up and down in it, rumaging every nook, corner, and cranny, taking and comparing notes of its contents, the hypothesis was rejected as clearly untenable. Recognition must inevitably have occurred sooner had there been any long establishment. There was no alternative, therefore, but to admit the fact of recent intrusion, and to propose the natural interrogatives relative to the intruder—Who are you? Where do you come from? How did you get here? What are you about? Do you mean to stay or go? All which questions, and sundry others, we will endeavor briefly to answer, as the object of these queries has no speech or language.

The stranger, then, is the *Anacharis Alsinastrum*—so called by Mr. Babington of Cambridge, in the year 1848—a name which, if translated by good dame Partington, might possibly be turned into Anna Harris and her nostrums. It designates a plant of the aquatic class, which has many extraordinary properties, and has caused in certain quarters no little consternation. Boatmen and bargemen—good common-sense observers—early distinguished it as a "furreigner," and spoke of its "fixin" in the canals as a nuisance, calling it "water thyme," from a faint general resemblance which it bears to that plant. It is so unlike any of our other water-plants as to be easily recognised. The color is a deep green. The leaves are about half an inch long, by an eighth wide, egg-shaped at the point, and beset with minute teeth, which cause them to cling. They grow *in threes* round a slender stringy stem, so very brittle, that whenever the plant is disturbed, fragments are broken off. Dense tangled masses of considerable extent are formed, which seem originally to spring from the two sides and bottom of the water-course, meeting at length in the middle, and filling it up. The specific gravity is so nearly that of water, that when cut, the masses do not float at the surface like other weeds, but are submerged, and may be seen either at or near the bottom, rolling over like woolpacks in a clear space, but otherwise clinging to everything they meet with, hugging the piers of bridges, accumulating at locks, and grounding in shoal water. The plant is *diœcious*, that is, it produces male and female flowers upon separate individuals. But all the specimens hitherto found in this country have been of one sex only, *females*. Its powers of increase are prodigious. Every fragment is capable of becoming an independent plant, furnished with roots and stems, extending itself indefinitely in all directions. Most of our aquatics require, as indispensable to their growth, to be rooted in the bottom or sides of the river, drain, or pond in which they luxuriate. But the *Anacharis* is altogether independent of this condition. You may separate it from the soil by cutting; but it defies that ordinarily death-dealing process. It still grows when cut, and thrives as it travels with the stream. So much for the first question—who or what is the intruder?

The weed was first formally noticed on the 3rd of August, 1842, by Dr. George Johnson of Berwick-on-Tweed, as growing in the lake of Dunse castle, which communicates with the Tweed by the Whiteadder river. The discovery excited no interest, and scarcely attracted any attention. In fact, Mr. Bull hardly thought it worth while to bestow a *pooh, pooh* upon the matter, being just then in high perturbation about a step relating to his corn-fields, which thousands declared would ruin them for ever, and as many thousands affirmed the contrary. The old gentleman had quite forgotten the circumstance, when, five years afterwards, the weed turned up in another quarter; and he speedily learnt that it was here, there, and almost everywhere in the very heart of his property, the midland counties of England.

In the autumn of 1847, the *Anacharis* was discovered by Miss Kirby of Lubbenham-lodge, in reservoirs adjoining the Foxton locks, on the canal near Market Harborough in *Leicestershire*. The specimens were in considerable abundance, growing closely matted together. In the autumn of 1848, Dr. Johnson, the original discoverer, observed the plant in two stations in the Whiteadder river, to which it had extended from the loch of Dunse, while that lake was nearly choked with it. Later in the same season, it was recognised in *Nottinghamshire*, in the Lene, a tributary

f the Trent; and still later, in *Northamptonshire*, n the Watford locks, on the same line of canal s the Foxton reservoirs. In August, 1849, it was noticed in *Derbyshire* and *Staffordshire*, growing in profusion in the Trent near Burton, nd also in the canal there, forming very large ubmerged masses of a striking appearance. About Christmas, 1850, it was found in *Warwickshire*, near Rugby. In 1851, it was in the Oxford canal, near Wyken colliery, and in the river of Ely. In 1852, it might be seen almost anywhere in the upper portions of the Cam, the Ouse, and the drains of the Fen country.

There is reason to believe that the plant was n the neighborhood of Rugby, which includes he Foxton reservoirs and the Watford locks, ong before public attention was called to the subject; for boatmen and lockmen spoke of it as well-known troublesome customer, an acquaintance of some years' standing. In all probability, also, the locality named may be regarded as the centre from which it originally radiated. The Derbyshire, Staffordshire, and Nottinghamshire stations are in direct water communication with it, while the district is geographically calculated to serve the purpose of widely diffusing a botanical product, being near the centre of England, a part of its highest table-land, and close to the line of water-shed which separates several great river systems. Within the area of a few miles, the natural drainage is carried off in opposite directions; westward, by the Avon to the Severn; southward, by the Cherwell to the Thames; eastward, by the Nen and Welland to the Wash; and northward, by the Soar to the Trent and Humber. A few detached sprigs established in the head-streams would soon spread the inoculation far and wide, extending it to the connected channels; and when first noticed in the midland counties, the plant was evidently *descending* the rivers, their lower courses being quite free from it. How it got to the loch of Dunse is unknown, but would doubtless resolve itself into one of those simple incidents by which plants are introduced to new sites, often overleaping, as they do, a considerable extent of intermediate country. How it reached the Cam has been thus explained. In 1837, a specimen from the Foxton reservoirs was planted in a tub in the Cambridge botanical garden. In the following year, the curator placed a piece of it in the conduit stream that passes by the new garden. After spreading all over this site, it seems to have bolted through the waste pipe across the Trumpington road, into the Vicar's brook, and from thence into the river, where it was soon conspicuous.

Upon learning that an interloper, of foreign aspect, has taken possession of some of our tenements, and is making himself comfortable in them, playing pranks, and defying ejectment, Whence comes the fellow? How did he get in? are questions naturally asked. We can only reply somewhat doubtfully or hypothetically, in the case of the *Anacharis*. Plants of this genus are native to the American continent. One species, called *Anacharis Nutali* or *Udora Canadensis*, very closely resembling our intruder, if not identical with it, is frequent in the rivers from Canada to Virginia. It is true that, in its transatlantic home, the plant does not display the astonishing activity which distinguishes it in our own waters. But this may be owing to the circumstance of the more sluggish character of our streams, and the different ingredients with which they are impregnated, favoring its development. At any rate, it is clear that, whether an importation from America or some other country, the new comer finds food abundant and stimulating in its fresh quarters, and has no intention to leave voluntarily such agreeable premises as those of Mr. Bull. Its riotous activity at present is, by the way, an argument against its being indigenous. If a native of England, the fact is utterly inexplicable that it never exhibited its extraordinary powers of increase before; for the supposition of some new property having recently been imparted to it, or to the water-courses, is plainly inadmissible. If from North America, how did it get to our midland counties? Botanists have transported the forms of vegetable life thousands of miles from their natural location, and established them permanently in their own neighborhood, attracted by their value, beauty, or curious structure. Emigrants have done this, simply in order to have memorials of the land of their fathers in their new destination. In this way, Scotchmen introduced the thistle into South Australia, which proved such a congenial site that the plant became a pest and provoked a colonial war against it. But the hypothesis of the *Anacharis* having been intentionally introduced is not supported by either evidence or probability. The conjecture has been hazarded, and it is plausible, that the foreign weed came with foreign timber to the neighborhood of Rugby, during the execution of the numerous railways which meet at that point. In Canada, the timber being floated in rafts down the rivers, it is easy to conceive of fragments of the weed clinging to it, or seeds finding their way into clefts of the wood; and if but one fragment or one seed retained its vitality in some moist cranny, till it reached our shores, it sufficiently accounts for the myriads of individuals that now exist around us. The hypothesis of propagation from a single seed or fragment, rather than from a number of either, is supported by the fact of all the plants in England being of one sex. If this theory be correct, what a striking representation does it afford of a truth which is receiving continual illustrations —the great results for good or evil that may spring from a trifling cause.

An intruder may prove an acquisition by useful services and agreeable manners; or his harmlessness may reconcile us to the intrusion. But

none of these qualities belong to the botanical settler. The foreigner is as impertinent, meddlesome, mischievous, vagrant, and greedy an inmate as ever man had to deal with, caring for nothing but his own accommodation; and so far from being satisfied with occupying space after space, that every fresh expansion, like the ambition of the late emperor Nicholas, has stimulated the desire to expand. The temper of Mr. Bull has been not a little tried by the annoying behaviour of his visitor. Though a tolerant, good-natured man upon the whole, there are notoriously bounds to his patience; and not a few stormy explosions have been provoked by the *Anacharis* offering serious obstacles to one of his industrial pursuits, and to some of his favorite pastimes. Watermen complain of the obstructed state of the canals and rivers owing to the weed, which impedes their navigation, and renders the work of horses and men more laborious in getting the boats along. It is necessary, therefore, to perform the troublesome operation of clearing out more frequently than formerly. At Burton-on-Trent, one of the two branches into which the river there divides has been almost entirely blocked up. Its navigation, lower down, in Derbyshire and Nottinghamshire, was altogether arrested for a time in the autumn of 1854, owing to the conjoint circumstances of abundant weed and shoal water. At one point, a miniature fleet of from two to three hundred barges collected, the lines, cables, and ropes of which formed a complete web of hemp, while impatient captains and crews, trying their utmost to get along, and spectators, amused with the entanglement, made the banks uproarious. Sluice-keepers declare that masses of the plant impede the working of locks. Rowers on the Cam find that it has circumscribed their space. Swimmers assert that it clings to them like scratch-weed, and that, if entangled, they are in danger of being drawn under water. Fishermen state that they can no longer ply their nets as formerly, and have given up the attempt in some of their old haunts. Lastly, to close this formidable bill of indictment against the *Anacharis*, it has affected the drainage of the Fen country, an evil in that district comparable to derangement in the ventilation of a mine.

It is ordinarily possible to get rid of an intruder by showing him the cold shoulder, or by forcible ejectment. But the new water-weed is not a susceptible plant, and having once got in among us, it has manifested a firm determination to remain. Though cut and treated as mercilessly as savages have been dealt with, it defies that mode of extermination, and will doubtless give us its company as long as the older vegetation which flourished in the land in Roman and Celtic times. Happily, just when there seemed no prospect of even keeping it down, and setting bounds to its annoyance, a method of doing this was discovered. Mr. Bull has swans upon his estate; and two or three centuries ago, he was a large proprieter of the bird, commonly deemed as useless as it is graceful. But mortals have aforetime had to change long established opinions, and must now do so with reference to the uselessness of swans. It has been mentioned that in 1847 the loch of Dunse was full of weed. It then required the greatest exertion to row a boat across it. There were at that time a few swans upon the lake. Whether vexed with the intruder for occupying so large a portion of their ancient domain, and interfering with pleasant locomotion, or short of ordinary food, we know not; but certain it is that they attacked the plant, and from that moment its doom was sealed in the locality. They not only liked it as an occasional relish, but lived entirely upon it; and when the lake was thinned, they followed it down the small burns leading into the Whiteadder river. The swans themselves thrived upon the diet and increased in an unusual manner. In 1848, one pair of birds raised a brood of seven cygnets; three pair raised broods of five each; and several pair reared respectively three and two young. In little more than four years the loch was free, or nearly so, from every trace of the aquatic vegetable. But as there is seldom a good in this world without its alloy, the swans began to pine away and die upon their diet being used up; and in spite of every effort of the owner to save them, they have since dwindled down to the original number..

There is clearly, therefore, a remedy at hand of very easy appliance for the botanical pest. England was once the country of swans. The parks of the nobles and gentry have them still. A few linger on some of the rivers, as the Thames and Isis, where they are preserved as relics of former times—historic birds, like the eagles of Geneva, and the pigeons of Geneva. On the Thames they are royal property, and it is felony to steal their eggs. Occasionally some of the more enterprising descend the stream to the metropolis, and may be seen cruising off Blackfriars-bridge, seldom or never, we believe, venturing below it. But in days gone by, the river had immense flocks. "Never," says the duke of Najara's secretary, recording his visit to Henry VIII, "did I see a river so thickly covered with swans as this. Paul Jovius remarked, that these birds in groups greeted the arriving fleets; some of cardinal Pole's suite describe the view of the stream above bridge as a vast mass of silver, from the abundance of swans, as far as the eye could reach. But there was then scarcely a water-course of any extent in the kingdom to which the words might not be applied :—

> "The stately-sailing swan
> Gives out his snowy plumage to the gale,
> And, arching proud his neck, with oary feet
> Bears forward fierce, and guards his osier isle,
> Protective of his young."

Abbotsbury, the present seat of the earl of Ilchester, had, prior to the dissolution of the monasteries, a swannery which generally consisted of more than a thousand individuals. The lord abbot had doubtless many a cygnet at his table when flesh-meat was forbidden. It only remains, therefore, for the English waters to resume in some measure their ancient aspect, in order to free them from, or effectually to keep in check, the *Anacharis Alsinastrum*. Since the discovery, Mr. Bull has recovered his equanimity.—*Leisure Hour.*

PROHIBITORY LAW IN CONNECTICUT.

It has been so often said, that in the States where there are prohibitory laws, as much liquor is bought and sold, as ever, that some perhaps believe it to be true. That the law is violated everywhere I do not doubt. It is too much to expect the immediate extirpation of an evil founded upon the most controlling passion of its victims. Perhaps no one did expect an immediate cessation of the sale and drinking of intoxicating liquor.

But that such laws, except in great cities, where vice and ignorance bear chief rule, have checked, and that too most perceptibly, the current of intemperance, no man, looking at the facts, can doubt.

In former years, prior to 1850, it was my fortune to be quite familiar with that portion of Connecticut bordering on Long Island Sound, and to know, by external appearances, that intemperance was exceedingly common among the inhabitants of the coast towns. Perhaps Bridgeport, and New London were pre-eminent among them all for the vices springing from intemperate drinking. At New Haven the grand source of the frequent conflicts between "town and gown" was liquor, and no man could spend a day in either of the towns named without seeing many sad proofs that total abstinence was not a universal habit in the "land of steady habits."

Recently I spent some three weeks in the cities named, and no where did I see one indication of intoxication. On diligent inquiry of men who had the best means of knowing, I learned that it was their impression that no liquor was to be had, except in a manner so clandestine as must exclude all but those who could be safely trusted, from procuring it.

At New Haven, officers and students of the college bore the same testimony, that it was to be had only by sending to New York, at such expense and risk that very little was drank. One lawyer opposed to the law from the beginning, and opposed to it now, expressed his opinion that not one tenth part as much liquor was used in New Haven now as before the passage of the law, and not the hundredth part by students, apprentices, minors and other occasional drinkers. His objections were entirely constitutional, though his own constitution had evidently benefited by the law.

I spent the 4th of July, 1849, in New London, and have a very vivid remembrance of the scenes of that day. It is a whaling and fishing town, and drunken sailors, white and black, had taken such possession of the wharves, as to render it dangerous for any one to be found there, unless prepared either to fight or treat. In all my life I never saw as many drunken men together, witnessed as many fights, or heard as much profanity as in New London on the 4th of July, '49. Excursions from New Haven, Norwich, &c., had filled the town, and doubtless added to the row.

I spent the 4th of July, 1855, in New London, and desiring fairly to contrast the state of things now and then, I took pains, hot as it was, to explore all parts of the town. As in '49 the town was full of excursionists from Palmer, Mass., and intermediate points, who were disappointed by the fog in getting to Newport. Sailors were as abundant as before, but I did not see one indication among thousands of men, of the influence of strong drink, in appearance, speech or behaviour. I saw and heard of no quarrel, heard not an oath; the contrast was most striking, and the opinion of the best informed citizens was, that not a glass of liquor had been retailed that day in New London.

These are simply the things which fell under my eye, and if the law has not diminished the sale and use of liquor in Connecticut, it has somewhat strangely robbed it of its intoxicating power, and made it harmless as new milk. Perhaps assertion is worth nothing; but if I might venture an assertion, it would be that there is nothing like as much liquor used in Connecticut as before the passage of the law.

Yours,

W. E. Moore.

Independent Herald.

UNDEVELOPED GOOD.

BY JOHN BOWRING.

There is in every human heart
Some not completely barren part,
Where seeds of truth and love might grow,
And flowers of generous virtue blow;
To plant, to watch, to water there—
This, as our duty, be our care.

Hast thou e'er seen a garden clad
In all the robes that Eden had—
Or vale o'erspread with streams and trees,
A paradise of mysteries—
Plains with green hills adorning them,
Like jewels in a diadem?

These gardens, vales, and plains, and hills,
Which beauty gilds, and music fills,
Were once but deserts—culture's hand
Has scattered verdure o'er the land,
And smiles and fragrance rule serene,
Where barren wilds usurped the scene.

And such is man. A soil which breeds
Or sweetest flowers, or vilest weeds;
Flowers lovely as the morning's light,
Weeds deadly as the aconite;
Just as his heart is trained to bear
The poisonous weed, or flow'ret fair.

Thy outcast brother's blackest crime,
May, in his Maker's eye sublime,
In spite of all thy pride, be less
Than e'en thy daily waywardness;
Than many a sin and many a stain
Forgotten and impressed again.

SUMMARY OF NEWS.

FOREIGN INTELLIGENCE.—The British Mail Steamship Canada arrived at Boston on the 30th ult., bringing Liverpool dates to the 18th.

Sweaborg was bombarded by the Allies, from the morning of the 9th to that of the 11th ult. The bombardment set fire to the town, which was completely destroyed, together with the dock-yards and the storehouses and magazines of the arsenal. The earthworks and batteries were knocked to pieces. The conflagration lasted for 45 hours. The Russian fleet at Sweaborg was not injured, and the loss of the Allies was trifling. The Allied fleet returned to Nargen on the 18th. Sweaborg is not a key to any important position and its destruction does not appear to give any material advantage to the Allies.

Accounts from the Crimea inform that the lines of the Allies at Tchernaya were attacked, on the morning of the 16th ult., by a force of from fifty to sixty thousand Russians under the command of Liprandi, but they were repulsed, after a battle of three hours, with a loss of about 4000 killed and wounded, and 400 taken prisoners. Gen. Simpson telegraphed, on the 16th, that he and Gen. Pelissier had resolved to open fire from the English and French batteries at daybreak the following morning. Omar Pasha had received orders to return to the Crimea. Letters from St. Petersburg say that Gortschakoff has been ordered by the Emperor to sink the Russian fleet, if the Malakoff should fall into the hands of the Allies. The Russian Engineer Todtleben was recovering.

The latest accounts from Asia Minor state that Kars was completely invested and all communication with Erzeroum had been stopped. The revolted Bedouins in Tripoli were still unsubdued.

It is reported that Denmark has sent a commissioner to ask the advice of France with reference to the refusal of American vessels to pay Sound dues.

ENGLAND.—A lively exchange of notes continues between London, Paris and Vienna, respecting Austria's continuance in the Principalities.

A London paper says that negotiations have arrived at a point for the conclusion of a triple treaty binding France, England and Austria not to conclude any arrangement separately with Russia.

Parliament was prorogued on the 14th ult., to meet again on the 23d of the 10th month next. The Queen, escorted by six ships of war, crossed the channel on the 17th. She was to remain ten days in France.

FRANCE.—The 15th ult. being the fete Napoleon, was celebrated by spectacles and illuminations and by the commutation of the sentences of 2000 prisoners.

Symptoms of popular discontent are becoming manifest. The government candidates for councillors have been overwhelmingly defeated at Milles, Arretz, Angouleme, Rouen, Havre and many other places.

RUSSIA.—It is reported that the Commissariat of Southern Russia has declared that it is impossible to provision more men than are now in the Crimea.

SOUTH AMERICA.—It is reported that cholera has appeared, for the first time, in Brazil, and that 500 persons at Para had died of the disease.

At Buenos Ayres, a conspiracy has been discovered to assassinate the President and overthrow his administration. Some of the conspirators have been arrested.

MEXICO.—Late advices from Santa Fe state that treaties have been made with the Muscalenos and Navajors, and that the Utahs and Jiccarillo-Apaches are very anxious to enter into a treaty of peace.

DOMESTIC.—Yellow fever had appeared at Baton Rouge, Bayou Sara and various other parts of Louisiana. At Portsmouth and Norfolk the disease is unabated, but it has assumed a milder type. A number of physicians and nurses have arrived there from Charleston, Savannah and New Orleans.

The trial of the colored men charged with riot and assault and battery in the Wheeler slave case, took place in this city on the 29th, 30th and 31st ult. The colored woman, Jane Johnson, appeared in evidence and testified that she left the boat of her own free will, that she had long wished to be free, and had resolved, before leaving Virginia, to endeavor to obtain her liberty on arriving in New York. The case was committed to the jury on the 1st inst., with directions to bring in a sealed verdict. On the 3d, a verdict of acquittal of the charge of riot was rendered in regard to all the defendants, and of not guilty of assault and battery in the case of all except John Ballard and William Curtis. The sentence was deferred.

A frightful accident, attended with great loss of life, occurred on the Camden and Amboy railroad, on the morning of the 28th ult. The 10 o'clock, A. M., train from Philadelphia, when about a mile beyond Burlington, N. J., was met by the train from New York and commenced backing with a view to reach a turn-out, in order to let the New York train pass. In doing this, the train came in contact with a carriage and two horses, which were crossing the track. The horses were instantly killed, the occupants of the carriage narrowly escaping with slight injuries. The rear car was thtown off the track and down an embankment. The second car was thrown directly across the track, the third car into the one before it, and the fourth was driven into them both, the passengers being crushed beneath the mass of ruins. Twenty persons were killed instantly, and a number have since died of the injuries received. A large number also have been very seriously injured, many of whom will probably never entirely recover from the effects of the disastrous accident.

The Legislature of Kansas has before it a resolution declaring the removal of Judge Elmore by President Pierce to be a violation of law, and that it is the imperative duty of the Legislature of the territory to resist it as a flagrant usurpation of power. This resolution passed the Council and was sent to the House, where it was referred to the Committee on the Judiciary.

The Judge also has given notice that he will resist, through the Courts, the action of the President.

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